



The Church Sunday School Magazine.

"Thou therefore which teachest another, teachest thou not thyself?"—ROM. ii. 21.

VOL. XVIII.

1882.



London :

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE,
SERJEANTS' INN, 49, FLEET STREET, E.C.

LONDON:
PRINTED BY JAS. TRUSCOTT & SON,
Suffolk Lane, City.

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The
Church Sunday School Magazine.

—◆—
NOVEMBER, 1881.
—◆—

The King's Highway;

OR,

A HOLIDAY THOUGHT IN SPAIN.

BY THE REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

HE year before last I placed before the readers of this Magazine some thoughts connected with a visit to Norway, showing how incidents of travel might be turned afterwards to account as illustrations with a Sunday class. Last year circumstances led me into Spain, and part of my time was spent in the unfrequented wilds of the Asturian mountains in the north.

More than once, after I had been walking along a rough bridle-path, I came upon a part where the people were making a magnificent highway; and it was in some of these places that the following thoughts were suggested to me, as illustrating in a striking manner our work for Christ. I must, however, first give you some idea of Spanish roads in general.

The great lines of roads in Spain are nobly planned. These "geographical arteries," as they have been called, which form the circulation of the country, branch in every direction from Madrid, which is the centre of the system. These communications between the capital and the principal cities of the provinces are called *caminos reales*—royal roads—and are planned on an almost unnecessary scale of grandeur, perhaps, in regard both to width, and general execution. The cross roads are, however, very bad. Some are called "carriage-roads," some "bridle-roads"; and these latter, if specially bad, as they generally are among the mountains, are called *camino de perdices*, a "road for partridges." Some serve the double purpose of river-beds in winter and roads in summer; whilst in the south of Spain they are scarcely

defined at all, being mere paths, amidst underwoods of myrtle, arbutus, and leagues of cistus. Sometimes I was in doubt whether I was in any road at all; but the native guides and mules have a wonderful instinct in picking out the way, and even you yourself, when alone, soon acquire the knack of hitting off the right path.

It was along one of these roads that I was one day walking. I had got a Spaniard, who was coming along in the same direction, with a mule, to relieve me of my knapsack, and so I was on in advance, enjoying the mountain scenery and the roar of the river by my side. All of a sudden, on turning round the corner, I saw a huge obstruction in the way, as if a railway bank was being thrown up. Up this I had to scramble, and then the real facts of the case appeared at once. There were some thirty men and women and children all at work, making a portion of what would evidently be a *camino real*, a royal road. In less than a hundred yards I saw men blasting the mountain side, so as to cut a way through, along which the road was to go; others, and the women, wheeling the *débris* and the soil along to the side, and to the end up which I had clambered, so as to level the road. It was indeed a highway, some twenty feet above the low track along which I had been coming. Then there were in addition children, boys and girls, each contributing their aid, such as they could render, filling and carrying off little wicker baskets, or rather trays, with little loads, and emptying these over the sides or the end of the road. Then, in perhaps a quarter of a mile, the new road would cease, and I found myself once more on the "road for partridges." There was one other thing that I noticed, and that was that the road was staked out, and also divided by marks, so as to show where each group of workers was to work, and within what limits they were to confine their efforts.

As you have been reading these lines thus far, I doubt not that the same thoughts have crossed your minds as occurred to me as I journeyed on. Shall we compare notes, and see how far they are identical?

1. These *caminos reales* are meant ultimately to connect the distant parts of the kingdom with Madrid, the capital and metropolis. What is the work which God has entrusted to us? Is it not to prepare a way—a royal road—for the King?—to bring Heaven, the capital of the kingdom, into connexion with the furthest part of the empire of Jesus? John the Baptist came to prepare the way for Christ's first coming; and, in a measure, may we not say of our work, in connexion with His second coming, "Prepare ye the way of the Lord; make straight a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be

made straight, and the rough places plain, and the glory of the Lord shall be revealed."

Then (2) each one has his work assigned to him. Some can do rougher work and harder work than others, and they are given each one the work he can best do. Is it not so with us?—"Dividing to every man severally as He will," and yet "according to the ability of every man." The boys would, I doubt not, have liked to have fired the blasting-charge. Some might have preferred doing something else; but if they had been allowed to do this, the work would never have progressed, and there would have been nothing but confusion. May not we, as teachers, learn a lesson? I have known teachers who have resented the idea of being asked to take a "*little class*"; they have thought it an insult, a waste of their talents and of their energy. Would it not be far better if, with loyal hearts, we placed ourselves at the disposal of our clergyman, and simply and gladly accepted any work, if only we could do something for the "great King"? If we can do work that is *wanted*, and only wait for men and women to do it; and if we will but help on that great end and object—the preparing a way for the King—this surely is enough.

3. No one could say there was nothing for him to do. Little children of the tenderest years were giving what aid they could; it was not much, but it was not to be despised. Is it otherwise with our work? We must not be content merely to work ourselves, but every teacher should strive to kindle the fire of enthusiasm in the heart of his youngest scholar, for *he*, in his way, and in his little sphere, can do something for Jesus.

4. There was *order*. The road was staked out, as I have said, and each group of workers knew where they had to work till it was finished. Think you this work would have got on if, instead of minding his own business, each had been looking on to another section, and noticing how, perhaps, the people there were not getting on as they might? No; each one had to mind his own business. Yet some teachers are always noticing how other teachers are getting on, or not getting on, and their own classes are neglected and allowed to get into disorder. No Sunday-school can thrive where this is the case; yet this too often exists. What a help, too, in our little bit of work, to feel it is all part of a great work, and that one day our little will be joined to another little, and that to another, and so the work will be completed. It may seem small and insignificant now; but when viewed as part of a whole, its true worth will be seen.

5. One day the road will be tested and inspected, and those who have done the work rewarded. What if it is declared bad, and unfit to be called a King's Highway? Fellow-teacher, brother worker, will your work, which you are doing, stand the

searching scrutiny? Are you so working as to lead your children along the way to heaven, and make it easy for them and others to journey on? Nothing short of this should be your aim. It is not merely to interest them, to gain their affections, to make them good children; it is to win them to Christ, and open out a way for Him in their hearts. Let this be your prayer and mine at this time; and then may He prosper the work of our hands upon us.

Lay-Work :

(A CHURCH CONGRESS PAPER.)

BY THE REV. JOHN F. KITTO, M.A., *Rector of Stepney, and Rural Dean.*

TO discuss the whole subject in fifteen minutes would be impossible; I shall therefore leave untouched the subject of *Diocesan* organisation. I leave also the subject of lay-workers in religious orders, and sisterhoods, and all others, whether paid or unpaid, to whom Church-work has become the main business of life. I shall speak of that which falls more within the range of my own experience, the organisation and development of lay-work as part of the parochial machinery, and as it concerns all classes of voluntary, *i.e.*, unpaid workers, however small may be the portion of time which they are able to give to the service of God.

I. Our parochial organisation should be comprehensive enough to embrace every variety of work, and to include workers of all ages, stations, and capacities. Some societies are exclusive, and their rules are framed accordingly. A lay-worker's association should aim at gathering as many as possible within its grasp. And this for several reasons.

(1) Because the work to be done is so vast as to require the co-operation of all. The field is the world. The world is to be won for Christ. I hope that in these days there is no one who supposes that this is the business of the clergy alone. The work of the Church is the business of all her members, and it will not be accomplished unless all who love the Lord work together for this end.

(2) Because the work is so varied as to afford the opportunity for the employment of every kind of gift and capacity. Of course it must be so, if the various talents of different persons are all to be used for the work of God. But on this point I shall have more to say further on.

(3) Because to work for God is the duty of all, and the privilege of all. No one must be allowed to say, "There is no place for me; there is nothing which I can do." "Son, go work

in My vineyard," is the message to all. There is no room for drones in the hive of Christ's Church. And work is a privilege. Service is the reward of love. "Lovest thou Me? Feed My sheep."

(4) Our organisation must embrace all, because work is a means of life and health and blessing to all who undertake it. Working for God is a means of grace which the pastor should seek to provide for his flock. And work stimulates interest and provokes enthusiasm. When you can get a man to aid in some cause which he has been wont to criticise, you not only secure his co-operation, but you disarm his criticism. It is impossible to maintain an attitude of cold and languid indifference towards a cause to which we are giving an earnest and thoughtful service. There would be less apathy in our ordinary congregations if there were more work.

This then should be our first aim, so to organise our Church work as to find a place for every one, and to give to every one his work. We may not at once accomplish all that we desire, but we ought at least to desire that every communicant should be a worker.

II. But, in order to succeed, we must recognise and assert certain clear principles.

(1) We must set forth a high motive for the service which we claim. It is God's claim which we advance; it is God's call which we make—and thus work becomes a serious and solemn responsibility. There is a real danger, which most clergymen have experienced, lest the feeling should grow up that the workers are conferring an obligation upon the clergy. There has been, I believe, too much condescension to this imperfect motive of action, so that the children come to school, the people come to church, and the workers undertake work only to put the clergyman under an obligation. When that desire ends the work is given up. It cannot be declared too plainly, or too constantly, that love to God and a desire to glorify Him is the only motive which can make our work for Him useful to ourselves, or valuable to others. Nothing but this can elevate the work from the dull drudgery of a dreary service, to the dignity and joy of labour for the Lord.

(2) Then, again, in order to succeed in gathering all kinds of workers, we must make clear the fact to which I have already referred, that there is an infinite variety of work to do for God. It must be understood that we do not want all to engage in the highest spiritual works; and that for those who do not feel qualified to undertake the work of a lay reader, or Sunday-school teacher, there is some humbler post which they can occupy, and some less arduous service to fulfil. It has been too much the fashion to look only to the higher classes, and to the

well-to-do members of our Church to do the work of God. I believe this to be a grave mistake.

Of course persons of leisure, wealth, and education have a greater responsibility, because they have larger opportunities of service; but let it be understood that we want the help of all, and are ready to welcome to our working band the weakest and the humblest who may desire to advance the cause of Christ. The widow's mite was a gift more acceptable than all the offerings of the great and wealthy, because it involved a greater sacrifice and showed a deeper love. It was her all. And who can doubt that the lowly service rendered by some labouring man to the cause of Christ, and rendered by the sacrifice of his hard-earned Day of Rest, is of at least as great value in the eyes of the Master as what may seem to be the higher and holier service of those who can consecrate their whole lives to His glory? I am sure that working people are often deterred from making offer of their service because they feel that the offering is small, and they fear that it will not be welcomed. But show them that there is a work which they can do, and that you really *want* their aid, and you will often find them the most valuable and successful workers. I have sometimes been sorely puzzled and perplexed to know what work I ought to give to an uneducated, and, perhaps, unpromising volunteer; but I have made it a rule with myself never to refuse the offer, because I regard it as part of my duty to find some suitable work for all who desire to render service to the Master.

III. For the Organisation and Development of Lay-Work the machinery should be simple and the plans clear. I have known some societies with systems of rules so complete and so elaborate, that an Act of Parliament or Deed of Conveyance would be simple in comparison. This is very burdensome to ordinary people. What we want is not elaborate machinery and cumbersome laws, but effective work.

(1) Let all who are already engaged in any work for God be invited to form themselves into an association for mutual strength and encouragement. Work is the basis of union; let love and devotion be the bond. Be ready to recognise any work, however humble, as a title to membership, so that whilst your association would include a few who would be qualified to teach, or even to preach, it would extend its help also to those who were engaged in such simple services as the carrying of a few flowers to the sick, or the helping at social meetings, or perhaps fetching an absentee to church. I cannot press this point too strongly. The workers' association is not a company of a select few, but a meeting ground for all. My own friends have sometimes expressed surprise that I should be content to admit work, apparently trivial and unimportant, or even secular,

as the ground of membership ; but I have learned to be just as thankful to enrol the baked-potato man, who only distributed hymns or notices at an out-door service, as the banker's clerk, who was able to take a principal part in the preaching. Do not despise the day of small things. Welcome the humblest offering which is made to God, for the motive makes it great. The paper issued from the Bank of England is of no intrinsic value, but stamp it with the impress of the bank from which it issues, and it becomes precious, and passes current through the kingdom. Stamp upon the lowly work the impress of the lofty motive, and it becomes of priceless worth, for it is consecrated to the Lord.

(2) When the association has been formed, there should be periodical meetings, not too frequent, at which the work of the various branches might be reviewed, and any openings for fresh workers indicated, and new work discussed. To these meetings might be invited some whom it was hoped to influence to become workers. If desired—and in large parishes it might be desirable—a committee could be elected from the members, who would meet more frequently, and form a parochial Council of the very best kind. A list of members would of course be kept, and this list might be printed at very small expense, and given to each member. But the clergyman must be always on the watch for workers, and it will often happen that he will have to wait long and patiently. The general duty will of course be urged upon the congregation ; but pray let us beware of mere general invitations. If it were not notorious, it would seem perfectly marvellous how large an amount of general observations, or even general invitations, our ordinary congregations can bear, without any one seeming to be much affected by them. Let your appeals be personal and direct ; especially at the time of Confirmation the duty should be pressed. Something you ought to do for God. What shall it be ? What time can you give ? But let us be careful to adapt the work to the worker. Much harm is done for want of care on this head. If an inexperienced labourer, who happens to be out of work, applies to me for employment, I do not offer him my watch to mend because it needs repair ; nor does it follow, because a Sunday-school class happens to be vacant, that your latest volunteer is just the person to whom to entrust it. He may put the whole machinery of your school out of gear, and do you irreparable damage. I have found it useful to have at hand a list of various kinds of work, and to offer to any new candidate a choice from the list which contains twenty-six varieties of Church work, and might very easily be enlarged.

(3) Let us be careful when a new worker is appointed not to leave him entirely to himself, assuming that he will acquire

power to perform the duty by a sort of intuition. Nothing can be more cruel than to leave a young Sunday-school teacher, for instance, wholly without guidance or instruction. He will find many unexpected difficulties, and will want help. And if we cannot ourselves perform this office for all our workers, at any rate let us see that each new candidate is put under the guidance of some more experienced member of our band.

(4) Let us learn to make full allowance for imperfect service. Human nature is weak, even when the spirit is willing; and perhaps the workers who are most ardent and zealous are most liable to fall into mistakes. Sympathise with them, and help them in their difficulties.

(5) Let us learn to *trust* our workers. Do not let them fancy that we expect them to make mistakes or fail. Let us show them that we can trust them to do their best, and do not worry them with perpetual interference and direction in every detail. The restless and fussy activity which is for ever suggesting to other persons improvements and alterations in their way of working is, to say the least, very perplexing and embarrassing.

(6) Let the work be real work, and show that you expect it to be honestly and faithfully done. Try to maintain a high standard in this respect, and do not allow the work, however humble, to be lightly neglected without remonstrance.

(7) Let us seek to lead our workers on from one step to another, from a lower stage to a higher in Church work. The young man who modestly begins by taking the lowest class in the Sunday-school, may develop into a Lay-Reader, holding the Bishop's licence to preach. The young woman who timidly began by taking a few flowers to the sick, may grow into an active and thoughtful District Visitor.

(8) Let us take care not to lose our workers. Constant leakage will soon empty the largest vessel, and continual defections will soon dissipate your working band. Some losses there must be, from the inevitable changes of human life, but we of the clergy ought at least to be able to give a satisfactory reason to our own consciences for every loss.

Such plans as I have ventured here to detail will require great pains and demand constant care, but the result will abundantly repay the effort. My own ministerial lot has been cast for many years amongst the masses of the poor in the East of London, from amongst whom it might appear to be most difficult to maintain an active band of Church workers; and I could tell many a tale of self-sacrificing service amongst the poor which would put many of us to shame.

If in such a parish as Whitechapel a band of nearly 250 workers could be gradually collected in the space of five years,

no one can plead that there can be any impossibility in securing lay workers elsewhere.

Every fresh worker is a new centre of influence and power ; and every band of workers is a support and strength to the parish and to the Church. If any exceptional occasion arise, as a special mission or a season of special distress, you have a band of zealous men and women, accustomed to work together, on whom you can rely to meet the emergency.

And great as the anxiety and toil may be of supervising your working band, there is no plan which carries out so far the influence of the clergyman ; and, when we come to look back upon the records of our ministry, I believe that there will be no department of our work as ministers for which we shall feel greater gratitude to God than for those whom He has given us to train up in working for His glory, and of whom we may thankfully say, "Ye are our crown and our joy."

The Prayer Book as a Guide to Private Devotion ;

OR,

THE BALANCE OF FORCES IN THE PRAYER BOOK.

BY THE AUTHOR OF *Chronicles of the Schönberg-Cotta Family*.

O many devotional guides and manuals have been composed or adapted in these later years, that we are perhaps in danger of losing sight of the treasure we all possess—in the one book which, besides the Holy Scriptures, is sure to be in the hands of every one of us, the Book of Common Prayer—as a guide to private devotion, as well as to public worship. It may therefore be of service to some of us to devote some thought to the Prayer Book in this aspect. Yet, while doing this, to avoid the danger that thankfulness for any especial privilege should degenerate into self-glorification, we must remember that great as England may be, she is not the world, and wide as the Anglican Church is, she is not the whole of Christendom, nor even, as a matter of fact, the whole of English-speaking Christendom. Only the whole orb of the whole Church can reflect the Light of the whole world.

We believe we each serve the world best by doing our best for our own little bit of it. The better we comprehend and fulfil the ideal of our own Communion, the better we shall serve not only those within but those outside it. Yet we must never forget that all God's gifts are not for accumulation but for use. If we have more than others we can only prove it by *being* more ; by serving better, and by having more to give.

If we make any privilege a platform on which to stand and thank God we are not as others, and we shall soon find our walls of exclusion shut us out not only from men but from God.

It is often said of women that the rarest quality among them, intellectually and morally, is *justice*,—balance, absence of exaggeration, capacity and readiness to see and weigh fairly both sides. It was said by a great theologian not long ago, that justice is a virtue so rarely wrought into any character, that although it is called a cardinal virtue, it may truly be regarded as a saintly attainment.

It is just this balance, measure, justice, which meet us in our Prayer Book; a balance not of weights, as in some artificial construction, but a balance of forces, as in nature, in the Divine creation.

Balance of weights results in quiescence, standing still. From the balance of forces results the movement and activity of the world, the revolutions of planets, the attraction and central heat of suns, vapours and rains, rivers and tides, cold and heat, summer and winter, night and day, all that makes the variety and movement of the inorganic creation.

This balance of forces in the creation, as in the Church, is inclusive, not exclusive; it means the full development and free interacting of all the elements, not the neutralising or leaving out of any.

One of the indications that this balance exists in the Church of England may surely be found in the conflicting character of the accusations brought against her; on the one hand, that she embraces in her fold contrary and mutually destructive principles; on the other, that she is a mere cold compromise, out of which no rich life can spring. That she has existed in her present form under all kinds of external advantages and disadvantages, and under various forms of government, for many centuries, without these opposite elements having either banished or neutralised each other may be admitted as some proof that they can permanently co-exist. That this balance of forces results not in cold and darkness, but in heat and light; not in death, but in fuller and fuller life, we have each of us to help to prove, day by day, by *living*.

Let us look together, then, for a little while, at a few of the elements and powers which constitute this balance of forces, remembering always that the subject is gloriously larger than our thoughts about it, and that what we learn and see to-day is only a help to our living better and so seeing more to-morrow.

Let us begin, then, with the theology of the Prayer Book, and then pass to its teaching about ourselves.

And it seems to me really very important that we should always begin with Theology, with the teaching about God. For

we must never forget that all true Christian dogma or doctrine is essentially *practical*, whether about God or about ourselves.

Nothing is so practical as the fundamental Christian doctrine that God is love, which is essentially the doctrine of the Eternal Being of the Father, the Son, and the Holy Ghost, declared and set forth in the ancient Creeds.

There is indeed no attempt in these Creeds to catalogue the moral attributes of God; the word holy is only used twice, in reference to the Holy Spirit who sanctifies, and the Holy Catholic Church, the Communion of the holy, which He sanctifies. But the doctrine of Divine love underlies and pervades every sentence of the Creeds. The Incarnation means nothing unless it means the manifestation of the holy love of the holy God. And the Incarnation, in its causes and consequences, is the essence of the Creeds; the Father sacrificing, the Son suffering, the Holy Spirit life-giving, the creation of a Holy Church through the forgiveness of sins.

These Creeds are not stored and laid aside on some high ecclesiastical shelf. They are incorporated into our daily worship as the foundation and life of the whole of it.

They are, we must remember, the results of many conflicts and controversies; or, rather, they are the original truth, the faith once delivered to the Saints, around which the waves of controversy have fiercely raged, until they have swept away everything that could crumble, and left only the original rock. The only traces left in them of the conflict are the simplicity and precision of the statements. There is not an inference, nor an explanatory theory in them. They are bare statements of Being and of Fact; of the Being of God in the Eternal, and of His manifestation to man in the facts of Christian history.

"I believe in God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible."

The Father; eternally the Father, therefore eternally Love; eternal love having an eternal object in the Son; essentially Father, the Father of our Lord Jesus Christ, and our Father, loving us, caring for us, educating us by gifts and by chastenings as His children. Father; therefore no limitation to His love; Almighty, no limitation to His power. Creator, not of souls and spirits only, but of the material world, sun and stars, mountains, seas, plants, animals, men and women. Yet not of the Visible world only, which abideth not, but of the Invisible at its heart, the kingdom of righteousness, love, and peace.

"I believe in Jesus Christ His only Son our Lord, only Begotten, before all worlds"—all the worlds being the creation of the eternal Love eternally blessed before any world was;—"God of God, Light of light, begotten not made, by Whom all things were made."

"I believe in the Holy Ghost, Lord, and Giver of life"—source

of life through whatever channel ; “ *Who spake by the prophets* ” — source of inspiration through whatever medium.

Then as to the facts of the Christian History, the manifestation of the Eternal God on earth among men, in time, the facts of the Incarnate life of Christ, and of the Church which lives in Him.

“ *Born of the Virgin Mary, made man, crucified under Pontius Pilate.* ” The two human names interwoven into the Creed being those of the lowly maiden of Nazareth and the vacillating Roman governor of Judæa, thus linking our Sacred Story through the blessed Mother with every mother and child, in every home, and planting it on the solid historical ground of the Roman empire. There are worlds of meaning in the imbedding of those two names in that brief Confession.

“ *He became incarnate* ” ; “ *became man ; for our salvation He came down from heaven. He was crucified for us, and died, suffered and was buried ; the third day He rose again, according to the Scriptures,* ” through this allusion to the ancient Scriptures recognising by one vivid backward glance the types and prophecies of God’s ancient Church, of which the Christian Church is the anti-type and fulfilment. “ *He ascended into heaven,* ” and then (leaving the historical past for the ever-living present,) “ *He sitteth on the right hand of God* ” ; till finally from the present our eyes are raised to the *future* with its everlasting life, and its sifting moral decisions, “ *and He shall come to judge the quick and the dead.* ” The countless past generations are *present* to-day in one living company through those words. And that judgment is not the *end*, it is a beginning ; the beginning of the “ *kingdom which has no end.* ”

Finally, in the Third Article, as the consequence of this Being and Manifestation and working of God, Father, Son, and Holy Spirit, the fact of the Catholic Church ; not merely national or of earth, *Universal* in extension, *Apostolic* in foundation, everlasting in duration, one *Communion of Saints* throughout the world visible and invisible, yet for ever renewed and created out of the world of fallen and sinful humanity through the *forgiveness of sins, the Baptism for the remission of sins*, and looking for the fulfilment of life not on earth ; but through the *Resurrection and the life of the world to come.*

And it is important to remember that these Creeds, thus rooted in the depths of the eternal life and love of God, and solidly linked with tangible historical evidences, we do not merely read occasionally as a record of Christian doctrine, or statement of our convictions ; we repeat them daily, standing as with loins girded ready for the battle of life, as confessions of our Lord before the world, as adoring utterances of our trust in Him and renewals of our baptismal vows of loyalty and allegiance.

On these Creeds as a foundation and a type the whole structure of the Services is built.

In the Prayers, as in the Creed, we find no attempt to catalogue the moral attributes of God ; they are interwoven with every thread of adoration, petition, and intercession. From the invocations of the various prayers and collects we might build up a glorious moral name. "Most merciful Father, Author of peace and lover of concord, Fountain of all goodness, Judge of all men, Whose never-failing Providence ordereth all things in heaven and earth, Whose nature and property is ever to have mercy and to forgive." But, as in the Creeds, so in the Liturgy, these attributes are not so much enumerated and set apart, like imperial titles, as interwoven with every fibre of its essence.

The Christian year, like the Creeds, follows the facts of the Christian history. It is a Divine circle, of which we might call any point the beginning or the end. Through Christmas, Lent, Good Friday, Easter, Pentecost ; the Incarnation, the Temptation, the Passion, the Resurrection, and the coming of the Holy Ghost ; through the great truths of the Holy Trinity, Providence, Grace ; subjecting our wills to the will of God and stirring up into co-operation our wills with His ; and so round again to the hope of the Advent and the Birth at Bethlehem.

And so, through the unchanging Creeds and the revolving changes of the Christian year, our theology and our Sacred History are blended with our daily worship, and with the joys and sorrows of our human life from day to day and from year to year, as the light by which we see and the air in which we breathe.

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

I.—HOW IT MAY BE CULTIVATED.

IR FREDERICK ROBERTS at the Mansion House, after his brilliant Affghan campaign, said that the three elements of power in an army were "Discipline, Endurance, and *Esprit de Corps*." The same, I think, holds good of Sunday-schools. The ideas of discipline and of endurance, or patient continuance in well-doing, are familiar to most earnest teachers as essential to their success, however much in practice they fall short of their ideal. I think, however, that, through our too great selfishness, we are all apt to overlook the power of *esprit de corps*.

What do we mean then by *esprit de corps* ? This is, I suppose

the feeling which binds together governing and governed in the sense of common fellowship and common work. In the army and navy, discipline, of necessity, is very strict. On occasions great demands have to be made upon the men. The officers at all times have absolute control. Disobedience may even be a capital offence. What enables the independent spirit of Englishmen to bear up against so strict a bondage, and to submit without a murmur to so relentless a discipline? What is it but the softening influence of *esprit de corps*?

The officers are not mere tyrants, the men not mere automaton machines. They are linked in the closest bonds of common fellowship and common work. They all have human hearts which beat in unison, for are they not one-hearted in a common cause? The credit of the regiment, the ship, the service, is in their hands, and for this they will cheerfully endure hardships, submit to sacrifices, and do heroic deeds, which as mere individuals they would have deemed impossible.

Might not Sunday-school teachers be a little more—I will not say proud of, for pride is a questionable quality—but zealous for, not merely their own individual work, but the whole service in which they are engaged, and specially their individual schools?

It is well known that in our public schools *esprit de corps* is very powerful. Each public school-boy feels that he has a reputation for gentlemanly conduct to maintain, and that any failure on his part brings discredit not only on himself, but on his school. Sometimes this feeling is ridiculous in its excess, especially in smaller boys, and tends to an unseemly bumptiousness, but no one can doubt its influence for good. Every success in sports or studies, at the universities or elsewhere, is rendered doubly precious as shedding lustre on the public school-boy's school as well as bringing honour and credit to himself. To gain a half holiday for his school-fellows is often the acme of youthful ambition, and the keenest of incentives to steady work. Lord Beaconsfield, who never himself had the advantage of a public school training, fully recognises the power it exerts. He says: "To meet an old school-fellow often stirs feelings in a heart seemingly dead to every generous feeling, and it affects the nervous system even of those who have no heart at all." An instrument so powerful cannot be safely neglected by those who have the opportunity of turning it to good account.

I may bring about my ears the resentful protests of a whole chorus of elementary school teachers; but I must say that, so far as my own observation goes, our national school system does not much stimulate a feeling such as this, one school is so much like another. The children are massed in very large classes, and only during actual lesson time, so that individual influence is little felt. Too often masters encourage a system of espionage which

is most destructive of corporate feeling. Altogether, whilst a child often likes school very much, and is very fond of his own particular teacher, he has little enthusiasm for his own particular school. How does it stand with Sunday-schools? The conditions are different, but I fear the result is too often the same, and that, through lack of thorough unity in the presiding staff, or the adoption of a system of haggling repression instead of frank confidence and decided action towards the boys and girls. Sunday-schools offer peculiar facilities for the cultivation and proper direction of this *esprit de corps*.

Children enter the school very early, and often, at least in Wales and our more northerly counties, leave very late. It is not uncommon for a child to attend from four to twenty years of age. This surely secures all the advantages of a long service system. The public school-boy, as a rule, acquires all his enthusiasm in the space of five years, but here we have fifteen. Again, attendance is voluntary, and that should be an element of success. There is no School Board officer to stir rebellion in their hearts. Again, personal influence is much more direct and powerful, and is brought to bear at home as well as in school hours. Again, the staff of officers is not unfrequently recruited from the ranks, and this gives a feeling of social and chronological continuity not elsewhere to be found. Altogether, the opportunities for cultivating a kind of social or guild feeling which shall pervade the body corporate are very great, and it is folly to neglect so strong an instrument.

Here then the two questions naturally present themselves—

First, How may this feeling be cultivated?

Secondly, How will it act for good?

First, there are doubtless a thousand and one different little things which help to cherish this most sensitive of plants; and there are many blighting influences which seek to check its growth. But I can only speak at present of essential points.

If this feeling is to grow strong and healthy in a school, each teacher, and of course the superintendent too, must have entire faith in the three following propositions:—

First, that the school to which he is admitted has a real corporate life, and is, so to speak, a living thing with a history of its own:

Secondly, that this life is not fixed and stereotyped, but may be influenced by him, and that for good:

Thirdly, that the amount of his influence will be in inverse proportion to his individual selfishness and self-esteem, and in exact proportion to his power of sympathy and strength of will.

Some people endowed with a quick sympathy and ready talent for command have a knack of enlisting *esprit de corps* upon their side in the most unpromising surroundings. I was

told by a most quick-witted and genial clergyman an anecdote which will illustrate this. He went as a perfect stranger to assist one evening in the conduct of a large night-school of very rough young lads. There were two classes—about a score of lads in each; all were brimming over with mischief, and scarcely one seemed to have any notion of coming to do work. Fortunately in the momentary suspense, in which they were evidently taking stock of their new instructor and meditating how best to commence the assault, a little outbreak occurred in the neighbouring class.

With a merry twinkle in his eye, as much as to say, "I know what you're after," he remarked in a shocked tone, "Well, lads, we couldn't allow that in *our* class, could we?"

Somehow they couldn't help agreeing with him. All through the evening they were longing to break forth, but the smallest sign of insubordination was met by a look at the neighbouring class, or a remark about the "shameful noise" boys were making in another part of the room, or something of that sort, and so by constant vigilance, a countenance full of frank cheerfulness, and a continual working of this one happy thought, the whole evening was tided through without catastrophe. Stories like this are very well, but it is not every teacher who has the knack of my friend. Yet no teacher can work long in a school (if he works humbly and lovingly) without feeling his sympathies drawn out towards his fellow-teachers and his boys or girls. If self does not occupy an altogether disproportionate place on his mental horizon, he must ere long, through humble, patient work, come to have an interest in the school and all that affects its welfare and happiness. He must feel that he has a work to do and a part to play in the school entirely his own—and yet he must observe that any negligence reacts upon the neighbouring classes, and through them on the whole body corporate; he must be sensible that all the good influences in the school react for good on his own corner of the flock; and so a sense of fellowship and unity grows up within his mind.

As regards the last proposition, the teacher requires a power of sympathy to be able to understand the feelings of his scholars; a strength of will to be able to turn them to account in the cause of order and in the interests of truth. But here a caution is needful. Self-will is very different from strength of will. It is not the teacher who is for ever at loggerheads with one or other of his class, who shows his strength of will the most, but he who, keeping the high end most constantly before him, works towards it constantly with most indomitable patience and resource. Stubbornness on the one side, or listless indifference on the other, are equally wide of the mark. For instance, analyse the anecdote we have given. The teacher showed strength

of will and power of sympathy, and yet there was no open friction of any kind. His strength of will gave him confidence; his power of sympathy gave him frankness; the boys saw that he knew what they were after, and was not afraid of them. His eyes told them he understood them thoroughly, his tone assured them that "it would not do"; his ready wit supplied a form of expression which led them to acquiesce in their own discomfiture without sense of dishonour on their part, and almost against their own will enlisted their sympathies on his behalf. Had he been less determined he would have been afraid; had he been less sympathetic he would have been almost sure to fall foul of them, and, having no coercive power, have met with a humiliating and utter defeat. Of course he did not reason all this out, but grasped at it by a kind of natural instinct. But I think I hear some despairing teacher exclaim, "That is all very well, but I have no natural instinct; I have no strength of will; some of my children are entirely too much for me; I have no power of sympathy, I don't understand them a bit, and some of them I almost actually dislike, they are so troublesome." Stop a bit, my friend. You have some power of sympathy. Why did you undertake a class? Was it not because you desired to help the children to find their deepest wants? Then there is sympathy. You have some strength of will. Why are you still a teacher? Was it not open to you any Sunday to give up? But there you are disheartened, but not in despair. You have some strength of will. To him that hath shall be given, and he shall have more abundantly. He that hath but a little strength may still become a pillar in the temple of his God (Rev. iii. 8, 12). Human examples discourage you. There is one example which never discourages. Look to our Lord Himself. There strength of will and power of sympathy are perfectly combined. Yet it is not self-will; His life-work was to do His Father's business, to finish His work, and yet how quietly and patiently He wrought, turning aside apparently at every cry of distress that crossed His path, and yet ceaselessly working towards the one great end. Our eyes are too weak to embrace in one view these two sides of His character. If we think of His life-mission we forget the details of His every-day silent ministry of love; if we consider the details we forget the whole life-work into which they were marvellously wrought by His great energy of will. Comparing the two aspects of His character we shall the better understand those verses:—

"Behold My servant, whom I have chosen; My beloved in whom My soul is well pleased; I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax

shall He not quench till He send forth judgment unto victory, and in His name shall the Gentiles trust." These verses show us our Captain, the method of His warfare, the certainty of His success. We are His soldiers, and must place implicit confidence in Him. But that is not enough. A true soldier trusts his comrades as well as his captain. If we would share His victory we must stand shoulder to shoulder in His cause. For if we love not our brother whom we see, how can we love Christ whom we do not see? In Him alone is the true meeting point of all earthly union and fellowship.

Notes on the Church Catechism and Confirmation Service.

BY THE REV. JOHN KYLE.

CHAPTER I.

HISTORY AND ARRANGEMENT OF THE CHURCH CATECHISM.

 CATECHISM is a course of instruction arranged in the form of question and answer; and the Church Catechism is authoritatively explained to be "An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop." The word itself is of Greek origin; the verb "to catechise" is found in several places in the New Testament, and means to instruct orally. Thus in St. Luke i. 4 we might read: "Wherein thou wast *catechised*." Other passages are Acts xviii. 25, xxi. 21 (rendered *informed*); Rom. ii. 18; 1 Cor. xiv. 19 (*teach*); Gal. vi. 6.

Though the Church Catechism is admirably and logically arranged, it is nevertheless *a growth*—a happy compilation, rather than the production of one age or one mind. It is obviously constructed on the basis of the Creed, the Lord's Prayer, and the Ten Commandments. There were English versions of these certainly as early as the fourteenth century, and probably much earlier. Expositions also of the Creed and Lord's Prayer were extant "in the vulgar tongue." Notwithstanding, when the Church began to awake from her long sleep, and the Reformation had fairly commenced, it was found that the people were very ignorant even of the elements of the Christian Faith and Duty. This led to the Injunctions of 1536 and 1538, which were the origin of the Rubrics appended to the Catechism, and of the Fifty-ninth Canon. These Injunctions were very precise in their character. They not only required that the Curate of every parish should carefully instruct his

flock in the Creed, the Lord's Prayer, and the Commandments, but they indicated even the method to be followed: "That ye shall every Sunday and Holy day throughout the year openly and plainly recite to your parishioners twice or thrice together, or oftener if need require, one particle or sentence of the Pater-noster or Creed, in English, to the intent that they may learn the same by heart: and so from day to day give them one little lesson or sentence of the same, till they have learned the whole Paternoster and Creed in English, by rote. *And as they be taught every sentence of the same by rote, ye shall expound and declare the understanding of the same unto them, exhorting all parents and householders to teach their children and servants the same, as they are bound in conscience to do.* And that done, ye shall declare unto them the Ten Commandments, one by one, every Sunday and Holy day, till they be likewise perfect in the same." The italics above are ours. Observe the curious combination of what would now be called the "Teachers' Preparation Class" and the "Infant Class Lesson"! In the year 1547 these Injunctions were renewed, and at the same time an authorised exposition of the Creed, Lord's Prayer, and Ten Commandments was prepared, which as part of the Order of Confirmation was incorporated in the First Prayer Book of Edward VI. (1549), and called "A Catechism for Children." This Catechism ended with "the Desire." The present title was given in 1604, and at the same time the Section concerning the Sacraments was added. In the final revision of 1662, which was the result of the Savoy Conference, a few verbal alterations were made out of deference to the representations of the Puritans. The Bishops, however, did not go nearly so far as the Puritans desired. These latter wished to introduce many topics on which the Catechism is silent. But the Bishops replied that "the Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith and other doctrines most necessary to salvation." The Catechism and the Order of Confirmation were separated at this time.

The Church Catechism consists of five-and-twenty Questions with their Answers which group themselves into five well-defined Sections.

ANALYSIS.

I. THE BAPTISMAL COVENANT.	Qns.	1—4.
1. Its Memorial—The Christian Name		1, 2.
2. Its Blessings—three.....		2.
3. Its Obligations—three.....		3.
4. A thankful acceptance of the Covenant		4.
II. THE ARTICLES OF THE CHRISTIAN FAITH.		5, 6.
1. Recited		5.
2. Summarised		6.

III. THE LAWS OF THE CHRISTIAN LIFE.	8—11.
1. Recited	8.
2. Explained	9—11.
(a) Duty towards God	10.
(b) Duty towards our Neighbour	11.
IV. THE MODEL OF CHRISTIAN PRAYER.	12, 13.
1. Address as to the need of Prayer	12.
2. The Lord's Prayer	"
3. The Lord's Prayer explained	13.
V. THE CHRISTIAN SACRAMENTS.	14—25.
1. Introductory	14—16.
2. Baptism	17—20.
3. The Lord's Supper	21—25.

The second and third Sections are an expansion of the obligations of the Covenant as set forth in Section I. To the statement of these obligations both "to believe and to do" those things which were promised in Baptism, the fourth Section is a fitting sequel. It has already been stated that the fifth Section is a later addition. It is generally attributed to Bishop Overall, who was Dean of St. Paul's at the time of the Hampton Court Conference.

CHAPTER II.

THE ORDER OF CONFIRMATION.

THE Rite of Confirmation has been administered in the Christian Church from a very early date. Some have supposed that references to it occur in Acts viii. 14—17, xix. 36; Rom. i. 11; Heb. vi. 12, and other places. Whether the mission of SS. Peter and John to Samaria was "to confirm" the newly-baptized, as we now understand the term, may be open to question; but it can hardly be denied that "the example of the holy Apostles" at least *suggested* the propriety of continuing the "laying on of hands" by those who succeeded them, seeing that the Apostles themselves but followed the example of Christ (St. Mark x. 16), who thus, as it were, sanctified to Christian purposes a practice certainly as old as the time of Jacob (Gen. xlviii. 14), and, furthermore, one whose significance was well understood. There can be no doubt, however, that the Ordinance of Confirmation was observed as early as the time of Tertullian, who died A.D. 220.

Originally Confirmation was administered immediately after Baptism, as it still is in the Eastern Church; but in the Western Church the Sacrament and the Ordinance became separated. Still very young children were confirmed at such times and places as the Bishop appointed. It remained for the Reformers to perceive and avail themselves of the excellent opportunity Confirmation afforded for solemn preparation and study of the

essentials of Christian doctrine on the part of those about to be confirmed. Hence it was ordered that none should be confirmed who had not come "to years of discretion," and who were not well instructed in the Church Catechism. In later times Confirmation was much neglected ; but this is no longer the case.

"The Order for Confirmation" follows in its general outline the Sarum Office, which itself was derived from the Sacramentaries of Gelasius and Gregory, and these probably drew from sources still more ancient. The "Order" of the English Church was finally settled in 1662, but the Addresses which the Bishops now interpolate before and after the laying on of hands are clearly in harmony with its spirit. The additions and alterations then made will be indicated hereafter.

ANALYSIS.

I. BEFORE THE IMPOSITION OF HANDS.

1. The Preface.
2. The solemn renewal of the Baptismal vow.

II. THE IMPOSITION OF HANDS.

1. Versicles.
2. Prayer for the seven-fold gifts of the Spirit.
3. The Administration of the Rite.

III. AFTER THE IMPOSITION OF HANDS.

1. Versicle and Response.
2. Lord's Prayer.
3. Two Collects—one special, one general.
4. Benediction.

The Rubric was drawn up in 1662. The Preface is an abridgment of the Rubric prefixed to the Catechism in 1549, and was placed here in 1662 in order that it might be publicly read. The Bishop's Question to the Candidates, with the Response, was inserted at the same time. It had been previously the custom for the Bishop to ask such questions on the Church Catechism as he pleased.

The Versicles commenced the Service in 1549. The Prayer succeeding them is found in the Sacramentary of Gregory. Observe that the gifts of the Spirit mentioned are *seven*. See Isa. xi. 2.

The Lord's Prayer was inserted in 1661. This brings the Service into harmony with the general Prayer Book plan. Compare the use of the Lord's Prayer in the Baptismal and Communion Services *after the administration of the Rites*. The Collect, "Almighty and everliving God," inserted in 1549, was adapted from a Prayer in Hermann's Consultation. The succeeding Collect was appended in 1662 from the Communion Office. It is found in the Sacramentary of Gregory. The Benediction is as in 1549 and the Use of Sarum.

Studies on the Miracles.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

THIS course of papers will not pretend to furnish a commentary upon all the details of the miracles and parables. It would be impossible to do that without repeating the substance of the weekly lessons, and it would be absurd to attempt such a work for four miracles or parables every month.

But no teacher ever should forget that his lesson must fail, unless he brings into his class, besides the questions he will ask, and the information he will supply, some general impression, some direction of mind, some ruling thought or feeling, which may give unity to the day's work.

He is a very bad teacher who despises details, but so is he who contentedly rests in them. Sometimes a class may go away without having at all been conscious of the influence of this ruling thought. But yet it should have reached them, just as the sunlight warms us many times when we do not say, How warm it is.

Our object then will be, with God's blessing, to help our teachers to fix their own eyes upon such leading ideas.

And we shall strive, also, to say something about those other subjects which may seldom, or perhaps never, be discussed in even the senior classes, but by means of which a teacher's boldness, and grasp of his lesson, may be increased by understanding. When we reach out our hand to help a child to a firm standing-place, we should be certain that the ground is firm not only for his feet, but also underneath our own. Otherwise our own balance may be lost.

THE MIRACLES OF CHRIST.

Some leading ideas, such as we have spoken of, are common to all the miracles. When Christ wrought the first of them, we read that in "this beginning of His signs" Jesus "manifested forth His glory; and His disciples believed on Him there" (St. John ii. 11, rightly in the Revised Version).

Here are three important statements. The miracle was a sign of something. It was a manifesting of Christ's glory. And it led even those who already believed to a deeper faith in Himself. Now we find the very same statements made about the last and greatest of His *public* miracles before His death. His enemies had to confess that He did "many signs." To Martha was promised that she should "see the glory of God." And "many

of the Jews believed on Him" (St. John xi. 47, 40, 45). In the following chapter, when Jesus withdraws from His public ministry, the sin of the people is connected with the same ideas. "Though He had done so many signs before them, yet they believed not on Him," even as Isaiah prophesied when he too "saw His glory"; and the reason was that "they loved the glory of men more than the glory of God" (St. John xii. 37, 41, 43, R. V.).

I. *A miracle is a sign.* And here we may, once for all, devote a page to the argument of infidels, that a miracle cannot be believed, because it breaks the order and the laws of nature. That argument is often put in learned forms, with which we have here no concern. But, alas! many of our teachers must hear it put in forms that concern them very seriously. And a few minutes of careful thought will show that the true answer lies in the words, *a miracle is a sign*. A prodigy, a freak of nature, an event without a cause (if such a thing were possible), would be no miracle, because it would be no sign. Let us take an example. It is a law of nature that the magnetic needle should point northward. Now, if we heard of one that pointed eastward, we should say, This cannot be an accident, because the laws of nature work steadily: it is *a sign* that some other force is interfering with the effect of magnetic influences; and most likely it is a sign that iron filings have come too near the compass. If there were no disturbing force, we should reject the whole story, because the laws of nature cannot be broken. But no law is broken when these new forces, the iron filings, produce a new effect. Only the result of the law is changed.

Just so when we read that water was once changed into wine, we should say, This, too, cannot be an accident, because the laws of nature work steadily; and either it is *a sign*—a sign that some other power has stepped in to overrule the course of events—or else the story is untrue. We see, by the example of the iron filings, that one force can arrest the workings of another force, and the unexpected event is the sign that this is being done. Whenever a man grasps forces which no man grasped before, he produces events of which there was no experience since the world began. When Galileo made his telescope, and when Franklin sent his kite into the lightning-cloud, things happened that were quite beyond experience. But they were not at all contrary to experience: experience had no concern with them. And so it might be quite beyond all experience, yet not contrary to experience, that water should be turned into wine, if one were in the room who possessed new powers—powers that were not only undiscovered hitherto, but such as do not belong to mortals.

Just as the swerving of the needle is a sign of the presence of iron, with power upon the magnet, so the miracle is a sign of the presence of God, or of His agent, armed with His power over His world.

And it will be found that every argument against the possibility of miracles is really a denial of God, more or less veiled and stealthy.

What is really said is this: "It is not contrary to experience, but only beyond it, that *man* should exhibit the power to perform strange acts, never done before. But it is quite different with God; we refuse to believe that He can exhibit to His creatures, at any new crisis, such works as they themselves cannot possibly hope at any time to reach."

Miracles then are signs, signs of the coming among men of One armed with a new and superhuman force.

In truth, it would be hard to believe that such an event as the Incarnation had taken place, that God had assumed flesh, without any strange forces having made themselves felt among us. How could God have entered in love a world like ours, and shown no impulse to exert any Divine power for the relief of its visible and immediate needs? Accordingly Jesus not only urges that His miracles are a proof of His teaching, "believe Me for the very works' sake," but He plainly declares that the absence of miracles would paralyse His claim: "If I had not done among them the works that none other man did, they had not had sin" (St. John xv. 42).

A miracle, then, is much more than a marvel, though the mere words, miracle and marvel, have much the same significance. And the New Testament never speaks of them as marvels only. It never uses the word miracle without some other, "signs and miracles and mighty works," for instance. For we are not to think merely of an amazing thing, but of a thing which is instructive, significant, manifesting the presence of a supernatural power.

II. Therefore, *They manifest forth His glory*. The glory of Christ, however, is not so much His power as His character, "We beheld His glory, glory as of the Only begotten from the Father, full of grace and truth." Indeed, it is easy to see that the Gospel miracles are not chiefly displays of power, for in this respect they are not to be compared with those of the Old Testament. If we fail to show our classes more than that Christ did wonderful things, we shall put Him lower than Moses.

To turn six pots of water into wine was not so wonderful as to turn a vast river into blood. To walk on the lake was not so wonderful as to part the sea asunder. To give one meal to five thousand was not so wonderful as to sustain a nation for forty years.

As evidence of power, however, what Christ did was sufficient. And it is a noble evidence of His character that He did no more, that none of His miracles are ostentatious, not one is merely a brilliant display. Now He conveys Himself away unrecognised. Again He charges the blind man not to make Him known. For this is He who was not to strive nor cry, nor to lift up His voice in the street, who was meek and lowly of heart, who was born in a manger, and buried in a borrowed grave. It cost Him no pang to say, Greater works than these shall ye do.

So again it was natural that a lawgiver should be stern. The Nile rolling blood, the sea overwhelming Pharaoh, and the earth swallowing Korah, these were natural signs of a commission to proclaim, that the soul which sinneth shall die. They would not have been natural signs of a commission to preach the acceptable year of the Lord, and not to destroy men's lives but to save them. "Full of grace," His glory shows itself in the pity and love which are the impulse to all His wonders, and we shall teach the miracles to little profit unless we bid our little ones to see Christ Himself manifested there, and not only to respect the seal on His commission, but to love Him for the warmth of His heart.

His adorable character is seen, once more, in the recipients of His bounty. The Old Dispensation cleanses the leprosy of Miriam the princess, and Naaman the conquering general. It is comparatively rare to multiply a widow's oil, or to raise a widow's son. But the miraculous blessings of Christ, like the blessings of His gospel, come by preference to the nameless and obscure, to the blind beggar, to the Samaritan leper, and to the Syro-Phœnician girl.

Thus the signs "manifest forth" the glories of His unobtrusive, gentle, tender, and condescending character. And without introducing controversy, we might well make our senior classes feel that so nice a correspondence between the character and the miracles proves the miracles to have been His own. Without mentioning the infidel notion, that after His death, these stories sprang up from superstition and the love of wonders (myth and legend), we may silently supply the antidote, by pointing out that perfect harmony between His character and His signs, which would have perished at once in such a process.

III. *And His disciples believed on Him.* We are taught in Scripture that miracles are not enough, merely as signs of supernatural power, to show whence the power comes. The false Christs would show great signs and wonders (St. Matt. xxiv. 24). The Jews should stone a man who would lead them into idolatry, even if His signs and wonders came to pass (Deut. xiii. 2). Such works might proceed from an evil spirit, but then they could not

exhibit holiness of character, nor teach us the love of God and our neighbour. The decisive consideration is their tendency, for Satan could not cast out Satan, nor his house be divided against itself. But this consideration could only avail for those who felt the beauty of Christ's doctrine. The hard and unbelieving would only be led into further blasphemies, saying, He hath Beelzebub, and by the prince of the devils casts out devils.

Therefore we read of His disciples, more than others, being confirmed in faith by His signs. Therefore He so often demands some previous belief as a condition of His works. And therefore at times He could not do many mighty works because of men's unbelief. It would ill have become the good physician to relieve the disease of their bodies by inflaming the fever of their souls. And thus we see how universal is the reach of our Lord's principle, "Blessed are the pure in heart, for they shall see God." They shall see God where others see only a prodigy at which to greatly wonder, or a power of evil against which to blaspheme, or a violation of the laws of nature to disbelieve.

I.—AT CANA.

All the miracles of Christ are, more or less, parables in action, conveying a spiritual lesson in an earthly form. They are so because they show how God in Christ began His treatment of men, and because it is the same God in Christ, no respecter of persons, who governs all bodies and souls for ever.

But most strikingly of all, the first and the last miracles are thus significant. At Cana we see a type, certainly not accidental, of Christ's whole mission to His world. He comes not merely to share our innocent happiness, but to rescue it from a premature and disgraceful ending. He comes, as the last words of the Old Testament declared, to specially bless our domestic relationships. At an earthly marriage the eternal Bridegroom, coming to seek His Church, first manifests the glory that shall be crowned at the marriage supper of the Lamb, and His first gift is to the ordinance which He means to exalt into so profound and sublime a symbol. It is true that, as human misery and guilt press more and more upon the Healer, His miracles deal more with wretchedness, as His teaching deals more with sin. But there is a curious resemblance between this beginning of His signs, and the opening of His great sermon, which goes on to rebuke our errors, but opens with Beatitude after Beatitude. And it will be good for teachers and scholars to remember that Christ's religion aims not only to remove our miseries, but to increase our positive gladness. The teacher who sits down in his class without a smile is a poor witness for Him, whose presence threw no shadow upon the wedding party, nor prevented, with any chilling awe, the joyous call of

the ruler of the feast to the bridegroom when he tasted the good wine.

The manner also of working the miracle is significant. Jesus does not create; He transforms the water which is already there. It was so that He treated the Jewish religion. Finding it cold and colourless and tasteless, He did not abolish but transform it; He came not to destroy the law and the prophets but to fulfil. For Christianity sprang from Judaism as the wine issued from the waterpots of Cana, being not a natural development but a miraculous change.

And again, it is thus that Jesus treats our lives. At first our store of hope and energy seems ample; all expect at starting a bright and happy career. But the time of exhausted expectation comes. Life grows poor and thin. We seem to have consumed all that is worth tasting. What we need then is not, as so many fancy, new gifts of wealth or power or vainglory, but Christ's presence, Christ's transforming blessing upon our poor and common lives, by which all things are made new.

There is something remarkable in Christ's treatment of His mother. It is true that His word, Woman, must not be taken, as it would be among us, for an expression of chilling indifference. He used the same word upon the cross, when His heart, amid His own pains, overflowed with sympathy for hers, then pierced by the predicted sword. But He certainly rejects her claim to interfere, and the word has an undertone of admonition. Perhaps it reminded her that she was human, while the angel had long since taught her that He should be called the Son of God. However this may be, every word which Christ speaks concerning the Blessed among women, tacitly refutes the Roman theory of her authority. "How is it that ye sought Me?" "Woman, what have I to do with thee?" "Whosoever will do the will of My Father . . . the same is My Mother." "Yea, rather, blessed are they that hear the will of God and keep it." "Woman, behold thy Son—Behold thy mother." Mariolatry is far from these.

Here, at Cana, is the only commandment which the Virgin is recorded to have given. How happy if the Church had always thought of her as saying, "Whatsoever He saith unto you, do it."

Lastly, every detail reveals to us the Saviour's character. We are often rash and hasty; He who has left His powers undisplayed for thirty years, will not now, even for a mother's asking, anticipate by a moment the arrival of his "hour." We are over anxious to draw attention to our achievements; He was content, to save the feelings of the Bridegroom, that the Governor should know not whence the wine was. We feel our own discomforts more keenly than the sorest need of others; He would not, to

appease His sharpest hunger in the desert, or His thirst upon the cross, employ those endowments, meant to be a sign for others, which moved so promptly to supply the marriage guests with wine. We think the possession of special gifts enough to absolve us from the routine of order, or at least of social usage and courtesy; He was careful that the servants should not forget to bear the wine first to the Governor of the Feast. We are content to give what is "good enough"; He, whose own appetite sought the unripe figs, the vinegar, the broken fragment of a fish that had been broiled, gave to these humble folk the wine whose conspicuous goodness drew from the governor a call of wondering commendation.

Illustrations of the Wondrous Works of Jesus.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church,
Jerusalem.*

THE TURNING WATER INTO WINE.

"There was a marriage" (St. John ii. 1).



ASTERNS are essentially a lively and joyous people, and at times of feasting abandon themselves to a degree of innocent mirth and rejoicing such as is seldom witnessed save under the bright skies of a "land of the sun." A wedding displays their cheerful and exuberant spirits in a remarkable manner. The marriage ceremonies of Palestine differ amongst the different races, but there are some features common to most of them, and these, as they answer to the various references to such matters in the Scriptures, we cannot but conclude were the same in ancient times. Such is the decking of the bride in very gorgeous apparel, and covering her with jewels and chains of gold. The robes worn on these occasions by rich women, extending for six yards from the shoulder to the end of the train, are buttoned with diamonds, and are often embroidered throughout with precious stones in clusters or bouquets, and cost many thousand pounds. The robing of the bride by her friends is a long and elaborate ceremony connected with visits to the baths, perfuming her person, &c., all of which is done to the accompaniment of timbrel and song, and sometimes occupies a considerable part of two days. "Can a bride," asks Jeremiah, "forget her attire?" (Jer. ii. 32.) No brighter or more glorious figure could to an Eastern be found than that of the New Jerusalem "coming down from God out of heaven" as a "bride adorned for her husband" (Rev. xxi. 2). Music is always a part of wedding festivities. The ordinary band consists of the *nay* or flute, the *kemenjeh* or violin, the *ood* or guitar, and the native drum called *darabukkeh*, and the tambourine or timbrel. One constant amusement is the clapping of hands to a regular tune

accompanied by singing, which, though it appears somewhat monotonous to us, affords to people in Palestine an endless source of delight, and is kept up for hours at a time. This mirthful clapping of hands, a great feature of the Holy Land, to be heard on all festive occasions, is frequently alluded to in the Bible as a sign and accompaniment of exuberant joy. The Psalmist cries :

“Clap your hands, all ye peoples,
Shout unto God, with the voice of triumph” (Ps. xlvii. 1);

and this too in connexion with the marriage joy—the joy of “the marriage of the Lamb” (Rev. xix. 7)—indicated in the preceding forty-fifth Psalm. Servants are sent to summon the invited guests with the words, “Come, for all things are now ready” (St. Luke xiv. 17). To persons of importance several of such messages are sent successively, and they are escorted to the house with music. Rich men sometimes present wedding garments to the guests (St. Matt. xxii. 11). Perfumes are sprinkled on those who sit around. Entertainments of various kinds are provided, and there are often native dances conducted by men, of which the country people are very fond. The women with the bride feast in one apartment, and the men with the bridegroom in another. The merriment and rejoicing which resounds from these two apartments, as well as the songs and shouting made during the respective processions in the streets, constitute what is called, in the highly figurative language of Scripture, “the voice of the bridegroom and the voice of the bride” (Jer. xxv. 10), for etiquette requires that the actual bridegroom and bride should both be silent and reserved. Well might our Lord, in allusion to the mirth and gladness of such a time, ask the disciples of John the Baptist, “Can the sons of the bridechamber [that is, the people at a wedding] mourn so long as the bridegroom is with them?” that is, while the festivities are at their height (St. Matt. ix. 15). But perhaps even a more joyous part of a marriage are the street processions which take place at night when the bridegroom comes to fetch the bride, and returns with her to his own house. In such spectacles, which they still call *phantasia* (Acts xxv. 23), the people of Palestine especially delight. Lanterns of a Chinese kind are brought out, and *meshals*, huge torches or flambeaux, consisting of poles with a framework of iron at the top, in which rolls of oiled cloth and rag are constantly kept burning. These are borne in front and alongside of the procession. Musicians lead the way, with singers and those who clap their hands. Then comes the bridegroom, covering his mouth with a silk handkerchief as a sign of modesty, and leading by the hand a very little boy dressed in all respects like himself, who is called “the mock bridegroom,” and who amuses the company by imitating all the movements of the other. Friends and guests follow, and after them, mounted on a richly caparisoned horse, a gaily-dressed little girl, who is called “the mock bride.” In former times any one was expected to join in a bridal procession in honour of the wedded pair. It was said, to the credit of King Agrippa I., that whenever he met such a procession he always fell in and headed it. When arrived at the bride’s abode, many come out to meet and welcome them, as they crowd into the house, with

music and song. After a time for rest and refreshment, the bride is demanded, when a considerable show of resistance is made, and a mock struggle ensues. She is soon, however, surrounded by the bridegroom's friends and carried off. The procession is then reformed, the bridegrooms going on in front as before, and the bride following on the richly-caparisoned horse with the little girl now seated behind her, surrounded by her friends, and often with a man with drawn sword dancing backwards before her. The actual ceremonies of marriage amongst the Jews, which appear very ancient, are as follows :—The placing the persons to be wedded under a *lhuppah*, or silken canopy, “the banner” mentioned by the bride in Canticles ii. 4, the giving of a ring, and the pronouncing of a benediction, not necessarily said by a rabbi. More modern perhaps is the custom of both tasting a cup of wine, which is then thrown down and broken, to signify how transient and fragile is the best earthly joy.

“*On the third day*” (St. John ii. 1).

That is, the third day after that mentioned in St. John i. 43, which would leave only one day—the second day—for His journey from Bethabara, beyond Jordan, where John was baptizing (St. John i. 28), to Cana of Galilee. In the Revised Version, it is true, Bethany (Bathania, the Bashan of the Old Testament) is substituted for Bethabara, but there is such sound authority for retaining the name Bethabara that the revisers have given the following as a marginal note, “Many ancient authorities read Bethabarah.” The traditional site of Bethabara on the banks of the Jordan near Jericho has hitherto given rise to much difficulty, for as this spot is 80 miles from Cana it seemed impossible for Christ to have accomplished such a journey in one day. A very interesting discovery was recently made by Lieutenant C. R. Conder, R.E., during the Ordnance survey of Western Palestine. He found a ford of the Jordan some four miles south of Bethshan, to which the name of *Abara* still clings. *Abara* means “passing over” or “passage”; and Beth-abara is “the house or place of passing over,” just the name one would expect to find attached to a ford. Only five fords of the Jordan were known before the Ordnance survey of Western Palestine was commenced, but during the course of that important work no less than forty were discovered and marked down on the map. Yet this was the only one to which the name *Abara* was attached! This spot, which completely solves the long-standing difficulty as to distance, is situated on the edge of the district of Bathania, or Bashan, and is only some 26 miles from *Kcfr Kenna*,* or just about one day's march from Cana.

“*There were set there six water-pots of stone*” (St. John ii. 6).

Very large jars, generally made now of earthenware, but occasionally of stone, some of which hold as much as twenty-five gallons, are commonly to be met with in Palestine, and constitute a peculiar feature of the country. They are sometimes placed in the house, and sometimes in the courtyard. They are usually ranged in a row, and buried in

* In the December number there will be printed a Sketch Map of the district in which most of Christ's miracles were done.

the earth up to their necks, and covered over the top with a flat stone. The porous nature of the jar keeps the water beautifully cool in the hottest weather by means of the evaporation which takes place all over its surface. When the water is wanted for domestic purposes it is "drawn" or ladled out from this sunken receptacle. These huge buried jars are employed for all the purposes to which we should put barrels and bins, that is, for storage of wine, oil, preserved olives, fruits, flour, wheat, barley, &c. "The Jews' manner of purifying," that is, the frequent, and in many instances superstitious washing of hands and feet, and of cups and pots and brazen vessels (St. Mark vii. 3—5), rendered it necessary in houses of any size to keep a number of these jars entirely for the purpose of holding water. A custom exists in some parts, notably in the Isle of Cyprus, of filling one of these buried jars with wine at the birth of a son or daughter, sealing it hermetically, and keeping it in this way until the child marries, when the wine is drawn out for the first time, and distributed amongst the guests at the wedding feast. If this custom prevailed in ancient times it enhances the greatness of the miracle, seeing that it is implied that the "good wine" Christ made was equal to that specially produced at first on such occasions.

"Two or three firkins a piece" (St. John ii. 6).

The Greek word "firkin" here, *metrētēs*, is a measure possibly equivalent to nine gallons. If we take it at the lowest figure, seven and a half gallons, this would be about 110 gallons of good wine, a very large quantity. And yet the customs which prevail throughout the villages of Palestine at the present day throw an important light on this matter. A marriage festival is a very long and elaborate affair, connected with much expense, and commonly involving poor people in difficulties for many a year afterwards, burdensome debts being incurred, at such a time, on which a ruinous rate of interest has to be paid. If we may judge from Samson's wedding, seven days was the usual period during which the festivities lasted, for the time he gave them to guess his riddle was "within the seven days of the feast" (Judges xiv. 12). With this agrees the saying of the Jewish rabbis, who speak of the seven days of the marriage festival as emblematic of the seven millenniums, or seven thousand years during which they taught the world would last. Marriage feasts still last for seven days, and sometimes even for a fortnight, commencing a week before and ending a week after the wedding. It is true that the rabbis say that marriages were much more simply conducted in Galilee than in Judea, and that the practice of having "friends of the bridegroom" was not usual there. But even in the instance of a very quiet wedding open house is kept, and friends from a distance come in day by day. It is difficult for us in these colder lands of the north to realise the length to which this is often carried. Hospitality offered even to perfect strangers is and always has been a sacred and well understood duty in the East, and one that is thought especially honourable. The account, in the parable of the man who made a great supper, of the sending out the servant into the streets and lanes of the city to bring in the poor, and maimed, and lame, and blind, is no extraordinary or improbable feature in the case of an Eastern feast. The

host at a wedding, if his means permit and he is generously disposed, will still compel all the passers-by to come in and drink to the health of the bride and bridegroom. Wine, not generally drunk by the people at large at any other time, at feasts like this, in the case of Christians and Jews, forms a chief and prominent feature of such hospitality. Thus wine in Scripture is most naturally put to represent all the good things of a rich feast, being always the chief of those things in Bible lands. Esther's banquet is called "a banquet of wine" (Esther v. 6, vii. 2, 7), and the feasting of Job's sons is called "drinking wine in their eldest brother's house" (Job i. 13, 18). If the feast at Cana of Galilee lasted fourteen days, we could understand a large part of the 110 gallons being consumed without any excess whatever. This wine was doubtless fermented, indeed no unfermented wine is known in Palestine, though on the other hand the "good wines" there, are perfectly pure, being simply the fermented juice of the grape without the addition of any extra spirit, seldom more than five years old, of much less alcoholic strength than ours, and they are generally taken mixed with water. Let it be remembered, too, that drunkenness is not the besetting sin of Easterns. When a man is seen drunk in the streets of Jerusalem, an uncommon sight, the people point the finger of scorn at him and cry, "*Ingleese hou,*" "He's an Englishman!" Their temptation lies chiefly in the direction of other vices, and what the Lord Jesus did in Cana of Galilee in the first century it by no means follows that He would do in an English village in the nineteenth.

"Thou hast kept the good wine until now" (St. John ii. 10).

God always gives the best last, and when deep want, as in the case of those who had no wine, brings us into an empty, humble, and suppliant condition, in which we can more readily receive as well as better enjoy the greatness of the gift. Joseph was first brought into the depths of helpless misery and then raised to power and glory. Twice over this was Moses' experience—at his birth, and again when at 40 years of age he essayed to deliver Israel. Noah, Daniel, and Job are mentioned as three of the most excellent of earth (Ezek. xiv. 14, 20). Yet each was first utterly emptied, ruined, and brought to an end of self, before he received the fulness of blessing. In the case of each of these eminent saints equally with that of Job we see "the end of the Lord," that is, how He keeps back the "good wine," and gives it when it is most needed. It is the experience of all His people even on earth that He keeps the best gifts back to the last and bestows them just when everything else has failed! And it is at last, in the world to come, that He gives the best of all, the fulness of eternal life (St. Luke xviii. 30). When the water of this life fails altogether at death, it is just then that Christ gives "the good wine," the joy of heaven, that which is "far better," to depart and be with Him.

* * * * *

The springing green of the blade of wheat comes first, and then the waving ear, the simple flower of corn, but God keeps back the golden grain, the greatest temporal gift His love has bestowed on man, till stalk and flower are withered and dry—back till the last of all. Beautiful the

landscape looks at all hours of the day, but God gives its greatest loveliness at last, just, too, as the light is waning, as the "wine" of its strength is low, then He clothes it with the rainbow splendours of sunset, for He gives the best last. Fair are the woods in spring, when first their leafy boughs unfold the bright and exquisitely tender verdure of a new life. Fairer still they seem in the deep beauty of their summer foliage with its tints of richest green. But fairest by far are the woods at the close of the year, and that when the sap has all failed, when life's supply is at its lowest, then is the period of their greatest glory, a glory in which the painter revels, while vainly striving to depict it. Then the birch puts on a robe of burnished gold, the beech of brightest orange, the dog-wood of purple and crimson, the maple family assume a mantle of variegated colour, while in addition to these—

"A thousand tints
Which Flora, dressed in all her pride of bloom,
Could scarcely equal, decorates the groves."

For in nature as in grace, God gives the best last. Other dispensations came first, that of the earliest age, followed by that of Noah, then that of the patriarchs, and then that of the law, but God kept the crown of all back till the last, and then He gave the Gospel. Other means and messengers were employed to reach men, "but last of all He sent unto them His Son" (St. Matt. xxi. 37).

"And manifested His glory" (St. John ii. 11).

We are apt to overlook the weakness and humiliation of the Saviour's earthly life. In the eyes of those around He appeared nothing more than a humble working man, "the carpenter" of Nazareth; as to dress, mode of life, acquaintances and friends poor and lowly, a peasant of a despised provincial district, one who had not enjoyed the advantages of a superior education, and one, moreover, who was generally misunderstood, disliked, and despised. Truly to the natural man He had "no form nor comeliness," "no beauty" to be desired, in a word, He was "despised and rejected of men, a man of sorrows and acquainted with grief" (Isa. liii. 2, 3). Now the wondrous work of creating the wine, the first of His miracles or "signs," was a display of Divine power, shining out for a moment from beneath His human weakness, and showing to all around His true glory, the glory of Him by whom "all things were made, and without whom was not anything made that was made" (St. John i. 3).

As a hidden treasure of gold, so often, as recent discoveries show, stored away in Palestine in an earthen vessel the better to aid its concealment, becomes at once apparent when the covering is for a moment removed; as the sun of these northern climes, so often hidden by enveloping clouds, suddenly bursts out and exhibits its life-giving light and heat; as the mighty currents of electricity which circulate unseen and unfelt in the still quiet air appear to all in the flashing lightning—that huge electric spark several miles in length—so the hidden Divinity that dwelt in the humble Person of Jesus was plainly and apparently exhibited to all by His exercise of miraculous power.

Notes and Comments.

THE INSTITUTE COMMITTEE.

THE first meeting of the Committee of the Church of England Sunday School Institute was held in the New Premises, Serjeants' Inn, on the 4th of October, Mr. Thomas Rutt, the Vice-Chairman, presiding. Before proceeding with the ordinary business of the meeting a short Devotional Service was held.

Mr. Rutt, in his opening remarks, regretted the unavoidable absence of the Rev. J. F. Kitto, the Chairman of the Institute, who was attending the Church Congress at Newcastle. He then briefly sketched the progress of the Institute from the time when it found a habitation on Ludgate Hill, in premises which were removed on the formation of the London, Chatham, and Dover Railway. He referred to its removal to 160, Fleet Street, where its work was carried on for some years in a few rooms in the upper part of a house, reached only by a dark and narrow staircase, then, in 1874, to its late premises in New Bridge Street, spacious enough at that time, but since proving quite inadequate for its increasing work. He proceeded to remind the Committee that they were now meeting for the first time in a building which was the property of the Institute, obtained as one of the results of the Special Centenary Fund. Mr. Rutt in quoting the 4th verse of the 126th Psalm, "The Lord hath done great things for us *already*, whereof we rejoice," said he thought these words expressed the feelings which should animate the Committee on that occasion, for they seemed to imply on the part of the Psalmist not only joyful thankfulness for past mercies "already" received, but also humble confidence that those "great things" would be continued in the future. In conclusion he urged the importance of the present Committee and supporters of the Institute so carrying on the great work under their charge that if their successors should meet in the year 1981 to celebrate the bi-centenary of Sunday-schools, they might be able to speak of the labourers of to-day as thankfully and with as much respect as the present generation spoke of Robert Raikes and his coadjutors of a hundred years ago.

The hymn, "O God, our Help in ages past," was then sung, followed by Psalm xxxiii., read by Mr. A. Sherman. Prayers were then offered by the Rev. C. A. Jones, after which the Committee proceeded to the regular business of the meeting.

THE INSTITUTE'S NEW PREMISES.

By the time that this number of the Magazine gets into the hands of our readers the Institute will have settled down in its new home in Serjeants' Inn. The removal has been accomplished without an actual stoppage of business, although probably a few out of the several thousands of the Institute's correspondents may have been put to temporary inconvenience in not having their orders attended to quite as promptly as at other times. But this was, under the circumstances, inevitable. Each department is now, however, in working order, and with the additional facilities which the Institute possesses in its new

house, a considerable expansion of its business and influence throughout the country may be expected.

It is hoped that the Institute's friends and supporters will take an early opportunity of visiting the new building, and of examining the carefully-selected stock of books and Sunday-school material which are displayed in the handsome Show-rooms to greater advantage than they could be at New Bridge Street.

The LECTURE ROOM on the first floor, in which the meetings of the General Committee will be held, is a spacious room, and admirably adapted for the holding of Conferences, Lectures, and Training-lessons, to which in due course it will be probably devoted.

The LIBRARY and READING ROOM, situated on the second floor, is a large and airy room, and will be useful in many ways to the clergy and Sunday-school teachers. It is too soon to refer in detail to the purposes to which this room may be devoted, but the early attention of the Committee will be given to the consideration of the subject, with the view of making this and the other rooms helpful to both the Metropolitan and country clergy and teachers.

We wish that we could have added that the occupancy of these premises was entered on free from debt, but such is not the case, and between four and five thousand pounds are still needed to enable the Society to pay off the mortgage and liquidate the bills incurred for alterations and fittings.

THE CONCERT AT EXETER HALL.

THE arrangements for the Exeter Hall Concert, which forms a later feature in the programme of events marking the opening of the new building, are now almost completed. As the concert will be a thoroughly Sunday-school affair, it should be supported in this character. If the teachers of our Church Sunday-schools will resolve to attend with the feeling that they have done what they could to promote the chief object of the gathering, they will help to make up just the kind of audience that is required; one not of mere spectators and listeners, but of true workers. We would urge upon all our friends who are connected with Sunday schools, and have not yet effected the simple organisation necessary to obtain contributions for the purse each school will have the opportunity of presenting to the Princess who has graciously consented to preside on the occasion, to lose no time in arranging their plans. We cannot but assume that all will be found ready to work in the cause which they have at heart, and are only anxious to see their way to make use of an opportunity. There cannot be a better than the present one, small help from the many sources to which the Committee's invitation extends will amount, in the aggregate, to a valuable offering. We trust that the short time now left in which to make arrangements for the receipt of gifts sufficient to make up a little purse will be utilised both by our London and country friends in a manner worthy of their good-will and best wishes, and of our own anxious desires. A school may either contribute one purse for itself in entirety, or one for each or any of its divisions, but each purse must contain at least the minimum contribution of two guineas. Many of the London schools are, it is

gratifying to add, taking up the matter heartily, and we trust that those of the country will not lack stimulus to do in like manner.

The Secretary has received a number of letters of inquiry in reference to the purses, which several correspondents assume they must have in order to begin to collect. In one instance a purse was applied for with the intimation that, in the event of no contributions being obtained, it would be retained as a memento. But doubtless this application was made under an entirely wrong impression. To the first-named class of correspondents we are desirous to say that the purses, which, by the way, are of an exceedingly pretty design, will be ready for distribution about the 10th of November.

The dinner at Willis' Rooms, to be held two days later, is, in the history of the Institute, a new feature, and for its success appeals chiefly to those of the friends of our Sunday-schools who are possessed of means and influence. We trust that a large proportion of our readers may be induced not only to apply for dinner-tickets for themselves, but will also prevail upon some of their friends to take tickets. The Committee particularly desire to be favoured with an early application for these, so as to be in a position to complete their arrangements satisfactorily. Names are especially desired for the Stewards' List, and it is hoped that these will be sent in with the least possible delay.

A NEW PENNY MAGAZINE FOR TEACHERS.

THOSE of our readers who have read the papers and speeches delivered at our Sunday-school Conferences during the past few years must have observed the frequent reference which has been made to the need which exists for a cheaper Magazine for the great body of Sunday-school teachers than that which is at present provided by the Institute. It has not been urged in a single instance that the *Church Sunday School Magazine* failed to fulfil its mission; indeed, so far from this being the fact, at the Conferences referred to, in letters to the Secretary of the Institute, and on every occasion when the subject of Sunday-school literature has been discussed, general testimony has been borne to the excellence of the Magazine, and to the assistance which Sunday-school teachers derive from its perusal. The large circulation of the Magazine furnishes most conclusive evidence upon this point.

Still there is a large class of Sunday-school teachers, especially in populous districts, who require a Magazine of a cheaper and more popular description, and the Committee of the Institute have, after careful consideration, decided to issue a *new Penny Teachers' Magazine* at the beginning of the new year, with the title of "THE CHURCH-WORKER." It will consist of sixteen large pages, with a coloured wrapper, and although it will primarily be devoted to the interests of Sunday-school teachers, its scope will be extended so as to make its pages of value to Church-workers generally.

There is a consideration of vast importance which we desire to impress upon our readers, and that is that only a large sale can insure the Magazine being a financial success; but as the pressing need of the Magazine is acknowledged on all sides, it is not too sanguine to expect that a large circulation may be looked forward to with confidence.

THE INSTITUTE'S NEW SYLLABUS OF LESSONS.

AT a meeting of the Committee of the Liverpool Sunday School Institute held last month, to consider what Lessons should be adopted in the associated parishes during the year commencing with Advent, it was unanimously resolved to recommend the adoption of the Syllabus of a Course of Scripture and Prayer Book Lessons which have been arranged for the ensuing ecclesiastical year by the Committee of the Parent Society in London; each school to select the portions most suitable for its requirements.

Manchester has already adopted a syllabus of a more general character based on the Lessons of the Institute; while Birmingham and others of the largest centres use the current Lessons published by the Society in a more or less systematic way throughout their various parishes.

TEACHERS' INSTRUCTION CLASSES.

THE difficulty of finding fresh, and at the same time profitable, subjects for discussion at the meetings usually held monthly in connexion with the various Associations for teachers in the metropolis has probably occupied the attention of many of the readers of the *Church Sunday School Magazine* who have had to prepare the programmes and find persons who are willing to read papers; we therefore think it may prove useful if we call attention to a plan which has been attended with considerable success in North St. Pancras. The committee of that Association, both clerical and lay, felt that it might prove of considerable use to the teachers attending these meetings if they arranged for a series of "*Instructions*" on the New Testament, and accordingly the Rev. Thomas Turner was invited to give such a course. Two meetings have already been held. At the first, the subject chosen was the "Revised Version." At the second, "The Relationship and Peculiarities of the Synoptic Gospels." At future meetings Mr. Turner proposes to take as his subjects "St. John" and "The Epistles." Judging from the crowded attendance at the meetings already held, we gather that the North St. Pancras teachers welcome this effort to increase their knowledge and grasp of the New Testament and its history.

THE CHURCH CONGRESS.

IN viewing the Church Congress, much depends upon the stand-point from which the view is taken. We do not mean the theological or ecclesiastical, but the geographical stand-point. We mean that the Congress, seen only through the reports of the London newspapers, is a very different thing from the Congress as it appears at close quarters. The ordinary newspaper reader, however conscientiously he may study the reports, has only the *ipsissima verba* of the President's address and one or two leading papers, with a condensed and cold summary of a very few of the other papers and speeches. He knows nothing of the real tone and spirit of the meetings; nothing of the effect produced by the utterances from different sides; nothing of some of the most successful speeches—speeches, it may be, which those who heard them can never

forget. If there should chance to be a "row," he will hear of that; of the "burning question" discussions he will get some imperfect notion; but of the many useful debates on practical topics he is absolutely ignorant. Even a reader of the *Guardian* or *Record*, admirable as the reports have been lately in both these papers, misses some of the most memorable features of the Congress. For instance, the extraordinary weight and power of the Bishop of Bedford's speech at Newcastle on Limits of Ritual is almost wholly lost even in a *verbatim* report. No report at all, beyond a brief summary, has appeared anywhere of the very striking speech with which Canon Hoare closed that same debate; and not even the briefest summary of Mr. Aitken's wonderful address at the working men's meeting. Perhaps the most brilliant success of the week was Mr. Randall Davidson's address on Secularism, which was as effective in delivery as it was masterly in substance; yet of it, too, no decent report has appeared. The Bishop of Carlisle's paper on Church and State may be read *in extenso*; but only an eye-witness could realise the scene at its close, when, encouraged by the acclamations of the densely crowded hall, he persisted in reading the last page or two despite the bell and the President's deprecatory wave of his hand, going on—"We will do so and so, and we will do so and so, and we will do so and so,—or we will know the reason why,"—and then sitting down triumphant amid a tumult of applause. On the other hand, Mr. Malcolm MacColl is no doubt well content that his admirers at a distance should read his paper in full in the *Guardian* in happy unconsciousness of the *fiasco* of its delivery. Scarcely a word of it could be heard, as he rattled through it at racing speed with the paper held close before his face; and when the President thought to silence the cries of "Time! time!" by observing that Mr. MacColl's time was "not yet exhausted," a voice exclaimed, "But, my lord, our patience is!"

The present writer has been at several Congresses, and his judgment is that, of those he remembers, Bath is the only one that has exceeded Newcastle in interest, and that this great annual gathering was never less likely to be discontinued, or to lose its influence, than at present.

CHURCH CONGRESS SUBJECTS.

A NOT uncommon mistake at Church Congresses is the attempt to include two subjects, or two branches of a very large subject, in one meeting, calling them (*a*) and (*b*). The result is not only to secure an inadequate treatment of either, but also—since all the papers come first, then all the selected speakers, and then all the voluntary speakers—to confuse the audience by a continual change from one subject, or branch of it, to another. It was so at Newcastle in the combination of Secularism and Spiritualism, the former of which at all events deserved the whole session to itself. So also in the debate on the Church's care of the young. First came a paper by Mr. Appleton, the well-known superintendent of Jesus Lane Sunday-school, on that portion of the subject marked (*a*), viz.: "Baptism, Confirmation, and Holy Communion"; and then on (*b*), "Friendly Societies," two papers were read in behalf of the Girls' Friendly Society and the Young Women's Help Society respectively, by Mrs. Papillon and Mr. Money-Coutts. Then the selected speakers were

Mr. Stock on (*a*), and Mr. Shuttleworth on (*b*) ; and in like manner the volunteer speakers who followed tossed the ball backwards and forwards. The consequence was that, notwithstanding much that was really good in the papers and speeches, the general effect was fragmentary, and neither subject could be regarded as "thrashed out." Moreover, the Congress platform was not the place for a pitched battle between the advocates of two opposite principles of action, in the matter of purity, in the management of societies for girls and young women.

One important hint Sunday-school workers may get from this debate, viz., to take special pains to keep, and to influence, boys at the critical age of 13 to 15—a point urged by both Mr. Appleton and Mr. Kitto. At Cambridge, Mr. Appleton gives these boys a large room to themselves, with its own classes and teachers and a deputy-superintendent ; but in many schools we fear this would be impracticable. The whole of Mr. Appleton's paper merits careful perusal.

THE CHURCH CONGRESS AND SUNDAY SCHOOLS.

NOT many references to Sunday-schools occurred in the proceedings of the Congress, except in Mr. Appleton's paper. But an interesting plan for a children's service was mentioned by the Rev. Julius Hannah, Vicar of St. Nicholas', Brighton, in his paper on "The Parochial System and Public Worship"—:

"According to my own ten years' experience, the institution of a regular children's service held every Sunday in the church has done more than anything else to adapt the services to the wants of the people. We hold our children's service with catechising every Sunday morning at 9.30, and the Sunday-school is held during the time when the elders are at church. This plan, which has now been in operation for more than seven years, and can therefore hardly any longer be looked upon in the light of an experiment, has been found to answer remarkably well. When it was first talked about the Sunday-school teachers were a little disposed to mourn over the loss of the eleven o'clock service for themselves, but a short trial of the new system soon reconciled them to the change, and I am not aware that we have lost a single teacher from this cause. The children simply love their service, and the attendance at it is most encouraging. As an incidental advantage, we get rid of the children fidgeting about at eleven, and we also get more room for adults, which we very much require."

This plan differs from that formerly worked out by Canon Erskine Clarke at Derby, which has been frequently referred to at previous Congresses, in that the Sunday-school is actually held during morning service, whereas Mr. Clarke held it *between* the children's service and 11 o'clock, making it very short. We do not know what those, who attack Sunday-schools because they take the children from both parental and Church influences, would say to Mr. Hannah's plan. We should like to hear something of its effect on elder scholars, and of the way in which a big boy is transferred from the children's service to the adult one. Obviously his beginning to attend the latter involves his leaving the school.

THE STATISTICS OF CHURCH SCHOOLS.

FROM the Report of the Committee of Council on Education for the year ended last March, some interesting statistics may be gleaned respecting

the present position of voluntary schools. As regards accommodation in the year 1870, before the Education Act came into operation, there were only 1,878,584 places; in the 10 years since elapsed these have increased by 1,279,535; and the accommodation at present in Voluntary schools is no less than for 3,158,119 children. A most satisfactory result, considering that, in addition to this increase, School Boards have provided in the interval 1,082,634 places. Of this school accommodation, 2,327,379 places are in schools belonging to the Church of England, whilst the average attendance of children in Church schools is 1,471,615, out of a gross total of 2,750,916, being rather more than one-half. These figures are interesting when compared with the statistics of Church Sunday-schools recently put forward by the Institute, from which it appeared that the actual average attendance of children in the afternoon in the parishes making returns was 740,582, giving approximately 1,277,000 for the whole of England and Wales, a number differing but slightly in the main from the more accurate figures of the Education Department. Whilst the number of children the Institute estimated to be on the books of Church Sunday-schools, viz., 2,222,891, almost exactly corresponds with the number of places available, viz., 2,327,379. But the value of the Sunday-school appears very marked when we come to deal with scholars over 14 years of age, for whilst in Church day-schools they number but 23,378, in Church Sunday-schools there are approximately no less than 290,000 scholars over that age.

In every respect the managers of Church schools ought to be encouraged by the figures given in the Blue Book, for although on all sides complaints are heard as to the difficulty of maintaining the existing organisations, it is gratifying to find that, so far as Church schools are concerned, the interest of Churchmen in their maintenance is not on the wane; this is especially noticeable in the amount of voluntary subscriptions, which have risen from £343,085 in 1871, to £587,273 in 1880, the former sum contributed by 148,776 donors, the latter by 223,906; this increase in the number of donors being the more remarkable, for in the schools belonging to other denominations the donors have decreased in number from 38,862 to 31,630.

We are somewhat surprised to observe the very small number of schools (only 1,087) in which School Savings Banks have been established, a number which compares very unfavourably with France, where in no less than 14,273 schools banks are now open with 307,452 depositors. Probably the circular recently put forward by the Education Department will stimulate the formation of these banks; and it may be well to remind our readers that a very admirable letter as to their management appeared in our pages in November, 1876. Neither do School Libraries appear to be so general as they ought to be, for in only 2,092 schools (of which 1,612 are Church schools) have Libraries been established, probably the explanation in this case being that the Libraries are frequently in connexion solely with the Sunday-school; still we must say the smallness of the number seems hardly to be accounted for. Many other interesting facts are to be culled from this voluminous Blue Book, but probably our readers will consider the above figures sufficient, at any rate for the present.

THE BISHOP OF LIVERPOOL ON SUNDAY-SCHOOL WORK.

THE Bishop of Liverpool has given utterance to some very friendly words with regard to Sunday-school teachers and their work. Writing to the Rev. Dyson Rycroft, President of the Liverpool Church of England Sunday School Institute, his lordship says:—

“That most important class, our Sunday-school teachers, deserve every encouragement, and I hope you will assure them that their Bishop attaches very great weight to the services they render to the cause of Christ in the Church of England. As an old Sunday-school teacher, I know well that our hands are often apt to hang down, and we are tempted to do our work in a perfunctory way from a secret feeling that we are doing no good. Let me affectionately charge all the Sunday-school teachers with whom you may come in contact not to give way to this temptation. Let me assure them that if they persevere in their work and do it lovingly, wisely, regularly, and with conscientious preparation, it will never be done in vain.”

SURVEY OF EASTERN PALESTINE.

—It has been found necessary to commence this work at the south instead of at the north, as was originally intended. On the arrival of the theodolites, therefore, Lieutenant Conder lost no time in making the necessary arrangements, and took his party across the Jordan, his first camp being at Ain Heshbân, the old Heshbon. He reports that his base line has been twice measured with as great accuracy as was obtained in the preceding survey, and that he has already accomplished some hundred miles of survey. Among the archæological results are an immense quantity of cromlechs, no fewer than fifty having been sketched in three days; some of them had small chambers near them, from three to five feet long and three feet high, excavated in detached cubes of rock ten to fifteen feet on each side. Lieutenant Conder reports a small harvest of identifications. He thinks he has found the Field of Zophim, the Ascent of Luheith, Jazer, Sibmah, and Minnith. Before going across, also, he established his identification of Kirjath-jearim, which he had already suggested, and made a squeeze and tracing of the inscription in the Pool of Siloam, which, with a paper written upon it by Professor Sayce, is published in the October number of the society's journal. The latest report from

Heshbon, with the identifications and drawings of the cromlechs, came too late for the new number.

Canon Clayton, Rector of Stanhope, gives some interesting items about the Sunday-schools of the North of England in a description of a “preaching tour” recently undertaken. He says:—

“The Sunday-schools in Lancashire are very different from Sunday-schools in other parts of our land. In Stanhope and elsewhere they are composed of young people, mostly under fifteen or sixteen years of age. In Lancashire persons of all ages attend. Grandfathers and grandmothers, fathers and mothers, sons and daughters, are all being taught under the same roof. The scholars in connexion with St. Paul's, Bolton, are about 1,000 in number. I visited the schools between the morning and afternoon services (on Whitsun Day), and was much pleased with the sobriety and devoutness which appeared to pervade both teachers and taught. The scholars take the deepest interest, and nearly pay all the expenses attending both the day-schools and Sunday-schools.”

An edition of the New Testament, containing the Authorised and the Revised Versions in parallel columns, is about to be issued by the two Universities.

Reviews.

THE CHURCHMAN. *Vol. 4. London: Elliot Stock.*



THE half-yearly volume from April to September consists of nearly 500 pages. Of these the greater portion are occupied with a consideration of the text of the Revised New Testament, and of the Revision itself. These articles will bear most careful perusal, and are well worthy the attention of Biblical students and those who value as a suggestive commentary the work of the Revisers. On the whole, the author of the articles in question sees far more beauties to admire than blemishes to condemn in the Revised Version. We have already alluded to Mr. Rogers' article on upper-class Sunday-schools, and we may say that nearly all the other articles which appear in the magazine, and of which the reviews form a prominent feature, possess more than a passing interest. Few monthly magazines contain so much that may be read with pleasure and profit.

STORIES FROM THE BEST BOOK. *By Mary Seeley. London: Seeley, Jackson, & Halliday.*

There being no preface or introductory note to this small volume, we are left to suppose that the object of the writer is to provide stories which may be read, as they are printed, to very small children. Few things are so difficult as to write in suitable language these Bible stories; and although since the days when "*Line upon Line*" first appeared many have made the attempt, we consider that, as a rule, the results have not been thoroughly successful. In the present instance the writer, to our mind, states too many particulars which one does not glean from the Bible narrative itself. We admit that the writer usually prefaces the interpositions of her own imagination with the words "perhaps," "possibly," "I suppose," &c., but we consider their recurrence too frequent to permit us to recommend these Bible stories as cordially as we should desire to do. Some of the illustrations by G. P. Jacomb Hood are more than usually fanciful—we might almost add, unwarrantable.

MARCEL'S DUTY: A STORY OF THE WAR TIME. *By Mary E. Palgrave. London: Society for Promoting Christian Knowledge.*

An attractive title, pretty binding, and well-drawn illustrations, were our first impressions as we took up this story-book, and having perused the narrative, we can add that it is a capitally written book, which will be read with interest by all boys. The Franco-German war during the year 1870—71 supplies the main incidents of the narrative. Marcel, a French boy, at ten years of age quits France with his mother in the year 1862, leaving behind a younger sister. On the voyage the mother is washed overboard, and the destitute child on reaching England is adopted by a kind farmer, whose son becomes the faithful ally of the adopted child. In eight years time, by one of those strange coincidences so often found in works of fiction, the brother meets his long-lost sister, who, with the sensitiveness of her sex and nation, feels acutely the reverses which the French army is at that time suffering. Her en-

thusiasm fires that of Marcel, and shortly he and his comrade Phil are found enlisted in the newly-formed army of the Loire. The incidents of the next four months are well told, and though the two young soldiers were exposed to many dangers and hairbreadth escapes, the story ends by finding them once more safe at St. Lucy's Farm. We can thoroughly recommend the story, but we think it a slight blemish that the authoress has left in so many French words and expressions—e.g., “*ébouiffé*,” “*Ce qui m'est arrivé ensuite ?*” &c.—which are not likely to be understood by those for whom we presume the book is written. The illustrations are capitally drawn, but the frontispiece does not faithfully depict the scene described at pp. 14 and 15.

THE RAVEN'S NEST. *By F. Scarlett Potter. London: Society for Promoting Christian Knowledge.*

A story with two heroes, and a purpose not easily gauged. “Guy Lightfoot” is a youth who encounters a shipwrecked pair, whom he befriends. At a later period the elder of the two has an opportunity of saving Guy in a perilous position in which the latter has placed himself by climbing a rock to get at a raven's nest. Some strength is spent by the writer in the endeavour to afford a graphic description of the boy's situation. The conversation of this particular hero is maintained at a somewhat priggish standard throughout the book. The other hero turns out eventually to be a “lost darling,” and heir to some Mexican silver-mines. The writer of the book has in its preparation apparently been influenced by the best of motives, but its perusal will certainly not leave a sound impression on the minds of those to whom it is addressed.

SHORT NOTICES.

THE BIBLICAL MUSEUM: OLD TESTAMENT. VOL. X. *By the Rev. James Comper Gray. London: Elliot Stock.*

We must congratulate Mr. Gray on the completion of the useful work, the former volumes of which we have from time to time favourably noticed. Those who have already possessed themselves of the earlier volumes need only to be told that the present one deals with the Books of Daniel and the minor Prophets. A most valuable index (or rather we should say indexes, for it is subdivided into four sections), extending over sixty pages, greatly enhances the value of the work as a whole. To Sunday-school teachers who often are in need of suitable illustrations the complete work will prove invaluable, for it is stated that there are nearly 12,000 anecdotes and illustrations in elucidation, of the Scriptures, and these,

together with the outlines of sermons culled from all sources, are the distinctive feature of the work, which thus differs considerably from the ordinary exegetical and critical commentaries. The complete work, which is published in fifteen volumes, will form a most appropriate addition to the library of all who are in any way engaged in teaching.

HUGH MCNEILE AND REFORMATION TRUTH. *By the Rev. Charles Bullock, B.D. “Home Words” Publishing Office.*

Mr. Bullock has done well in republishing in the present form an essay on “The Characteristics of Romanism and Protestantism,” which some thirty-two years ago was delivered as a lecture in Exeter Hall by the late Dean McNeile. From his early life in Ireland, where he had been brought in close contact with

Romanism in its worst forms, he was greatly impressed with its evils, and he was consequently well qualified to state in a forcible and clear way the dangers of the insidious religion. Prefaced to Dr. McNeile's essay is a very short biographical sketch of the Dean by Mr. Bullock, which we only wish had been longer. This small volume should find its place in every village library, for as Mr. Bullock says in the preface, it may be questioned "whether any writer ever compressed so much important matter in so brief a space, whilst the eloquence of the orator added a force to the arguments rarely equalled."

THE MILDMAI CONFERENCE. *Report of the Addresses.* London: John F. Shaw.

The subjects which were chosen for consideration at this annual gathering, held last June, were particularly practical, viz. :—i. Waiting upon God, its Character and Consequences; ii. Walking with God, its Privileges and Power; and iii. Working for God, its Requirements and Reward. The valuable addresses on these topics which have now been issued in the form of a volume are well worthy the thoughtful attention of all who are engaged in the Master's vineyard. Were we to select one address more than another as peculiarly full of teaching for those engaged in Sunday-school work we would name that by Mr. Archibald Brown on "Working for God." We append one extract :—

"It is possible to be right up to the very hilt in the work of God, and yet know comparatively little of what it is to be working for God, that is, *doing God's work for God's own sake*, doing God's work from no other motive-power, receiving inspiration from Him alone; not working to gratify, perhaps, a natural restlessness of nature, not working simply because you were born with a good deal of quicksilver in your constitution, and must be doing something, not working simply to win applause or to be accounted successful, but working for God because you love Him for His own sake apart from any fee

and reward. This is the only right motive, the only pure one. If I am engaged in God's work from any other motive than the constraining power of love to Him, I am serving Him from an unworthy and a base motive. Let me set forth what I mean in a simple illustration. Doubtless many of you may have seen water flowing along an aqueduct. It is being pumped out of some pit, and as the water flows you can count the strokes of the engine. Now it is full, and there is a rush. Now it is almost empty, then there is another rush, and the water seems to say, 'I flow because I am forced to flow; I flow because I am pumped; I would not flow if I could help flowing.' It flows because an external power is brought to bear upon it. But have not you often stood by the side of a mountain stream? There it comes, jumping over the boulder, running round that stone, surging over that shingle. There is no stroke of the engine in it, and as it runs past it seems to sing, 'I flow, I flow, because I have my home on high. I was born amongst the clouds; my fountain-head is up there. I must flow because I have come from on high.' And the service which you and I want to render is that service which comes not from external pressure, not because we are asked by others, not because we have been pushed into the work, but because we have been born from above. This is working for God; and if this is the only right motive I am certain that it is the *only lasting power*. What will keep a man really in earnest from the 1st of January to the last day of December, and that year after year, but this? You often hear that labourers have gone back. Why did they go back? Because, although they were engaged in the work of God, they did not know much of working for God. I think that we can make this clear in a moment. Nobody is very likely to leave that which he loves. No one is very likely to leave that in which he finds his highest happiness. Now, no one can work for God without being filled with delight. There is no temptation to give up God's work when God's work is done for God's sake; and therefore, in the long run, that only will keep a man at white heat year after year. Doing anything for God can never weary. It is a perpetual inspiration."

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

TO CORRESPONDENTS.—*The increased size of the Church Sunday School Magazine will, we trust, enable us in future to devote more space to our correspondents. We think, however, that it will tend to make the space so set apart more useful to the general body of superintendents and teachers if those who write will give their experience on some definite subject connected with Sunday-school work which we shall from time to time announce. By this we do not mean to exclude entirely letters on other topics; but those which refer to matters merely of interest to the writers we shall, as a rule, be obliged to omit. For the December Magazine we propose that the subject shall be one which is of interest to most schools at the present time, viz.: Christmas Entertainments—(a) for Parents; (b) for Scholars—how best managed—what programmes have proved successful, &c. We desire to have particulars as regards any novelty in such entertainments which have been tried and found successful. Letters for insertion should be short (if possible not more than 350 words), accompanied by the real name and address of the writer, though not necessarily for publication, and they must be received before the 10th of November.*

SUNDAY-SCHOOL LESSONS.

SIR,—I am not sorry that Mr. Hoare has criticised the system I adopted in examining the forty sketches of lessons that were sent me for the purpose of apportioning their relative value. Many of the points he raises are most important, and I am glad of the opportunity of discussing them fully, and in doing so of indirectly bearing my testimony to the value of the "Notes" provided in your monthly Magazine, most of which bear out the principles which I adopted.

I will begin by replying to his various strictures in detail. They may be reduced to—

1. A motto is no use.
2. An introduction is often worse than useless.
3. Heads should be "kept out of sight."
4. Lessons should not be "formal conclusions arranged in order at the end of the lesson," but take the shape of a "running practical application."
5. References are a probable hindrance.
6. Illustrations are not essential, and if introduced should be from Scripture, or "short, telling, and appropriate."
7. The summary should only be the enforcing of that part of his lesson which the teacher sees has already "caught attention."

Now in strictures 3 and 7 it is clear that Mr. Hoare has forgotten that I had to examine sketches of lessons, and not the lessons themselves as delivered. This will account for many of his remarks, but I will examine each more closely. And—

1st. Mr. Hoare thinks *a motto* is of no use. I suppose he does not need the aids to memory which most Sunday-school teachers and scholars alike require, but that is no reason why he should try to deprive them of a benefit they value. It is of use in concentrating attention on the important points of the lesson, and in impressing it upon the memory. It need not of course be proclaimed to the class when the teaching commences, but it should be referred to frequently throughout, and committed to memory. A motto *text* is doubtless the best, and I certainly feel that a lesson with a good motto is entitled to more marks than one with no motto at all. And here let me say once for all that if marks had only been given for what was essential, there could have been very little comparison between the papers;

there are many additions and improvements, which, though not essential, are the sign of a more carefully prepared lesson, and are worthy of marks proportionately.

2nd. *An introduction* is often worse than useless. Then let me ask, how is the teacher to begin? He must begin somehow, and to begin well is all I advocate. It should be no more "formal" than any other part of the lesson, but should be something which gains the children's attention (and once gained their attention is easily kept), and prepares the way for what is to follow; and of course in the examination the introduction was marked according to its force and suitability. If Mr. Hoare makes a good introduction by "plunging at once *in medias res*," and if he can afterwards sustain the children's interest throughout the lesson, he has made the pith of his subject its own introduction, which might possibly be done in some cases, and would have obtained his marks accordingly.

3rd. *Heads* should be kept out of sight. Then how is the examiner to know if the lesson has them? or how is the teacher himself to keep them in mind and work them out if they are not put on his own notes? Mr. Hoare thinks they are "good for the purpose of securing clearness and helping memory." So do I—very good, most important. If the heads are good the lesson is almost sure to be a telling, teaching one, and I marked for them proportionately.

4th. *Lessons*. I quite agree with Mr. Hoare that "formal conclusions arranged in order at the end of a lesson" should be given negative marks. But in his other interpretation I wholly differ from him. I am sorry he thinks the word lessons capable of only the two definitions he has given. When we speak of a passage teaching certain lessons we mean that there are in it certain points of doctrine or practice which it is the object of that passage to enforce. Now these should not be formally arranged at the end, nor should the passage be made the subject of a "vigorous running practical application," which, if I understand it aright, means some dozens of different lessons all applied and all expected to be taken in during the space of forty or forty-five minutes. It rather reminds me of the reply of the child who when asked what his teacher had taught in the class to-day, said, "Oh, he told us all about everything, and I remember nothing." What I advocate is one, two, or at the most three lessons singled out as the most important the passage teaches, and these lessons forcibly, vigorously, and practically applied during the lesson. If this is what Mr. Hoare means also, then we agree, for with this must be taken the heads (which in good sketches should contain the lessons intended to be taught), and the "clearness and force" of the whole, in all making sixty marks, a very proper proportion for what we both feel is the backbone of the teaching.

5. *References* are a hindrance. Never! Turning them up sometimes is, but to give quotations from Scripture or Prayer Book cannot be. Would Mr. Hoare like to hear a children's sermon without quotations from Scripture in it? He thinks, too, they are impossible if children "are not familiar with their Bibles." Then how are they ever to become familiar with them? I am really reminded in this criticism of the Irishman who vowed he would never go into the water again until he could swim. No one wants the thread of a spirited lesson broken by hunting for another text, but every spirited lesson must be based upon "the law and the testimony," and be backed up by reference to the scriptural proof. And at any rate the teacher should have chapter and verse as proof and illustration of all he teaches ready on his own notes.

6. *Illustrations*. Here I quite agree with my critic, and his remarks confirm my decision to give some marks for "a narrative of Scripture," or a "short, telling, and perfectly appropriate" story used in illustration of the lesson.

7. *The Summary*. And now Mr. Hoare thinks that having deprived a

lesson of its introduction, kept its heads out of sight, watered down its lessons to a "running application," and shorn it of its references and illustrations, it is desirable also to take away its conclusion. Well, I can only give him credit for his consistency! Probably a summary of a "running application" may be considered unwise, as it would of necessity be too long to recapitulate the dozens of practical conscience-awakening applications which had been made; and so instead he advocates a repetition of the one or two points which have "caught the attention" of his class only. Probably that would be the best course under the trying circumstances. But I cannot help feeling that the better teacher would prepare beforehand what he is determined *shall* catch the attention of his class, and not wait until he gets there to try some two or three dozen in the hope of some being appreciated. When he has taught his subject, bringing out its important lessons, a recapitulation of these at the end, or rather a questioning of them out of his class is, to my mind, well worthy of the eight marks allotted.

So much for the strictures. I should very much like to see some of Mr. Hoare's own "notes of lessons." I think he would find it hard to steer clear of the various dangers and faults he has enumerated.

The system adopted by the writers of the Notes in your admirable Magazine is capable of infinite variety. It is a form in which "the boundless variety of beautiful subjects supplied to us by the Word of God" may be brought home to the scholars, and to my mind the best form; the form may be ever the same, the subject ever varying. I cannot help thinking God was right when He made men all with a head, two arms, a trunk, and two legs, all of the same form, and of the best form, but with infinite variety. When I examined the sketches before me I gave no marks for form alone, but for the best application of the form to the subject chosen; not for motto, introduction, heads, lessons, &c., alone, but for the best and most appropriate of these. Surely it is possible to give a child fresh food every day without it getting tired of the best form of food, bread. But perhaps a change to toast, crust, crumb, bread-pudding, or scones would be considered more important than fresh, good, wholesome bread daily.

What I believe to be best in teaching is good matter in a good form, and I very much fear that if all teachers tried Mr. Hoare's plan of "putting matter well," without condescending to think carefully of how that matter is to be put well, will only land themselves and their classes in confusion and indefiniteness.—I am, Sir, yours faithfully,

FRED. S. BISHOP.

"THE PUNISHMENT OF SUNDAY SCHOLARS."

WE have received several communications on the subject raised by "A Country Superintendent" in the October number; but we regret that the great pressure on our space prevents our publishing them. We think it, however, desirable to state that the managers of a public elementary school have no right to punish on a week-day in the day-school for offences committed on Sunday in the Sunday-school, for though teachers, scholars, and buildings may be *actually* the same, yet technically they are different institutions. A Sunday-school authority may (if necessary) inflict reasonable corporal punishment on a scholar (*see the note on "The Teacher's legal position," vol. XV., page 24, November, 1878, where the law will be found stated in the paragraph commencing "the learned Judge"*). We hold, however, very strongly that corporal punishment should be most exceptional in any Sunday-school, and we may almost add that we believe it to be unnecessary. ED.

"THE SEPARATION OF THE SEXES IN SCHOOLS."

MR. A. H. PARTRIDGE, of Acton House, Darlington, offers to correspond with "A. W." on this matter.

“If it be Thou”

(Matt. xiv. 28).

BY THE MOST REV. THE LORD BISHOP OF MEATH.

“F it be Thou.” Alas! that faithless cry.
The night of Doubt is dark, no help is nigh!
And yet from Doubt to whom, Lord, shall I flee?
“If it be Thou, oh bid me come to Thee.”

“If it be Thou.” Alas! that craven fear.
The night of Sin is dark, and Doom is near.
And yet from Sin to whom, Lord, shall I flee?
“If it be Thou, oh bid me come to Thee.”

“If it be Thou.” Alas! that hopeless moan.
The night of Grief is dark, I weep alone.
And yet from Grief to whom, Lord, shall I flee?
“If it be Thou, oh bid me come to Thee.”

“Yes, it *is* Thou! Above the boist’rous storm
I hear Thee bid me come—I see Thy Form!
To Thee I come from Doubt and Sin and Grief:
Lord, I believe; help Thou mine unbelief!”

Outline Address.

THE VOICES OF THE BIBLE.

BY THE REV. F. G. MONTAGU POWELL, M.A., *Vicar of Frocester.*

VIII.—THE VOICE IN THE TEMPLE.

Isa. vi.

“HERE is a tide in the affairs of men, which taken at the flood, leads on to fortune.” In other words, to each of us there comes a crisis sooner or later, which is to influence, if not to decide, our future, for weal or woe. Of this our Baptism is at once the type and pledge. God there calls us for His own, and offers, nay, gives, His Spirit to aid our feeble efforts. To some the Deluge, to some the Thunders of Sinai, to some the still small voice piercing the very joints of “soul and spirit” (Heb. iv. 12); to others the Voice of Jesus as He sits by the margin of Life’s Sorrows, and each murmuring wave seems to speak of Him; to others His Voice is heard above the deafening cries of Life’s mart; to others again, as to Isaiah, of whom now we speak, in the ordinary celebration of an ordinary service, there comes the unveiling of the Secret, and the man knows that he stands now, as he has always stood, in the Presence of Celestial Beings, in the presence of his God. The door-posts may move, the Temple may be filled with smoke, but his heart will be filled for evermore with awe at the nearness of God.

I. THE OUTWARD CEREMONIAL.

Let us see how it was with Isaiah, as he tells his own story in chap. vi. He was in the Temple, or as we should say, in church, as no doubt he had often been before, though he was not a priest, or clergyman. It was a remarkable year; the King of Judah had died, and his fifty-second year of peaceful,

prosperous reign had come to an end. Yet had there been one cloud—his attempt to burn incense upon the altar of the Lord (2 Chron. xxvi. 16); not only to usurp the priestly office, but to break through the educational law which forbade any but the separated priesthood to perform these offices. The time for *that* had not yet come (Mal. i. 11; St. John iv. 23), so Uzziah's sun had set in clouds and darkness. And with such thoughts as these Isaiah went up to worship. Israel was sunk in sin. Judah was separated from Israel. The Priests of the Lord, as they went in and out of the Temple, how little conscious they seemed of any wonder or mystery there! They had "Holiness to the Lord" written on their foreheads. What else needed they? It was all so familiar! The cherubim that veiled the mercy seat, the altar on which the daily sacrifices were offered, the holiest place of all into which the priest went once a year. All these were but symbols—but of what? Of an "elaborate machinery for scaling a distant heaven"? or were they "witnesses of a Heaven nigh at hand, of a God dwelling in the midst of His people, of His being surrounded by spirits who do His pleasure, hearkening to the Voice of His Words"?!

II. THE SPIRITUAL REALITIES.

Suddenly as he gazed upon these familiar objects, the vision seemed to change—they melted away, and gave place to something more spiritual, and therefore more real. No longer the train of Priests, but the Lord Himself sat on a throne, and His train filled the Temple—another throne than that of David, another King than Uzziah, another train than that of priests or minstrels, other winged forms than those golden ones which overshadowed the mercy seat. And one cried unto the other, "Holy, holy, holy." We might have expected a gorgeous description of Heaven, with all the oppressive radiancy of Oriental imagery, but it is not so. The highest point is reached in "hallowing the Father's name," in ascribing to Him the glory. And is this possible to us? It is. Not to the pure and spotless Saint, seizing the moment of ascetic devotion to declare the rapture which he hears and feels, but to the "man of unclean lips," to the "dweller among them of unclean lips," has the Message come—Holiness, not for others alone, but for him as well. Then flew one of the Seraphim to him, and touched his lips with a coal, alive with fire and vivifying power, and purged away the sin from those unclean lips. Isaiah's heart was then offered upon that altar whence the coal was taken.

III. THE CALL OF THE PROPHET.

Not in vain had his worship been that day. For once he had realised (would he ever forget it!) what worship meant. Whence came the spiritual force which some men received in prayer? Whose train was it after all that filled that or any Temple? Self-dedication is the only way in which the vision can be interpreted to him. The Voice said, "Whom shall I send? A mighty work needs to be done among my people, a mighty message needs be delivered. Who will go for us? Then said I, Here am I; send me!" What a change has come over the son of Amoz since he entered the courts of the Temple. Not diffident, yet not unconscious of his own fitness, ready to go because he felt himself to be sent. Here is the prophet's call, from henceforth he must go as the declarer and interpreter of God's Will. And who is there of us who may not receive such a message and in such a way? God still has work to do among His chosen people of England. Not to invent new symbols or new forms of worship, but to explain the old; not to speak of a Deliverer at some far distant date, but to reveal a present Redeemer, who is the God of Englishmen as of Jews, and who has a Message which may be delivered and a work which may be done by English boys and girls as well as by Jewish prophets.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being extracts from Dean Goulburn's work on "*The Collects.*")

THE following, it is hoped, will prove as useful to the teacher as they have to myself. The freshness of the illustration, and the new light thrown upon the Collect, will, I have but little doubt, give an additional interest to the lesson on the Sunday Collect, which is by no means easy, when the same teacher has to give the same lesson (with perhaps little fresh matter) to the same class year after year. Those who can afford it, would do well to purchase the book for themselves.

INTRODUCTION.

"At the outset, consider the language in which Holy Scripture itself describes 'the prayers of saints,' and how exactly the Collects correspond with the description, 'Golden vials full of odours (incense).' The word might be more properly rendered a golden cup, vase, or urn. The material, the costliest metal—gold; the form graceful, as were all the household implements of the ancients. The words employed in prayer should be sound, sterling words; and the method of their arrangement felicitous and elegant. Is this not exactly the case with our Collects? . . . But important as the outward part of prayer is, it is not so important as the sentiment of which it is the vehicle. After all, the 'golden vial' is but the vehicle of the 'incense.' Hence it must be in conformity with the mind of God. And thoroughly scriptural are the Collects, the translated ones *profoundly* so, the new ones *patently* scriptural."

THE STRUCTURE OF A COLLECT.

"Every house which is to stand securely must have a foundation; every prayer which is to reach to heaven must be built on some part of God's revelation of Himself. Man could never have spoken a word to God, except in the first instance God had spoken a word to him. This forms the recital of some doctrine or fact, which is made the basis of the petition. Then comes the petition itself. Then the aspiration, which is the wing to the petition, the feather which carries the arrow of prayer right up to God's habitation. Lastly, there is the procuring cause of the acceptance of any prayer."

FIRST SUNDAY IN ADVENT.

"The day of Christ's coming . . . is at hand. What we do when a new day dawns upon us is to cast away our sleeping apparel, spring up from our beds, and clothe ourselves in the attire of the day. What we have to do, as the Second Advent draws nearer and nearer, is to awake out of the sleep of spiritual sloth, and cast away that raiment of works of darkness in which we have enwrapped ourselves, 'unfruitful' works, and which shun, and will not bear, the light of God's presence. And what are we to put upon us when we arise? Apparel? Something more than the righteousness of Christ, if we would be safe. A man who is to go where arrows and bullets are whizzing through the air in every direction should have on him something over his coat. We must at least cover the vital parts of our person with armour. We shall be in an evil case if either heart or head be pierced by arrow or bullet. The vital organs of our spiritual life are faith, hope, and love. These must be secured,—a firm conviction of the reality of unseen things, and of God's pardoning love in Christ—our hearts reciprocally

open to Him and towards all His creatures,—and that, notwithstanding all there is within and around to depress, to retard, to beat us down, we should still be sanguine of success through the blood and grace of Christ.”

SECOND SUNDAY IN ADVENT.

“Thought stands to the mind in the same relation in which the faculty of digestion does to the body—it is the means by which nourishment is assimilated and made to recruit the frame. And so ‘*inwardly digest it.*’ The word *digest* does not occur in our A.V., but there are several passages which give the idea: Jer. xv. 16; Ezek. iii. 1—3; Ps. cxix. 103. And we may remind ourselves that as in the bodily frame there can be no digestion without previous appetite, so there can be no real profiting by the Scriptures, no conversion of them into spiritual nourishment, without a previous hungering for the bread of life and thirsting for the water of life, which God ministers in and through them. Oh! that with every one of us the petition ‘Give us this day our daily bread’ might be the expression of this spiritual appetite. . . . Simeon, who ‘waited for the consolation of Israel,’ and Joseph of Arimathea (St. Mark xv. 43) had the hope of the First Advent nourished in them by the Scriptures of the Old Testament. And we, by the use of the whole Sacred Volume, must have the hope of the Second Advent nourished and confirmed in us.”

Object Lessons for Elementary Classes.

BY THE REV. F. LETHBRIDGE FARMER, Curate of Stockport.

XIX.—TREASURES IN HEAVEN.

A LESSON ON A PURSE.

Suitable Hymns—“*O Lord of heaven, and earth, and sea*”; “*Gracious Spirit, Holy Ghost*”; “*The golden gates are lifted up.*”

To be Learned—St. Matt. vi. 19—21.

What is this? What is its use? The fact that purses are used to keep money safe shows the value set on it. Why is money valued? Think how many nice things money will buy! [*Let the children give instances.*] Hence very many people set their heart upon growing rich. See what Jesus says about this (St. Matt. vi. 19—21).

I. TREASURES UPON EARTH.

i. “*Lay not up for yourselves treasures upon earth.*” What do these words mean? Do they mean that it is wrong to have money? No; for see Deut. viii. 18; Eccles. v. 19. Riches are God’s gift; and, like all God’s gifts, are in themselves good. But people must be careful of their money, especially those who are not rich. To be careless about money, and waste it, is wrong.

Our Lord’s command means that we are not to *set our heart* on money, or on any earthly treasure. We must not give ourselves up to getting good things, and selfishly hoard them up for ourselves. See the terrible warning in St. Luke xii. 15—21.

2. Christ Himself gives us a reason for His command, “*Where moth and rust doth corrupt, and where thieves break through and steal.*”

No treasure on earth, however carefully laid up, can be quite safe. The costly clothes, treasured up by wealthy people in the East, were frequently moth-eaten. Money was liable to be destroyed by rust. Thieves would sometimes “*dig through*” [literal meaning of “*break through*”] the clay-built houses, and steal away the treasure. And is the money in this purse quite safe? No. The purse may break, and the money slip out.

Or the purse itself may be lost, or stolen. Remember, no earthly treasure can ever be kept perfectly safe; and if we set all our heart on anything of this world, we shall be bitterly disappointed in the end.

II. TREASURES IN HEAVEN.

1. "*But lay up for yourselves treasures in heaven.*" How? Think of two ways.

(1.) *By giving our earthly treasures into God's keeping.* We can do this by using them well, and especially by spending whatever we can in God's service and to help those in need. "He that hath pity upon the poor lendeth unto the Lord" (Prov. xix. 17). The Church Service reminds us of this, for this verse, St. Matt. vi. 19, 20, and Tobit iv. 7-9, are placed among the *Offertory Sentences*. (See also St. Matt. xix. 21.) And money is not the only treasure that we can give. Treasures of sym-

pathy, of kindness, of help—these, too, may be spent, and so laid up in heaven.

(2.) *By setting our mind on heavenly things.* See Col. iii. 1, 2. Where the mind is, the treasure is. [*Illust.—A boy has a purse in his pocket, with a bright shilling in it. He is constantly thinking about his treasure, and taking it out to look at it.*] If our heart is with Jesus in heaven, we are sure to lay up our treasures there (Col. ii. 3, iii. 1-4).

2. And then our treasures will be in perfect safety, "*where neither moth nor rust doth corrupt, and where thieves do not break through and steal.*" No ruin, no loss, no theft can rob us of heavenly treasures. Let us sing *from our hearts* in prayer to God—

"Lift up our hearts, lift up our minds
Let Thy dear grace be given;
That while we wander here below,
Our treasure be in heaven."

Bible Stories from the Old Testament.

BY SARAH GERALDINA STOCK.

XL.—JERICO'S WALLS.

(*Josh. v. 10-15, vi.*)

WHILE the Israelites were at Gilgal, the day came on for the "Feast of the Passover" to be kept. It was exactly forty years since they had kept the first Passover in Egypt. You remember that night—when the lamb was slain for each house, and the blood sprinkled on the doorposts, that those inside might be safe from the destroyer—and the family took their last meal in Egypt in stillness and in haste. Many of the people would remember that night forty years ago, and I should think their hearts must have been full of thankfulness because of all God had done for them. And the little children who had never been in Egypt would listen eagerly to the story of that wonderful night, when God had brought their fathers and mothers out of "the house of bondage."

Ever since the people had first wanted food in the wilderness God had fed them with manna. Morning after morning they had found it on the ground round about their tents, and all those long years it had never failed. After the Passover there was no more manna. Why did it stop? Because it was no longer needed. In Canaan there was plenty of corn to be had. The people of the country round about Gilgal had most likely fled away into Jericho, when they found Israel was coming, leaving their stores of food behind.

From Gilgal the Israelites could see the great city of Jericho, with its strong walls. The gates of the city were kept fast shut, and no one was allowed either to go out or to come in. This was for fear of the Israelites. I

daresay the people of Jericho thought their strong walls would prevent any one from getting in.

But Jericho was the very first place that Israel must conquer. And Joshua remembered God's word to him: "Be strong and of a good courage." He was not afraid to attack that strong city. He had gone out by himself to look at Jericho, when he suddenly saw a man standing in front of him, with a drawn sword in his hand. Joshua did not know who the stranger might be, so he went up to him and said, "Art thou for us, or for our adversaries?" (that is, enemies.) But the man with the drawn sword answered, "Nay, but as Captain of the host of the Lord am I now come." Then Joshua knew that it was the Lord who had appeared to him, and he fell on his face and worshipped Him. And the "Captain of the Lord's host" said to him, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy."

Do you remember when those words were spoken before? God had spoken them to Moses when He called to him out of the burning bush, that He might send him to bring the Israelites out of Egypt. I told you of God's promise to Joshua: "As I was with Moses, so will I be with thee." And now that Joshua had to attack the strong city of Jericho, the Lord Himself had come to tell him what to do, and how to set about it.

First of all God gave Joshua a promise. He was to succeed. Jericho was to be conquered. "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." But how was it to be done? How were the Israelites to get in at those barred gates, or through those strong walls?

These were the orders. They were not to try to batter down the walls, or force open the gates. They could not get in of themselves, but God was going to make the way for them. They were simply to march round the city, every day, for six days. The ark was to be carried in the midst of them, and seven priests were to go before it, blowing their trumpets made of ram's horn. On the seventh day they were to march round the city seven times. And the seventh time there was to be a long blast from the trumpet, and the people were to give a great shout. Then God promised that the walls should fall flat down before them, and that they should take the city.

So Joshua went and told the people what God had said. These orders must have sounded strange! But the Israelites believed, and trusted God. Then all the soldiers got their weapons and made ready for battle. No doubt the men of Jericho watched them, as they marched out of the camp in order. Part of the army went on first, then came the priests with the trumpets; next the ark; and the rest of the army followed. They marched from Gilgal up to the walls of Jericho; then they turned to go round the city. There was one house on the wall that many must have noticed. A scarlet rope was fastened in the window. Do you know what that meant? It was the house of Rahab, who had been kind to the spies. The Israelites knew they were to hurt no one in the house with the scarlet rope, because the spies had promised to deal kindly and truly with her when the Lord had given them the land.

When they had been all round the city they turned back to the camp at Gilgal. Had they done anything at all? The walls of Jericho were as strong as ever; they had not made one opening or one weak place in them. But they had *obeyed God*. That was enough. That was all they had to do. And it showed that they believed His word.

The next morning Joshua and all the Israelites got up early, and very soon the army was on its march again towards Jericho. Again the men of Jericho watched them, and I daresay they laughed when they saw the Israelites turn and walk round the city, just as they had done the day before. The people had been told to keep silence during their march, and not one

word was spoken among all that multitude. The only sound was that of the tramp of feet, and the trumpets blown before the ark. Silently they went round the city, and silently they returned home again. The same thing happened the next day, and the fourth, and the fifth, and the sixth. The people of Jericho must have got quite used to seeing the Israelites marching round their walls, and wondered how long they would go on, and when they would get tired and give it up. There seemed nothing for them to fear as long as the enemy was only walking round and round.

But the seventh day came. At daybreak the Israelites were up and ready, and once more the long line of soldiers, with the priests, and the ark, and the trumpets, went round the city of Jericho. But when they had gone round, they did not turn back to the camp as usual. They marched round a second time—a third—a fourth—a fifth—a sixth—a seventh. The city stood there as strong as ever. The walls rose high above the Israelite host, and no doubt the men who watched from the top of them felt as safe and as confident as ever. Suddenly there was a long, loud blast from the trumpets which the priests carried before the ark. Then the army of Israelites raised a great shout of triumph. And as they shouted there was a terrible crash. The walls of Jericho had fallen, and a mass of ruins lay on the ground. The way into the city was open.

Then the Israelite soldiers rushed in. They knew what to do. God had said the city was to be utterly destroyed, because of the wickedness of the people. It was full of rich and beautiful things. But none of these might be kept. The Israelites must not have them for their own. No matter what they found, it was an "accursed thing," a thing devoted to destruction, and it was to be burned with fire. So the whole city was destroyed, and Joshua declared that if any man should ever build it up again, God would send upon him a terrible punishment, a prophecy which had its unhappy fulfilment about 500 years afterwards.

There was only one family saved of all the people in Jericho—the family gathered together in the house with the scarlet rope in the window. Rahab had brought her father and mother and her brothers and all her family into her house. And the two Israelites who had been spies went straight to the house and brought them all out safe. Rahab herself afterwards married an Israelite.

What does that scarlet rope remind you of? Is it not like the red marks on the doors of the Israelite houses in Egypt—the marks of blood, where the lamb had been killed, that the people inside might be safe? All this is meant to remind us of the Lord Jesus, who shed His blood to save us. If we would be safe, we must come to Him, and trust in Him.

QUESTIONS.

1. What feast did the Israelites keep at Gilgal?
 2. What was the first place they had to conquer in the land of Canaan?
 3. Why was it difficult for them to get into Jericho?
 4. How did Joshua and the Israelites know what to do?
 5. What promise did God give Joshua?
 6. What orders did God give him?
 7. What did the Israelites do on the first day?
 8. How many days did they do this?
 9. Of what use could it be to march round Jericho?
 10. What happened when they had gone round seven times on the seventh day?
 11. What became of the city?
 12. Which family were saved?
 13. What does the scarlet rope remind us of?
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Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Hanley.*

INTRODUCTORY NOTE.



COURSE of Lessons on the Miracles and Parables of Our Lord will comprise many of the most attractive of the Gospel stories—stories which are never lacking in interest and freshness, and abound with deep instruction on the mysteries of the kingdom of God.

The Course will be divided into two sections—the one on the Miracles, the other on the Parables of Jesus Christ, each section being introduced by a special Lesson which, it is hoped, may be useful in preparing the teachers and scholars for the consideration of the “Wondrous Works,” or, as in the second section, the “Wondrous Words” of Jesus, of which the succeeding Lessons will treat. We, who believe that Jesus Christ is the Incarnate Son of God, the Word of the Eternal Father, shall have no difficulty in believing that every word He spake, every act He did, had its deep significance. And so we shall endeavour to extract from the interesting histories and parables before us the sacred truths and spiritual teaching which underlie them.

There can be no question that of late the scientific spirit of the day has become more and more impatient of miracles. The intellectual temper of the time, the current of modern opinion, are set strongly against them. This is a matter of serious moment; for miracles lie at the very root of our religion. Revelation and miracles are bound inseparably together. Christianity stripped of the supernatural—Christianity apart from the miraculous is a Christianity emptied of its reality, emptied of its power, emptied of its meaning—a weak, “unsubstantial shadow of its former self.”

It is obviously impossible—nor is it either necessary or desirable—to attempt here a dissertation on the general question of miracles, or a defence of miracles against the objections of rationalistic opponents of historical Christianity. This Course of Lessons is for the use of those with whom the question is practically closed, disciples of our great Master who “know in whom they have believed,” and whose strongest, firmest conviction is that they “have not followed cunningly devised fables”—Christian teachers who, in the spiritual instruction of their classes, are able to “speak that which they do know, and testify that which they have seen.” At the same time, however, it might be well to indicate the stand-point from which a Christian regards these objections against the foundations of our Faith.

It is quite true that God governs His universe by broad laws. He is a God of order. Order indeed is of the very essence of His being. But what laws are they by which He governs? Are they laws which fetter the will of Him who made them? Is God so bound by His own laws that He is not at liberty to act? In short, does God rule the world or not? Is it His world? Or is it independent of Him, able to go on

without Him? After all, the "laws of nature," of which so much is said, are only the manifestation of His will. And does He cease to be a free agent after He has imposed these laws? Indeed just as we continually see in the world around us lower laws held in restraint by higher, so we may easily conceive how God can, when He so wills, subordinate these "laws of nature" to a higher will and purpose. The truth is that most of the difficulties which surround the question vanish entirely when we realise clearly that this world of matter is not all, but that there is a higher world of spirit—an order of things far transcending that in which we at present live and move—a moral world which, with Him who is the perfect Moral Being, counts as being worth much more than the mere material world. He to whom this is a matter of firm faith will have no difficulty in believing that the Lord of all things in heaven and earth has interfered and does interfere with what we regard as the ordinary course of nature, for the higher welfare of man. And he will, moreover, find it easy to believe in that greater miracle of all, the Incarnation of our Lord Jesus Christ, as well as in those miracles which form so prominent a feature in that history of which He is the centre.

The Miracles of the Gospel history have been the battle ground upon which much eager warfare has been waged. The Jewish adversaries of our Lord contended that His power was derived from the kingdom of evil. Celsus and other heathens found in Polytheism a ground of attack against the exclusive claims of the miracles of Jesus. Spinoza and the Pantheists, regarding the laws of nature as the "unchangeable manner of God's working," declared miracles simply impossible. Nature left no room for them. Hume and the Sceptical school condemned them as utterly incredible. The balance of evidence must always be against them. Other critics of later times have either, like Strauss, attacked the historical records, or denuded the histories of the miraculous, or denied that Christ ever professed to do or the Evangelists to record other than ordinary incidents.

Beyond what has already been urged, it is clearly unnecessary to enter here into these controversies. But it would be well to point out that the Miracles of our Lord considered as acts of power are by no means to be regarded as the exclusive ground upon which Christianity is received as a Divine Revelation. The consideration of them should not be forcibly severed from that of the life and doctrine of Him whose works they were. The standing miracle of Christianity as it is, coextensive with the civilised world—the vast changes it has brought about—the way in which it has seized upon, transformed, and ennobled the philosophy, the art, the science of the world—above all the living power of the doctrine of Christ upon the heart, the witness of the Spirit within—these too are regions of proof which the Christian should not leave unoccupied.

Nor must it be forgotten that our Lord was not a mere wonder-worker. In striking contrast to the miracles of the Apocryphal Gospels and the supposed miracles of later times, there was nothing arbitrary or capricious about the miracles of Jesus recorded in the New Testament. They were not mere portents and marvels, not aimless, objectless wonders, not "fantastic freaks of power" done from mere wantonness or to startle and amaze. His miracles were not only works of power; they were solemn acts of grace and manifestations of His saving love.

He did them as the Redeemer of men. The miracles themselves had a deep significance. They typified the salvation Jesus Christ came to bring. He whose name was "Wonderful" did many mighty works. He who was the "Life" vanquished death. In the fever, the palsy, the leprosy, the blindness, the demoniacal possession, the strife and tumult of the elements, we see the moral and physical manifestations of that sin which comes between man and the true end and aim of his being. And in Christ, the Deliverer stands forth as its conqueror and subduer when He heals the sick, casts out the devils, and stills the tempest. Thus are we led to see in Him the second Adam, the true Deliverer of our race, the Restorer of that which by the first Adam had been forfeited. The miracles, therefore, of Jesus are a commentary upon His Person and His teaching who was Himself the greatest miracle of all. His teaching is illustrated by His miracles. His miracles are interpreted by His teaching.

In the second part of this Course we shall pass from the consideration of the Miracles of Our Lord to that of the Parables, which formed so marked a feature in His public teaching. "Without a parable spake He not unto them."

The Parables of Jesus have ever been favourite subjects for Sunday-school instruction, inasmuch as they not only contain much attractive matter in the form of interesting, and, in some instances, pathetic stories, but also are, as the great Teacher intended them to be, powerful vehicles of the Divine truths of the Gospel.

The great difficulty in the treatment of the Parables lies in the system of interpretation which is adopted. Each parable needs a golden key to open its mysteries in order that we may unfold its spiritual treasures. Several methods of interpreting the Parables have been employed, each perhaps having its advantages, each at any rate having a special adaptability in certain instances. The whole matter seems to turn upon the answer to the question, How much of the parable is to be taken as significant, and how much must be regarded as mere feathers with which to wing the arrow, mere drapery and ornament to give vividness and reality to the picture or liveliness to the story?

It seems clear that in the mouth of our Lord every parable had its central truth which it was intended to illustrate or enforce. It is, therefore, of the first importance that this central truth should be firmly grasped by the Teacher, and kept well in sight. It will be found by no means necessary to press anxiously all the circumstances of the parable in its spiritual application. The explanations thus obtained are often forced and unnatural, and in some instances have seemed little else than ingenious trifling with the Word of God. At the same time we cannot but be struck with the extreme beauty and appropriateness and power of some of the detailed explanations adopted by certain ancient writers of the Church; and we shall find it hard not to believe—especially after our Lord's own explanation of the parables of the Sower and the Tares—that some of these thoughts were present to the mind of Jesus when He clothed these parables in the garb in which they have come down to us. We must be careful lest, in throwing hastily aside what at first sight seems fanciful and strained,

we fail to draw out from God's Word much of the rich treasure it contains. Upon this difficult question all will agree with the opinion expressed by Archbishop Trench that much must be left to good sense, to spiritual tact, and a true reverence for the Word of God.

In the following Course of Lessons we shall endeavour to place in a concise form before the Teacher at the head of each Sketch what we consider to be the main drift of the parable, the central truth which the parable is intended to illustrate. Round this point the instruction should group itself: to it the lines of the teaching should converge. There will, however, be ample opportunity for the Teacher to treat the subsidiary portions of the parable in the way that approves itself to his mind. Where various interpretations have been given, the notes at the head of the Sketch will usually indicate them.

The Teacher is advised to study carefully the Miracle or Parable with his Bible, the notes at the head of the Lesson, and the other helps he may have at hand, before he proceeds to consider the Sketch itself. He will then be better able to adapt the Sketch to his own requirements and the needs of his class, and to give his Lesson that stamp of individuality which is so essential a mark of good teaching.

Lesson I.—THE WONDROUS WORKS OF JESUS.

"A Prophet mighty in deed and word."

READ—St. Matt. xi. 1—6. FOR REPETITION—Acts x. 38; St. John xiv. 12.

HYMN—"Jesus, who lived above the sky."

CENTRAL THOUGHT.

The miracles of Jesus were not mere marvels or arbitrary acts of power; they were manifestations of Divine love, types of the salvation He came to bring who was Himself the greatest miracle of all.

HINTS TO THE TEACHER.

This Lesson will perhaps be found one of most difficult Lessons of the whole Course. It will require some care in the preparation, and skill in adapting it to the particular class to which it is to be taught.

The object of the Lesson is to introduce the subject of miracles to the scholars, and to prepare their minds for the consideration of the particular miracles of Christ which will engage our attention for the first part of the Course.

The subject will be treated by the teachers of the elder and more intelligent scholars in a somewhat different way from that adopted by the teachers of the junior classes. It is not only possible, but very desirable, that the teachers of the advanced classes should give to their scholars a clear notion of what is meant by "nature," "laws of nature," "uniformity in nature," &c., especially at a time when these phrases are in everybody's mouth. A skilful teacher will be able, without *suggesting* doubt, so to bring these points with advantage before his class as to fortify them against that insidious scepticism which often lurks under phraseology which is only half understood.

Of course, in the junior classes nothing of this kind will be attempted. All that is necessary here will be to teach the children that the God who made all things and rules all things once came down and lived on the earth.

The opening illustration will naturally be varied according to the locality in which the Lesson has been taught. In some cases a watch will furnish the most useful and workable illustration.

Care must be taken not to spend too much time over the introduction. To some minds the subject is very attractive, and there will possibly be a temptation to give to it an undue proportion of attention.

It need scarcely be remarked that the headings of the Divisions of the Sketch are merely for the convenience of the teacher, and not so much for use in the class.

NOTES ON THE TEXT.

1. "*The works of Christ*" (ver. 2). There are three terms used in Holy Scripture to denote miracles, viz., "*marvels*," "*mighty works*," and "*signs*." Each of these terms regards the miracle from a different point of view.

"*Marvel*" denotes a miracle as an unusual, extraordinary phenomenon.

"*Mighty work*" has reference to the Divine agency by which the miracle is brought about.

"*Sign*" describes the miracle as having an end in view, a moral purpose for the sake of which it is wrought.

In the New Testament the word usually translated "*sign*" is the only one used for an individual miracle. The general term for the whole series of miracles is, in the first three Gospels, "*mighty works*," in St. John's Gospel "*signs*." The word "*marvel*" is never used alone in the New Testament as the designation of a miracle; it is usually associated with "*sign*," sometimes with "*mighty works*."

2. "*Those things which ye do hear and see*" (ver. 4). The Apocryphal gospels relate many fanciful stories which contrast very strikingly with the record of Christ's miracles contained in the Canonical Books. The supposed miracles which they describe are altogether unconnected with the ministry of our Lord. This is one of their characteristic features. They are stories of Christ's boyhood and infancy, and in them He is made to appear a passionate, capricious child, dealing injury and death to those who offend Him—avenging every accidental injury—working miracles which resemble more the tricks of the conjuror than the solemn acts of power and love which the Evangelists record. He moulds living sparrows from clay. As an infant He bids a palm-tree stoop that His mother may gather its fruit. He turns His playfellows into kids. He causes to die a child who by accident runs against Him. The glory of the true miracles comes out strongly in comparison.

3. "*The blind receive their sight*," &c. (ver. 5). Our Lord's miracles were all works of grace and mercy. "That single one which seems an exception, the cursing of the barren fig-tree, has no right really to be considered such. Indeed it is difficult to see how our blessed Lord could more strikingly have shown His purpose of preserving throughout for His miracles their character of beneficence, or have witnessed for Himself that He was come not to destroy men's lives, but to save them, than in this circumstance—that when He needed in this very love to declare, not in word only but in act, what would be the consequences of an obstinate unfruitfulness and resistance to His grace, and thus to make manifest the severer side of His ministry, He should have chosen for the showing out of this, not one among all the sinners who were about Him, but displayed His power upon a tree, which, itself incapable of feeling, might yet effectually serve as a sign and warning to men." (Abp. Trench.)

SKETCH OF LESSON.

A large manufactory. What a busy place it is! Look at all this machinery. How bright and clean! How beautifully everything fits! How smoothly the wheels run! How well it does its work! The name of a particular man often mentioned in connexion with a wonderful machine. What man is this? The inventor. [*Illust.—Stephenson and the Locomotive, Arkwright and the Spinning-jenny.*] Every machine, of course, invented, made, started, kept going, &c., by *somebody*.

Look at this boy working this ingenious machine. Does *he* think it very wonderful? Probably does not think much about it at all. Why not? Is so used to it. Works it every day. Just so we are surrounded by wonderful machinery, yet seldom think how marvellous it is. Sun rising and setting—stars moving across the sky—seasons—tides—trees—flowers. Life everywhere, in air, sea, earth; ourselves, our bodies, our powers. One word used to express all this—NATURE.

Nature a vast machine. Can we understand all about it? No. Learning more about its working every day. [*Illust.—Recent discoveries in electricity. Electric light, &c.*] Nature had these powers thousands of years ago. Men only find out nature's secrets. How regular nature's machinery! Goes on from day to day. Tides ebb and flow. Sun rises and sets. Gunpowder explodes. Fire burns. We know what to expect. Nature acts regularly. This is what we mean by nature having *laws*.

Did *this* machine make itself? Cannot help asking, Who made it? Who started it? Who keeps it going? (See Acts iv. 24.) Whose hand then "moves the world"? What Law-giver gave nature her laws?

"I sing the Almighty power of God
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies."

How full the earth of life! Plants—animals—man. Which life of

the greatest value? Why? Man has something an animal has not?—*a soul*. Man then is something more than merely one of the living things that fill the earth. (See Ps. viii. 4—6; Gen. ii. 7.) This soul of man belongs to a higher world than this—the world of "things unseen" (2 Cor. iv. 18). God is the God of this higher world too. Cares much for men's souls. See what He did because He loved them (St. John iii. 16, 17). Came down to earth.

I. WHO THE MIRACLE-WORKER WAS.

A large house or estate. Who is its real master? Whose orders to be obeyed? One looked up to. Can do as he wills. All his own. One once lived on the earth who was its Master, its Owner. Who was that? (St. John i. 14.) Jesus walking the earth—yet God! God in the form of man—"made flesh"—"was Incarnate" [*Nicene Creed*]
—lived—suffered—died—rose—ascended. Yet see St. John i. 3. Was nature's Lord. It was His sun that shone—His corn that grew—His wind—His sea—His everything! If Jesus the Lord of Nature we might expect to find Him acting differently from ordinary men. So we shall.

But did He look like a great king? A sovereign's visit to a distant part of his dominions—what pomp, magnificence, display! [*Illust.—Prince of Wales visiting India.*] But look at Phil. ii. 6—8. The Son of God "humbled Himself." Came in the form of a poor peasant. No outward splendour or grandeur (Isa. liii. 2).

How like other men! Yet how unlike! No other man like Jesus in one great respect. What was that? (1 Pet. ii. 22.) But perhaps He was never tried, provoked, tempted. Was He? Yes. "Tempted like as we are." Yet—. See Heb. iv. 15. [*Illust.—Bright steel armour—arrows glance off.*] So temptation left Him unhurt. Arrows did not penetrate. How stain-

less in thought, word, act! Think then who Jesus was—God incarnate—the Lord of Nature—the only Sinless Man! He Himself the greatest Miracle the earth ever saw!

II. WHAT HIS MIRACLES WERE.

Look again at the machinery we spoke of. Notice how this part stops—this goes slowly—this fast. Does it work as it likes? There must be a hand somewhere regulating it. So God's hand is shown in nature. It is surely at work though we cannot see it. Can put out His hand at any time. Just what Jesus showed us when He came on earth. Did "miracles." These made bare for a moment the Hand that guides the world. [Note 1.] No wonder men were astonished at His miracles (St. Mark ii. 12). Yet see the name prophets had given Him long before (Isa. ix. 6), "Wonderful." He whose name was "Wonderful" did "wondrous things."

Look now at some different kinds of miracles wrought by Jesus.

(a) Storm arises—wind howls—rain beats—ships being lost—lives in danger. How anxious men then! How helpless too! Millions of money could not purchase a moment's calm! But see St. Mark iv. 39. Jesus stilled the storm by a word. He had control over the *natural world*.

(b) Sorrow in a house. Children go on tip-toe. Doctor sent for. What is the matter? But perhaps doctor of no use (e.g., blindness). Beyond his power. But not beyond Jesus' power. Healed, restored just as He liked. Even raised the dead (St. Matt. ix. 35, xi. 5). Thus showed His power over *human nature*.

(c) God's great enemy—who? (Rom. xvi. 20.) Satan is ours too. Often have to oppose him (St. James iv. 7). He tried to tempt Jesus to sin. Did he succeed? No. Jesus was his Conqueror (St. Luke iv. 41). We shall see how by some miracles Jesus showed His victory over *evil spirits*.

III. WHY HIS MIRACLES WERE WROUGHT.

How pleased some men to attract attention! Like to do some grand or startling thing. When did Jesus ever do a thing merely to startle or amaze people? Never. How quiet and calm His acts of power! (St. Matt. xii. 19.) Strange stories have been made up about Jesus doing wonderful works when a child. Very different from the Gospel stories. Some of them acts to astound others—some acts of vengeance! [Note 2.] But if Christ's miracles were not to startle people, what were they for? Let us see. They were—

1. To teach men who He was.

Men were obliged to think when they saw His miracles. How is this? Whose power is this? See how it puzzled them. (St. John ix. 16). Notice the conclusion Nicodemus came to (St. John iii. 2). He must have come from God. Miracles stamped His work as Divine. [Illustr.—A seal put on a document.] Yet many other evidences beside miracles of His Divine mission.

But notice something else the miracles made clear. Jesus not only a Divine messenger. More than that. Elijah was God's messenger. Elijah spoke and acted for God. But see Jesus on the stormy sea—in the death-chamber. How different from Elijah or Elisha! Listen: "Peace, be still;" "I say unto thee, Arise." It is the voice of God Himself.

But the miracles of Jesus were also—

2. To teach men why He came.

Had Jesus any enemies? Yes. They once tried to stone Him (St. John viii. 59). When was He beaten, spat upon, insulted? But could He not have crushed His enemies? Could have called down lightning upon them. Was once asked to do this. By whom? (See St. Luke ix. 54.) But why would He not? (ver. 56.) His miracles all to show how He loved men. He went about

"doing good," not hurting men (Acts x. 38 [*Rep.*]). His works, works of mercy. [*Note 3.*]

Another thing to remember about Christ's miracles. Were done chiefly on men's *bodies*. Yet to teach us about men's *souls*. Suppose a machine gets all wrong. Mischief sure to happen. [*Illust.—Watch stops or gets wrong. Something in the works.*] The world once "good." But see what spoiled all (Rom. v. 12). Sin. Men's eyes blinded. What did Jesus do? Gave sight. Just what He does to our souls. Dumb men made to speak—lame to walk—palsied, withered limbs put right. So with men's souls. Are souls never dumb—lame—feeble—dead even? Jesus only can help. And so gives peace

to troubled lives as He gave calm to the stormy sea (Acts x. 36).

But where is Jesus now? Any miracles being done now? (St. John xiv. 12 [*Rep.*]). Not perhaps like those miracles of Jesus. But God has not forsaken the world. His Hand still present. Still blesses men's bodies. Blesses men's souls in wonderful ways. Has He blessed us? Yes. Given us wonderful blessings in His Church through His Word and Sacraments. Christianity—"The Holy Church throughout all the world"—a standing miracle. Does wondrous things in changing men's lives. God still does "marvellous things" for our bodies and souls. Let us thank Him.

Lesson II.—THE BEST, LAST.

THE TURNING OF THE WATER INTO WINE.

"Behold, I make all things new."

READ—St. John ii. 1—11. FOR REPETITION—St. John i. 14; 2 Cor. v. 17.

HYMN—"Brief life is here our portion."

CENTRAL THOUGHT.

Jesus who in the "beginning of miracles" manifested His glory as the Lord of Nature is also the Lord of the Kingdom of Grace. In this kingdom, nature is ever being silently changed into something higher and better than it was when Christ found it. He who came to "make all things new" is ever ennobling what He touches, and is ever for His people transforming the water of earth into the rich wine of the Kingdom of God.

HINTS TO THE TEACHER.

There will be little difficulty in making the narrative portion of this Lesson attractive both to the senior and the junior classes. There is abundance of scope for graphic picturing for the latter, and the illustrations of Eastern manners can scarcely fail to be interesting to the former.

Care must be taken not to attempt too much in the younger classes in the way of application. One or two points carefully led up to and pressed home will be found sufficient.

In the upper classes the teacher should embrace the opportunity afforded in the first part of the Lesson of discussing the question of amusements. It is a matter of no small difficulty with conscientious boys to know "where to draw the line." The teacher we think might

in the course of this Lesson help them in the matter. The line should be drawn at those recreations and enjoyments where we feel we could not ask our Lord, if He were on earth, to be present. A practical way of solving the difficulty will often be found in ascertaining whether the amusements in question interfere in any way with our ordinary habits of devotion. If it is found that some particular enjoyment indisposes the mind for devotion, and tends in any degree to lower the spiritual tone, it is the plain duty of the individual to surrender it.

With intelligent scholars it will be a very interesting and useful feature of the Lesson if the teacher will illustrate from the lives of great men, *e.g.*, St. Paul, St. Augustine, Washington, how the natural virtues of men's characters, without losing their strength, are transformed by Divine grace into something higher and better, "the water of nature" thus becoming in God's hands "the wine of grace."

NOTES ON THE TEXT.

1. "*The third day*" (ver. 1). The "third day" has been variously interpreted. Most probably it means the third day after the departure of Jesus for Galilee and the call of Philip and Nathanael just mentioned by the Evangelist.

2. "*Cana of Galilee.*" Near to Nazareth are two villages each of which claims to be the Cana of the miracle. One is *Kefr Kenna*, which lies $4\frac{1}{2}$ miles north-east of Nazareth; the other is *Khurbet Kâna*, which is 9 miles due north. The former is the one usually pointed out to travellers as the true site. Dr. Robinson and others, however, contend that *Khurbet Kâna* is the Cana of the Gospel history, and that it is known by the designation of *Kâna-el-Ŷalîl*. Other writers say, however, that this latter name is also sometimes given to *Kefr Kenna*. If this be so the strength of the argument in favour of *Khurbet Kâna* is considerably diminished. It is remarkable that the tradition in favour of *Kefr Kenna* cannot be traced earlier than the seventeenth century. A long line of early travellers decide in favour of the rival village. The claims of *Kefr Kenna* are strongly urged however by the Rev. J. Zeller in the *Report of Palestine Exploration Fund*, iii. 69.

3. "*His disciples*" (ver. 2), *i.e.*, the five who had at this time been called, *viz.*, St. Andrew, St. Peter, St. John, St. Philip, St. Bartholomew (Nathanael).

4. "*When they wanted wine*" (ver. 3). Rather, *the wine having failed*.

5. "*What have I to do with thee?*" (ver. 4); literally, What is there to me and to thee? *i.e.*, What is there common to us both in this matter?

6. "*Governor of the feast*" (ver. 8). The Greek word here used is a very uncommon one. It only occurs in the New Testament in this place. The exact office denoted by it is uncertain. Some scholars of repute think that the person here meant is what we should call the "head waiter," whose business it was to superintend the general arrangements of the feast. Most English commentators, however, agree that this "ruler of the feast" was one of the guests chosen for the purpose. This is certainly in accordance with Greek and Roman usage, and it is clear that the custom was known among the Jews (Ecclus. xxxii. 12).

7. "*Waterpots*" (ver. 6). Large stone water-jars or pitchers usually placed near the entrance of the house for the customary ablutions of the Jews. Each contained two or three *baths* ($7\frac{1}{2}$ gals.) of water.

8. "*When men have well drunk,*" &c. (ver. 10). The word here used occurs in St. Matt. xxiv. 49; Acts ii. 15, and in other passages, where it

expresses a state of excess. Tyndall translated it, "When men be dronke." Of course, there is no reference to the feast at Cana. It was a somewhat coarse jest of the ruler of the feast.

9. "*This beginning of miracles*" (ver. 11). The expression in the original makes it certain that this miracle was absolutely the first wrought by Jesus, and thus pointedly excludes from credit the fantastic, capricious miracles related in the Apocryphal Gospels.

The word translated miracles here means "signs." This is the word usually employed by St. John in his reference to our Lord's miracles. They were "signs," pointing to something beyond themselves—a new revelation, a higher faith.

SKETCH OF LESSON.

What thick black clouds in the sky sometimes! Dull heavy rain—rolling thunder—fierce storm. But not always so. Sky sometimes blue; sun shining brightly.

Life like this. Every family sees dark days. Has not yours? When? But bright, happy days seen too.

Look at this village. Something unusual happening. Bells ringing. Garlands—arches—general rejoicing. Procession from one house to church. Bright dresses. Great festivity at that house. What is the matter? Some such scene as this to think about to-day. Jesus there. Was sometimes at sad scenes. When? (St. Mark v. 38; St. Luke vii. 12, 13.) Now we shall see Him at a wedding.

I. THE MIRACLE AT THE FEAST.

Ever thought of Jesus in the carpenter's home? How strangely silent He was! How little we hear of those thirty years. At last Nazareth is left. See where Jesus goes (St. Matt. iii. 13). But after a little time he turns again homeward. [Note 1.]

1. The Wedding.

A little town a few miles from Nazareth named Cana. [Note 2.] Cana all alive. Festivities at one of the houses. What is the matter? [Describe Oriental wedding ceremonies.] Bride covered with veil. Garlanded with flowers. Torchlight procession of village maidens; music. Bridegroom and friends meet procession. Feast lasts several days. Just such a scene in Cana.

2. The Wedding Guests.

See who are there. Mary there

from Nazareth. No doubt bride or bridegroom one of her relatives. But is not Jesus asked? (See ver. 2.) He has, however, five friends with Him. [Note 3.] They are asked too. But will Jesus go? Or will He keep aloof from enjoyment, like John the Baptist? (St. Luke v. 33, vii. 33.) He goes. Think Jesus cast any gloom over the party? No. Glad to see them happy. Not different now. But would Jesus go to all scenes of enjoyment? Why not? (2 Cor. vi. 14, 15.) Something wrong in our enjoyments if we could not ask Jesus to share them.

3. The Want of Wine.

Is it a great house? Rich people? Are carpenter's friends. Not likely. A difficulty arises. Wine running short. The five disciples perhaps not expected. How embarrassed the servants—the bridegroom! East-erns very hospitable. Would be a sad vexation to the host.

See Mary speaking to Jesus: *The wine all gone!* [Note 4.] But why does she tell Him? None but she really knew who He was. Thinks He might help them, just as God's prophet had helped the widow (2 Kings iv. 1—6). Perhaps His "hour" come to show who He was. But what is His answer? (See ver. 4.) How harsh it sounds! But not really so. Not rude or disrespectful. "Woman" not to be understood as a hard, severe term here. Jesus once used it when He spoke very tenderly to His mother. When? (St. John xix. 26.)

Yet Jesus' answer a quiet rebuke. It was not as *Mary's Son* but as *God* that His miracles were to be wrought.

[Note 5.] The tenderest ties not to interfere with His Divine work.

4. *The Want supplied.*

How patient Mary is! Willing to wait His time. She whispers something to the servants. What? (See ver. 5.) They are to do as He bids them. So she *expects* help. Is she disappointed? (ver. 7, 8.)

Conversation going on between the servants and the "ruler," the manager of the entertainment. [Note 6.] He is tasting wine they have brought him. Where has it come from? Was not the wine all gone? It has come from the great water-jars near the door. [Note 7.] How strange! And such good wine too. See what the "ruler" mirthfully says to the bridegroom (ver. 10). [Note 8.] Not usual to keep the good wine till the end of the feast.

How astonished Mary—the servants—the guests—the ruler of the feast! How struck Andrew and John, and the others! Convinced now that their old master was right. (Who was he?) This was indeed the Messiah (St. John i. 41, 45).

II. THE MIRACLE'S MEANING.

This the first miracle of Jesus. Strange stories have been told of Jesus as a Child. We know them to be false. [Note 9.] But why did Jesus work a miracle at all? Did He wish to make a noise in the world?—to have something to boast of? (See St. Matt. xii. 19; St. Mark ix. 9.) Yet this miracle for a purpose. To "manifest," *i.e.*, *show* something. What? (See ver. 11.)

Notice how the miracle "manifested His glory." It showed—

1. *Christ's Power in the Kingdom of Nature.*

Do you remember any of God's prophets working miracles? (See 1 Kings xvii. 22; 2 Kings vi. 18, 20.) How different this miracle of Jesus! No prayer needed. Why not? The power *His own*.

Think of Jesus at the feast. A peasant's garb. A peasant's poverty. The guests took Him for a mere common man. How the miracle

made them think! Was *more* than a common man. [*Illust.*—*Thick, dark cloud over the sun. A rift appears. A glimpse obtained of the sun's glory.*] Just so the miracle manifested Christ's glory.

Many wonderful things in nature. Sun—earth and its wonders—sea and its contents—stars—electricity, &c. Some people talk as if all this *made and guides itself*. But who is its ruler? (See Ps. civ. 5—15; Acts xvii. 24.) Now turn to Col. i. 16. He who made the world once came down and lived on it as a man! (St. John i. 14 [*Rep.*]) He it was who was at the feast at Cana! Was Lord of nature. Water therefore obeyed His will. Became wine [at His word. Never forget that all nature is God's. He turns for us the moisture of earth and sky into wine year by year. [The French peasant when the seasonable rain falls on the vineyard, exclaims, "*Look at the wine falling from the sky.*" He whose power turned water into wine rules and guides nature and gives us our common blessings.

But the miracle manifested more than this. It was to teach men about—

2. *Christ's Power in the Kingdom of Grace.*

Why did Jesus come to the earth at all? (1 Tim. i. 15.) How did He save them? (2 Cor. v. 17 [*Rep.*]) By making men different from what they were before—cleansing them (1 John i. 7). Making them "new creatures"—restoring them to God's favour. How fitting that His first miracle should be *changing water into wine!*

Jesus has another kingdom besides nature. (See St. Luke iv. 43.) Came down from heaven to bring men into His kingdom—the Church. In this kingdom—

(1) *Water is turned into wine still.* Did Jesus start His Church and then leave it to itself? (See St. Matt. xxviii. 20; St. John xvi. 7.) Is always blessing it—turning water into wine for it. Look at those poor

fishermen at Gennesaret. What did they become? The *Church's princes*. Poor simple men and women became *brave martyrs*. What was the secret? (St. John xv. 5; Phil. iv. 13.) It was all God's doing. God's grace was the secret. Look again. Here are men writing histories, sending letters to churches or private persons. See how God guides and blesses these writers (2 Tim. iii. 16). Their writings—our Bible—are more than human compositions—*God's Word*. Water in Holy Baptism—bread and wine in Holy Communion—how simple these elements—symbols of cleansing and food—yet made by His word and blessing *channels of His grace*.

Once a fierce persecutor of the Christians—one who was full of zeal, energy, fire—went everywhere—“made havock of the Church.” Who was that? (See Acts viii. 3, ix. 1, 2.) But Saul the persecutor became Paul the Apostle. How useful then all his zeal and energy and courage! (Acts ix. 29, 2 Cor. xi. 23—27.) [*Illust.—Ancients trying to find out the so-called philosopher's stone. This was a stone which was to turn whatever it touched into gold.*] God's grace is the true philosopher's stone. It enriches and ennobles whatever it touches. [*e.g., Amiable man by nature becomes a true lover of God and man. Natural influence over others becomes missionary power for God. Gentleness becomes saintliness. Strong power of intellect becomes firm, clear-sighted faith.*] The water of nature becomes the wine of grace (1 Cor. xv. 10). Common things turned into blessings. But see—

(2) *How silently the process goes on!* No one knew what had happened at Cana till they “drew out” from the waterpots. Just so God works now (St. Luke xvii. 20. [*Illust.—Fruit ripening—progress not perceptible each day—yet ripening gradually and silently.*] Many a man is being changed now by God's grace. Perhaps others wonder how it is he is so changed. It is as if

God had been changing water into wine.

But suppose that a gardener kept the sun off the fruit. What would happen? The fruit would never ripen. It is possible for men to shut out the sunshine of God's grace (Heb. x. 29). Are we doing so? Then we cannot expect to ripen. Let us use God's helps—His means of grace. Now notice—

(3) *The best wine is kept till the last.* God was very good to Israel centuries ago. How much greater His blessings to the world in “these last days”! (Heb. i. 1.) The best wine kept till last (2 Tim. i. 10).

Good—*better*—**BEST**. This is the rule of Christ's kingdom. How different the rule of the world! The world gives its best wine *first*. How sweet the “pleasures of sin” are reckoned! But for how long a time do they last? Only “for a season” (Heb. xi. 25). [*Illust.—Gilded toy. Bright when new. How soon the gilt wears off.*] How many youths are enticed into evil ways by Satan! Bad company—gambling—drinking. All *seems* gay for a time. But how does it end? Ah, they find the way “hard” (Prov. xiii. 15). Have you not heard people say they “don't care”? The world has given them pleasant wine at first—now they have more deadly wine to stupify them. How different the lot of God's people! (Prov. iv. 18.)

Are we going on from good to better? Perhaps not. Why not? What is it that shuts out the light of the sun from us? Some cloud between us and God. What is it? *Sin*. This is the stumbling block. There can be no progress while that is there. (See Ezek. xviii. 30.)

But the best of all wine will be when? At the great Marriage Supper. There will then be nothing to mar our happiness. No tears—no death—no sin. We shall drink of God's pleasures as out of a river (Ps. xxxvi. 8).

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

ADVENT SUNDAY.

MORNING.

LESSON I.—PREPARATION.

"Watch, therefore."

Read—St. Luke xix. 29—44. *Learn*—St. Matt. xxv. 13.

NOTES.

The season of Advent appears to have been observed in the Christian Church from very early times. It was adopted by the Western Church as the beginning of the ecclesiastical year in the 6th century.

Ver. 30.—*"The village over against you"* was probably Bethphage, on the opposite side of the valley.

Ver. 34.—This verse implies that the owners of the colt were, if not

themselves disciples, at all events acquainted with Jesus and His followers.

Ver. 38.—The quotation is from Ps. cxviii. 26.

Ver. 43.—*"A trench,"* more accurately translated in the Revised Version *"a bank,"* referring to the ancient method of besieging by circumvallation, quite different from the modern *"trenches."*

OUTLINE OF LESSON.

What does *Text for repetition* (St. Matt. xxv. 13) say? Tells us two things: (1) What to do—*"watch"*; (2) Why do it—*"for ye know not,"* &c. What do we call the second coming of the Son of Man? *"Second Advent."* (Latin word meaning *"coming."*) What is to-day? *"Advent Sunday."* Time to specially remember our Lord's coming, prepare ourselves for it. When did He come first? Read of His coming in triumph to Jerusalem. (Read St. Luke xix. 29—40.) Had people been warned beforehand of His coming? [Cite passages from O. T. prophecy according to age of class.] Were the people prepared for Him? (Read St. Luke xix. 41—44.) When will He come again? Have we had warnings about it? [Cite passages from N. T. as to Second Advent according to age of class.] Shall we

be prepared? How prepare? Look at Rom. xiii. 12. What are *"works of darkness"*? (Col. iii. 8, 9.) What is *"armour of light"*? (Eph. vi. 13—17.) [Enlarge according to age and sex of class.] When must this preparation be made? *"Now,"* in the time of this mortal life" (Heb. iii. 13, 15). And where? (In our hearts, carried out in our ordinary daily duties.) Then shall be prepared whenever time comes.

Refer to—

Lessons on the Life of our Lord (Eugene Stock), 74.

Lessons on the Gospels (Miss Cawthorn), 1.

Lessons on the Collects (Rev. J. Kyle), *"Advent Sunday."*

Lessons for the Ecclesiastical Year (Rev. J. Draper), 1.

AFTERNOON.

LESSON II.—KING DAVID.

*"A king shall reign and prosper."**Read*—2 Sam. ii. 1—11, iii. 1, iv., v. 1—5. *Learn*—St. Luke i. 32.

NOTES.

Chap. ii. 1.—David was at this time at Ziklag, in the country of the Philistines.

Hebron, south of Jerusalem, in the mountains of Judah (Josh. xiv. 12—15), was well adapted for a temporary capital.

Hebron is now called "El Khalil," *i.e.*, "the friend," from being the burial place of Abraham (Gen. xxv. 9) "the friend of God"; so Bethany is called "El-Lazarieh." (*Compare St. Albans, Bury St. Edmunds.*) The position of *Mahanaim* (Gen. xxxii. 2) is uncertain.

Ver. 3.—"*Cities of Hebron*," *i.e.*, the villages of the district.

Ver. 8.—*Abner* was Saul's uncle (1 Sam. xiv. 50).

Ishbosheth was Saul's fourth son (1 Chron. viii. 33), and though his elder brother Jonathan had left a young son, Mephibosheth, it was in accordance with the rule of Oriental succession that the crown should pass to the eldest member of the royal family, even though not in the direct

line. His name was originally "Ishbaal" (1 Chron. viii. 33), but the name of the heathen god was altered to "bosheth," *i.e.*, "reproach."

Ver. 9.—It is probable that this verse gives the order in which Abner recovered the different districts from the Philistines.

Ver. 10.—The meaning probably is that Ishbosheth had reigned two years when the events recorded in the following verses happened, or that his reign lasted two years after the whole country was reconquered.

Chap. iv. 2.—*Baanah* and *Rechab* were Gibeonites (Josh. xviii. 25), and therefore had a hereditary feud with the house of Saul (2 Sam. xxi. 2).

Ver. 4.—*Mephibosheth*, or Meribbaal (1 Chron. viii. 34). See note above.

Ver. 5.—It is usual to keep quiet during the middle of the day in hot climates.

Ver. 10.—2 Sam. i. 15.

OUTLINE OF LESSON.

I. THE KING IN HEBRON. Sketch shortly David's career up to this point—Shepherd, Soldier, Courtier, Exile, Captain of outlaws; had been long ago anointed as Saul's successor (1 Sam. xvi. 13, xxiii. 17, xxiv. 20); now way open to him, Saul and most of his sons killed; but had learnt wisdom in his life of trial and discipline—not too hasty, "inquired of the Lord." (See Ps. xxvii. 14. Read ii. 1—7.) Went up to Hebron, where, no doubt, well-known, and anointed king; but observe does not forget Jonathan his friend, and bears no malice against Saul (v. 5—7).

II. THE KING IN MAHANAIM. Abner and people of Gilead, east of

Jordan, clung loyally to falling house of Saul (as Scotch Highlanders clung to the Stuarts, or the Vendéans to the Bourbons, or the Basques to Don Carlos). Read ii. 8—11. At first Abner's courage and skill successful. [Sketch shortly the civil war, death of Asahel, pointing out that Joab, Abishai, and Asahel were David's nephews, sons of Zeruah his eldest sister (1 Chron. ii. 16); Ishbosheth's quarrel with Abner, and Joab's revengeful murder of his rival.] Read iii. 1. Civil war worst of all wars. (Compare Wars of Roses, Great Rebellion, American Civil War.) Great blessing not to have succession to crown disputed.

III. DAVID'S TRIUMPH. Ishbo-

sheth growing weaker and weaker, David growing stronger and stronger (iv. 1); at last Ishbosheth killed. [Sketch particulars.] By whom? Two Gibeonites, people whom his father had wronged (2 Sam. xxi. 2). Sin of father visited upon son (Exod. xx. 5). Now no opposition, all come in to David (v. 1—5. See also 1 Chron. xii. 23—40).

IV. THE CHRISTIAN'S KING. (*Text for repetition*, St. Luke i. 32, 33.) Of whom spoken? (See Isa. ix. 6, 7; Jer. xxiii. 5, 6; Rev. xix. 16.) Had He to fight for His kingdom? With whom? (Rev. xii. 7.) When? At the temptation (St. Matt. iv. 10, 11); but not only then.

When did He for ever conquer His enemy? At the Resurrection (1 Cor. xv. 26). Whose side would you have wished to be on—David's or Ishbosheth's? Whose side are you on now? (See St. Matt. xii. 30.) Which is winning side now? How can we share in the victory? (Rom. viii. 37; 1 St. John v. 4; Rev. iii. 21, xii. 11.) Look again at 2 Sam. v. 1. Our king is of our flesh too. (Heb. ii. 16—18, iv. 15, 16; Phil. ii. 7.) (Refer to Collect for the day.)

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii. Lessons 1, 2.

SECOND SUNDAY IN ADVENT.

MORNING.

LESSON III.—THE CATECHISM AND THE COVENANT.

"A New Covenant."

Read—"Ye are to take care," &c. (from Baptismal Service, and Heading of the Catechism). *Learn*—St. John iii. 16.

OUTLINE OF LESSON.

Going to have some lessons on Catechism, must consider—

I. WHAT THE CATECHISM IS. (Read Heading.) "An instruction to be learned." What is "Instruction"? Teaching, or more literally "building up." Now look back to last paragraph in Baptismal Service (read "Ye are to take care," &c.) addressed to godparents. So after child baptized is not to be left to itself, but "instructed"; just as plant is first planted, not let alone, but watered and trained, that it may grow. So children are instructed in Catechism how to grow up good Christian men and women, for must not only *know* but *do* (St. Matt. vii. 24—27; St. John xiii. 17; St. James i. 22).

II. WHAT THE CATECHISM TEACHES. (*Text for repetition*, St. John iii. 16.) Why did God send

His Son into the world? Why were men in danger of perishing? (Rom. v. 12.) What had God done for man at first? (Gen. ii. 15—17.) God made agreement (or covenant) with man—did man keep his part of it? Why not? Did not believe, and sinned. God willing to make new covenant (Heb. viii. 8). What? (*Text for repetition*, St. John iii. 16; Heb. ix. 14.) Forgive us our sins; our breaking of old agreement if we believe (St. John vi. 29; 1 St. John iii. 23). What broke first covenant? Man's unbelief. What may break second? Man's unbelief. God will do His part, we know (Isa. lix. 1, 2).

So we shall see Catechism teaches not only what to do, but what to believe. Cannot have fruit of good actions without seed of good thoughts.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 1, 2.

AFTERNOON.

LESSON IV.—THE CITY OF DAVID.

"My holy hill of Zion."

Read—2 Sam. v. 6—25. Learn—Heb. xii. 22, 23.

NOTES.

Ver. 6.—See Josh. xv. 63; Judges i. 21. The strong position of Jerusalem made it almost impregnable. Judges i. 8, apparently refers to a temporary attack.

Ver. 8.—*"The gutter"* probably means some water channel by which the rocky hill could be climbed.

It seems that the Jebusites trusted in the natural strength of their city, and, in derision, manned their walls with the lame and blind, and that David surprised them by ascending a water channel (like the Gauls at the Capitol of Rome).

Ver. 9.—*Millo* was a fortress at the northern end of Mount Zion. It is often mentioned in the subsequent history.

Ver. 11.—This friendly embassy was probably in consequence of the capture of Jerusalem, and the establishment of David's supremacy over the whole country.

Ver. 18.—*"The valley of Rephaim,"* called in Josh. xv. 8 *"the valley of the giants."*

Ver. 20.—*"Baal-perazim."* See Isa. xxviii. 21.

Ver. 21.—*"Their images."* The Philistines probably brought their idols to the battle-field and lost them, as the Israelites lost the ark at Aphek (1 Sam. iv. 1—11).

Ver. 25.—*Geba, i.e.,* Gibeon (1 Chron. xiv. 16), *Gazer, i.e.,* Gezer (Josh. xvi. 10).

OUTLINE OF LESSON.

I. THE CITY OF DAVID. We notice four things about it:—

(1.) *Its strength*—on a rock, steep precipices round it, high walls and towers (Ps. cxxv. 1, 2, cxxii. 3, xlviii. 12, 13).

(2.) *Its conquest.* Had not been conquered by Joshua; still in the hands of the old inhabitants (see note above)—as Britons held out in Wales against English. David has conquered all country, will not leave this beautiful fortress to the heathen. Jebusites think so strong cannot be taken—mock David (v. 6). Who was on David's side? (Ps. xviii. 29—34.) God gave him strength and courage. What town had Israelites taken before by God's help? (Jericho, Josh. vi.) David calls for volunteers to climb up the water channel in the steep rock; his brave nephew Joab heads the attack (1 Chron. ii. 16, xi. 6). The fortress is stormed.

(3.) *Its beauty.* David built a fort, palaces, houses (v. 9), changed its name. (See Josh. xviii. 28.) See what he says of it in Ps. xlviii. cxxii. Why so successful? (v. 10.)

(4.) *Its king.* Every one anxious to make friends with him. Hiram sends embassy from Tyre (v. 11). [*Enlarge.*] Old enemies, Philistines, come up against him, defeats them again. (Read end of chapter.)

II. THE CITY OF GOD. (See Heb. xiii. 14.) What is this city? (See *Text for repetition*, Heb. xii. 22, 23.) When read of "City of David" reminded of this. Earthly Jerusalem destroyed many times, heavenly Jerusalem eternal. Read from Rev. xxi. It will be a place of happiness (Rev. xxi. 4) for us (St. John xiv. 2); but we must fight for it, as David fought for his city (Eph. vi. 10, 11; St. Luke xiii. 24). Who is our leader? (St. John xvi. 33; Rev. xix. 11—16.) Refer to Hymns "Jerusalem the golden," "Jerusalem, my happy home," "Jerusalem on high," "Glorious things of thee are spoken," &c.

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 3.

The Institute's Work.

FOR the future it is proposed to insert in "*The Church-Worker*" the notices which have hitherto appeared in the "*Reporter*"; but we hope under the heading of this notice to record any points of more than usual interest which may be brought before us. Correspondents will therefore kindly continue to send accounts of the meetings held in their districts.

Reports of services and meetings held, and in most cases attended by one of the Institute's representatives, have been received during the past month as follows; the names of Associations being indicated by *italics*:—

Aberdare; Barnham Broom; *Blackburn*; Brandon Parva; Bridgend; Bridgwater; *Brighton*; *Bromsgrove*; Builth; Burry Port; *Bury*; Cardiff; Cowbridge; Crayford (*East Dartford*); *Darlaston*; *Dover*; Hay; *Hornsey*; Huyton (*Prescot*); *Keaw Bridge*; Kidwelly; Lambourne; Leytonstone (for the Forest District); Luddenden Foot (*Sowerby*); *Macclesfield*; *Moreton-in-Marsh*; Moseley; Penge; Ramsden (*Chipping Norton*); Rushden (*Higham Ferrers*); *St. Pancras (North)*; Sydenham (*Lewisham*); *Walthamstow*; Wavertree (*East Liverpool*); Yaxham.

CHURCH-WORKERS' SERVICE.—A first annual service for Church-workers was held at the Parish Church, Hornsey, on the 11th of last month. The Rector preached, and other of the local clergy officiated.

PRESENTATION OF A PURSE.—At the last meeting of the Kew Bridge Association it was unanimously resolved to present a purse of five guineas to the Institute's Building Fund on the occasion of the ceremony at Exeter Hall. We wish that other of our prosperous Associations could make up their minds to do likewise.

THE SUNDAY-SCHOOL AND THE CHURCH.—At a meeting of clergy and teachers held at Bridgend, on Oct. 5th, Mr. T. G. Smith, superintendent of the Nolton Sunday-school, remarked that the Sunday-school should fill the Confirmation classes, and recruit the ranks of the communicant members of the Church. If it did not do so, it failed in one great branch of its work. Scholars should be taught to understand and appreciate the privileges which belonged to them by virtue of their connexion with the Church of England. The Church of England combined in the fullest manner apostolical order and evangelical doctrine, holding God's Word as her guiding star. Some were too ready to give up their privilege for the slightest cause. Sunday-school teachers should appreciate their privileges, and try to impart a sense of their value to the minds of their scholars, and endeavour to act, not only as consistent Christians, but also as consistent Churchmen and Churchwomen.

A GOOD EXAMPLE.—A meeting recently held at Bridgwater was attended by twenty-seven of the local clergy, representing twenty-one parishes. No wonder the teachers mustered in as large force, more than 250 assembling from various distances, far and wide, of a country district.

A PROSPEROUS ASSOCIATION.—The Central Brighton Association thrives. Nearly 200 teachers attended its last meeting, which was addressed by Mr. C. J. Glass, from the Institute.

SYSTEMATIC TRAINING-LESSONS FOR TEACHERS.—In the last annual report we referred to the departure from established custom in the plan of training-lessons recorded in the case of the East Dartford Association, where a course of lessons on a specific subject was given during the meetings of the winter session. This year a similar plan has been adopted by the same Association, and the first of a series of lessons to explain the "Exhortation" in the Morning and Evening Prayer was given on October 4th, from the words "When we assemble and meet together." Other lessons have been arranged, of which the subjects will be "To render thanks"; "To set forth His most

worthy praise"; "To hear His most holy Word"; "To ask those things which are necessary"; followed by one on the subject of "The lost sheep," to illustrate the words "We have erred and strayed like lost sheep." Such a systematic plan must serve to instruct in the subject dealt with, and go a great way in training teachers in their art.

THE WANTS OF SUNDAY SCHOOLS.—The Association for Hyde and district (Manchester) held its third annual conference recently, with much success. In a telling speech the Rector of St. Martin's, Cheetham (the Rev. G. W. Reynolds), expressed his belief that the teaching in a school would be very much improved if the teachers would meet their clergyman and go over the lesson with him. A class was begun in his own district, with an attendance at first of about three-quarters of the whole number of teachers, but these got fewer as the days got longer, and he was afraid this was the rule everywhere. Sunday-schools differed from day-schools in not being quite so strict, and he wished to throw out an idea that had come into his head. He had gone on reducing the requirements to be fulfilled by his scholars from year to year, until there was only one which he now insisted upon, and that was that the scholars should say their Collect. He had been considering whether he ought not to give up that too, and whether the effect on the Sunday-school would not be better if the whole thing were to become purely and absolutely voluntary. He believed if he did not insist upon it, and gave a mark, as he now did, he should find a much larger proportion learning their Collect than was now the case. Referring to the subject of the behaviour of children in church the speaker thought it was too much to expect teachers to do everything, and if members of the congregation would only take one or two children into their own pew they would join in the services with great benefit to themselves, and the example would do far more good than all the preaching in the world. A succeeding speaker said that in their Lancashire schools he thought they wanted three things—more of the clergyman, more of the Prayer Book, and more teaching.

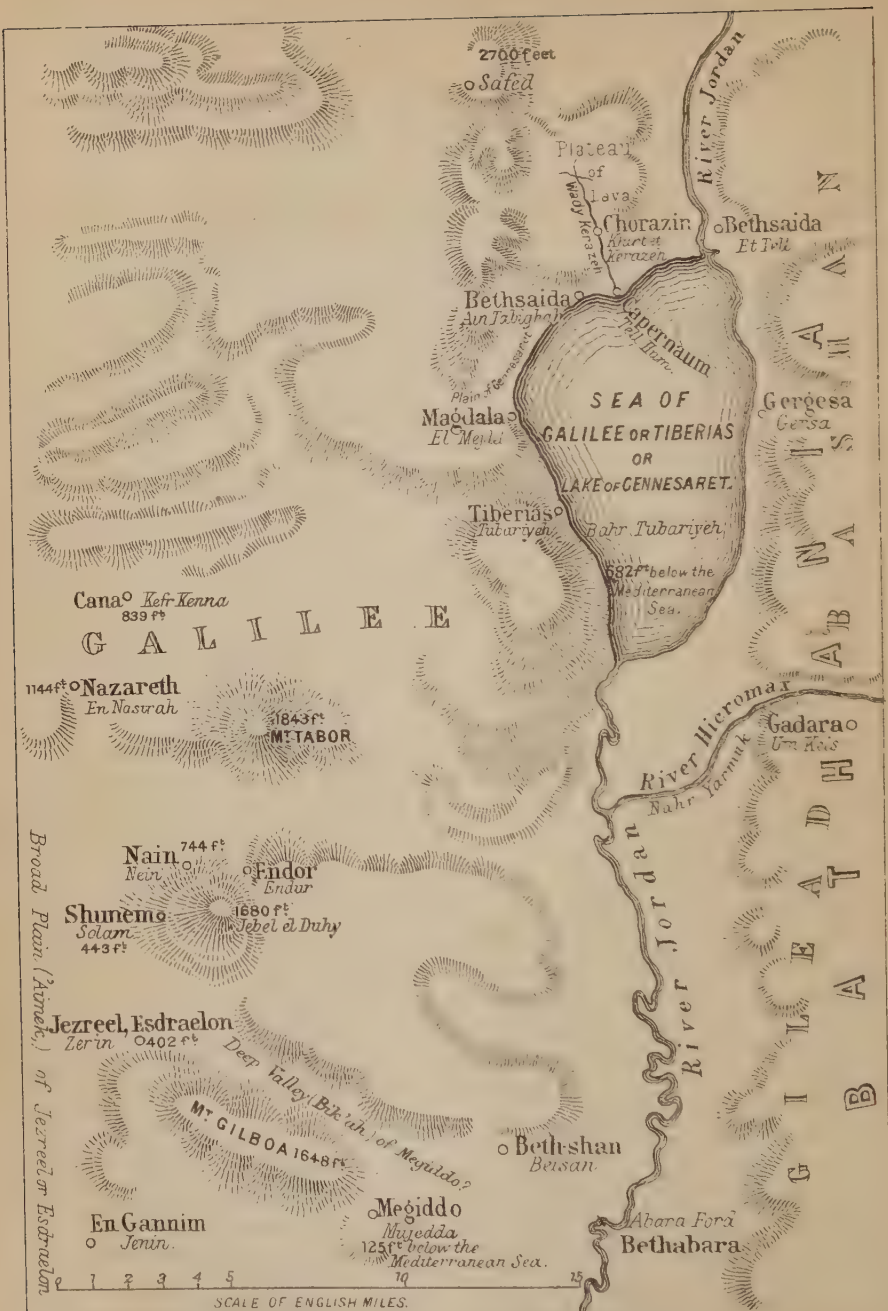
COLONIES.

HALIFAX, NOVA SCOTIA.—Mr. P. E. Vizard, who for many years was one of the Committee of the Institute, visited St. Mark's School, Halifax, on Sunday, September 11th. He received a cordial welcome from Mr. Godfrey Smith, who has been connected with the schools as teacher and superintendent for fifteen years. Mr. Vizard took a class of boys, and afterwards gave a short address to the school. There appears to be no Teachers' Association at Halifax, but the Institute's publications are, to a considerable extent, used and valued.

ST. JOHN'S, NEW BRUNSWICK.—On Sunday, September 18th. Mr. Vizard paid a visit to the schools of Trinity Church, St. John's, N. B., and had a very kind reception from the Rector, Canon Brigstocke. The school is in all respects of a very high order. The buildings are fine, spacious, and convenient, and comprise many rooms for various purposes. All the most approved Sunday-school machinery is in operation. Week-day teachers' meetings are held, and the body of teachers is large and efficient. There is a scholars' library, worked on an admirably simple and effective plan. The discipline of the school appeared to be very good.

Fourteen teachers entered for the last Examination, and all passed, five obtaining second class certificates, five first class certificates, and four those of the special first class. Of this number one candidate was placed amongst the first forty.

It was interesting to observe among the children a good sprinkling of black faces. The schools are in full connexion with the Institute, to whose operations the Rector and teachers express themselves as greatly indebted for valuable help. There is a teachers' Association, comprising all the Church schools in St. John's, which holds the usual periodical meetings.



SKETCH MAP OF THE DISTRICT
where most of the Wondrous Works of Christ were wrought.
Prepared by Rev. James Neil M.A.

X Now Bishop of Sydney.
1 Jan 1884

The
Church Sunday School Magazine.

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DECEMBER, 1881.
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Wider and Deeper.

BY THE REV. ALFRED BARRY, D.D., *Canon of Westminster, Principal of
King's College, London, and Chaplain in Ordinary to the Queen.*

*(A Sermon preached on the occasion of the Inauguration of the New Building
of the Sunday School Institute.)*

"And he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand . . . the waters were to the knees. Again he measured a thousand . . . the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."—*Ezek. xlvii. 3—5.*

 HIS passage—striking in itself, and the more striking, as flashing out with a poetic force of significance, in the midst of what seems to us a strangely minute and prosaic picture of the future Temple—expresses the transcendent superiority of the spiritual over the physical Law. The mystical waters, of which the sacred stream of Siloam was a symbol, are seen to go forth from the Presence of the Lord; and, though fed by no tributary streams of earth, yet, unlike the waters of an earthly river, as they spread more and more widely over the land, they deepen continually; so that what at the first station did but wet the feet up to the ancles, at successive stations reaches to the knees and to the loins, and at last becomes "a river which could not be passed over"; for it is as far out of human depth as in its magnificent expanse it stretches beyond what the eye of man can reach.

Such is the Law of God's spiritual manifestation of Himself both in light and in grace. Easy would it be to show how it has fulfilled itself again and again in the history of the Church of Christ at large, in the history of our own Church in particular, in the history of many an individual life. The light of the Gospel

is brightened, instead of being dimmed, by diffusion ; the grace of Christ, as it extends to touch every point of collective or individual being, deepens in intensity of power. The chosen symbol of the growth of the Kingdom of Heaven is the stately tree, which, drawing nourishment to itself alike from the soil beneath and from the light and air and moisture above, grows at once in wide-spreading branches and deep-striking roots. To be Catholic in its extension is of the essence of its very nature ; and yet not less of its essence it is to dig deep and lay the foundation on the "Rock of Ages."

But to-day I desire to apply the symbol to that especial work in the Church, in which we hope that the event of this day may be a new point of departure. These occasions, linking the old and the new together, of course invite at once retrospect and prospect—a retrospect, in this case, of wonder and thankfulness, and a prospect of hope, of high aspiration, and of earnest prayer. It would be easy and cheering to survey the past operation of the great law of the text, in its application to the little stream, at once slender and shallow, which went forth a hundred years ago at Gloucester, and which has now widened out over the length and breadth of the land, and yet deepened to a thoroughness of work and organisation of which its founder little dreamt. But this task was done, and well done, in the Centenary Celebration of last year. To-day, therefore, it seems more profitable to consider the prospects of the work in the future, in respect of that greater enlargement and deeper energy, which are still unquestionably required to meet the obvious needs, and not less obvious opportunities, of the present time.

I. Now of one thing we may, I think, at the outset make ourselves quite sure—that the work has a future, and ought to have a great future, before it. The time when many earnest and thinking men were inclined to believe that the Sunday-school had already discharged its function, and might therefore expect a painless absorption in some other form of Christian energy, has quite passed away ; and, indeed—for events move fast in these days—the very idea is already almost forgotten. The whole tendency of the current of the National Education of the week-day—to say nothing of other signs of the times, such as the resolute and almost fanatical propagation of Infidelity in thought and Paganism in practice—is seen to give more importance than ever to the directly religious and the distinctively Church Education of our Sunday-schools. We cannot for a moment doubt that they will be maintained and cherished ; nor can we well suppose that their work will not be called to strive for far greater perfection.

II. For another point was made equally clear in all the conferences and meetings, all the addresses and sermons of last

year, that those who care for the work of Sunday-schools are very far from being content to rest on what has been done by them as yet. We remember how advice was given on all sides, urging the amendment of the obvious defects which now mar their usefulness—by turning (for example) through them the Sunday into a day of irksome and distasteful drudgery—by lowering their educational standard in the desire to secure numbers rather than excellence—by allowing them to become substitutes, instead of helpers, for the parental care of children on the Lord's Day—by making them inadequate rivals of the day-school, instead of placing them on a vantage-ground of their own. Not only was all this done most frankly—more frankly than men could have ventured to do it, if they had not believed the Institution strong enough to bear the most vigorous criticism—but it was almost always taken for granted that the new century on which the work has now entered ought to aim at bold and large development of the achievements of the past hundred years. It was assumed that, in accordance with the figure of the text, the stream of Christian teaching should at once enlarge its scope by embracing ages, classes, and localities yet untouched, and deepen into greater thoroughness of work, so as at least to keep pace with the marvellous educational advance, which has everywhere in England marked the last quarter of a century.

III. Holding then these two points as on all hands agreed, I venture to ask you on this day—chosen to inaugurate the use of a new house for the extended operation of an Institution, which is of simply priceless value to the Sunday-school work of the Church—to consider the direction in which these developments may be reasonably expected, and the principles on which (so far as lies in each of us) we should seek to promote them.

It seems evident the work should be considered as bearing upon two most important objects, both of which press with some special force on our attention at this time: first, on the systematic catechetical teaching of Christian truth; next, on the enlistment of lay co-operation in Church work, in clear view of the consequences which it is sure to bring with it.

As representing the systematic teaching, from the first rudiments upwards, of Christian truth, we may accept the Sunday-school system as the lineal and most legitimate descendant of the command to catechise children in church, which is so emphatically laid down in the Prayer Book. For I hardly know how it has happened that catechetical teaching has come in common parlance to be restricted to that teaching by question and answer, which is one most useful form, but one form only, of the whole process. Catechetical teaching, as its very name implies, is simply a systematic and continued teaching, be-

ginning with rudimentary and fundamental truth, then proceeding step by step, "line upon line, precept upon precept," till the truth makes its way into the depths of the mind and heart, and becomes a part of the very nature and life of the learner. It is hard to place any limits to the work which may be so done, and which ought to be so done, in the Church of Christ. Need I remind you of the great Catechetical school at Alexandria, which began with the comparatively humble work of preparing catechumens for Baptism, but grew afterwards by natural transition into a school of the highest teaching, both to the most educated and gifted converts, and to the clergy of the Church, under the guidance of a Clement and an Origen?

Now in this kind of teaching, superseding or supplementing the old catechising in church, the Sunday-schools have long borne the chief part. They have done inestimable service in diffusing Christian knowledge through the masses of our people; they have advanced, and are advancing continually (greatly aided and inspired by the Institute under whose auspices we have met to-day), in thoroughness and completeness. They have, moreover, prospered, just in proportion as they have felt that such teaching can never be addressed wholly to the understanding, but that, since the knowledge which it gives is the knowledge of a Divine Person, the conscience and the heart must claim at least a co-ordinate place in its acquisition. They have therefore wisely held that the personal influence and example of the teacher will supply one chief force which drives his teaching home, and that the prayer and hymn may exercise an equal influence with the actual lesson, in writing the true knowledge on the soul. All that they have done is good—ininitely good; but it is far as yet from adequately supplying the needs of the Church.

For there is undoubtedly a very urgent need of greater knowledge of Christian truth in the Church. Looking to the great revival in the other fields of spiritual energy—in the sphere of practical work, and in the sphere of devotional fervour—I venture even to contend that this fuller knowledge is the great want of our day. Who has ever read the more popular objections of Infidelity and Scepticism without seeing that very many of them arise from pure ignorance of what the Gospel teaching really is; and that the best Christian Evidence in such cases is a clear exposition of Christianity? Who, as he studies the controversies which divide and distract the Christian Body itself, can fail to see that half at least are due to hazy or perverted conceptions of the Gospel; and would instantly vanish in the common grasp of a larger truth, if there were a fuller and clearer knowledge?

Thus—to begin with that which is the foundation of all—it is

only too certain that, in spite of the provisions (more complete than in any other Christian body) which the Church of England has made for the systematic reading of Holy Scripture, there is in the mass, even of our educated or half-educated people, a great want of knowledge of the Bible, not perhaps in isolated texts and lessons, but in its general structure and substance. Even those who know something of the separate limbs have seldom ever considered it as—what we commonly call it—an organic whole.

It is perhaps even more certain that there is need for a far clearer conception of the Church, the second great witness for Christ—the Church Catholic, in its history, external and spiritual, which begins in the New Testament, but for the mass of men is apt to stop there—the Church to which we belong, as its nature and life are embodied in the Prayer Book, the Creeds, the Articles, setting forth at once its general character as a part of the Church Catholic, and the special peculiarities which mark it out as in many respects unique in Christendom.

There is work, abundant work, to do in these two fields of knowledge; but beyond these there opens upon us the even larger consideration of the relation in both of the Supernatural to the Natural, of the Law of Faith to the Law of Science, of the regenerating force of Christian Grace to the natural powers of the humanity in which we were born. On these points few, even of educated Christians, ever think carefully; and when the consideration is, as in these days, forced upon them from without, they are apt to be bewildered and distressed even to despondency.

The need (I repeat) of greater knowledge presses hard upon us; and these are not days, if ever indeed there ever were days, when the call to thought can be put aside by appeal to emotion, or by the preoccupation of active work.

How is such knowledge to be given? The pulpit does not (I venture to think) do nearly as much as it might do, and ought to do, in the way of direct teaching. Our sermons are apt to exchange their didactic character, and especially their primary duty in the exposition of Holy Scripture, for simple exhortation, moral and spiritual—to merge the *διδασκαλία* in the *παράκλησις*—to appeal less than of old to the understanding, and more exclusively to the conscience and the heart. But even were this otherwise, still, addressed as they are to large congregations, varying infinitely in age, and education, and knowledge, it is hardly possible that sermons alone can give the systematic teaching that we need.

How is it to be given? I answer, “By catechetical teaching;” and of such teaching the Sunday-school supplies a nucleus capable of infinitely greater development. The work

ought to extend itself—still keeping to the Sunday, which, in a busy community like ours, will be to many the only leisure day—over a far wider area in respect of age, adding to itself classes of young people beyond the time of Confirmation, and adult classes, both for common study and for mutual conference. It ought to endeavour to draw in scholars of higher social rank, who now are constantly even more ignorant, in respect of sound religious knowledge, than those who seem to be below them. It ought, at the same time, resolutely to deepen the thoroughness of its work, refusing to sacrifice true efficiency to a large roll of attendance, and to degrade itself to a mere care-taking of children, good only for saving their parents trouble, and performing their religious duties for them on the Lord's day. It ought to lead up to the work, in church and out of church, of continuous scriptural exposition, which, I fear, is less perfectly carried out in our own Church than in many other Christian communities.

To do this it will need far more than it now receives, both of earnest devotion of the clergy to what is really a main part of their work, for which some other things might well be sacrificed; and of enlistment of higher education and knowledge and influence from among the laity. Probably the very idea may sound Utopian to many here, who feel even now the presence of difficulty here. But perhaps a bolder policy might be an easier one. If there were a higher conception and aim in the work—if it were seen to be, not a subordinate and comparatively uninteresting agency, but the germ of an important system of teaching, capable of doing what the pulpit at the best cannot do adequately—I believe that it would command the support which it now obtains but very scantily, and that it would be able to rise to achievements of noble service, of which as yet it has hardly dreamed. In any case I would urge that in some way this work has to be done; and, if this be once believed, I feel sure that it will be done; for the zeal of Christians does not grow cold, and God's arm is not shortened that it should not help as of old.

IV. But I would ask you also, through the associations which this day suggests, to look at the other great subject—the enlistment of lay co-operation, and, as a necessary consequence, the introduction of greater elasticity of method, mainly in the Evangelistic, secondarily in the Pastoral work. In pressing this subject on your thoughts I need to make no apology; for the Archbishop of Canterbury himself, with all the weight both of his office and his character, has but lately urged it as one great need of the times on the Church at large. I may add that the late Wesleyan Conference gave especial emphasis to his words, by showing clearly that the essential vitality and energy of that great Christian body depended mainly on one notable fact

—that in Europe its regular ministry was supported by a body, about ten times as numerous, of authorised lay ministers. It seems, indeed, as if the movement, which in the various nations of Europe has in different ways supplemented the regular army by calling the mass of the people to arms, has now its counterpart in the great spiritual war. The ordained ministry of Christ is not (God forbid!) to do less. It is not to delegate its proper work or abdicate its spiritual functions. But the lay members of the Church are being called by God to rise, more than of old, to the greatness of the occasion, and count their help not a matter of generosity or the result of individual taste for activity, but a service of bounden duty to God and His people. That call they are beginning to obey; and we hope and believe that they will obey it more and more thoroughly,

If (which God grant!) they do so, two results must necessarily follow, in both of which, as a minister of the Church, I heartily rejoice.

With greater work and responsibility the laity will claim greater power—in the parish, in the diocese, in the Church at large—not, of course, in the inalienable functions of the ministry, but in all which concerns the administration and the legislation of the Church; and in this I include the definition of doctrine, as well as the regulation of outward order. Such a claim I firmly believe to be based on indefeasible right, supported in our own Church by historical precedents; and if we may trust the experience of the influence in all departments of human energy of lay common sense and judgment, as a great central force, tending alike to prevent stagnation, and to check rashness of innovation, the exercise of such a power in the Church will tell on the whole largely for good. The theoretical autocracy which seems to belong on many points to the clergy is impracticable, except on the unhappy condition of general spiritual apathy. When the right share of influence is given to the laity, the clergy will verify, as to their own power, the old proverb that “the half is often greater than the whole.”

The other result will be the introduction of greater elasticity of method into Church work—a regulated irregularity—which is one of the great needs of the day. No one who studies our past history can be blind to the great preponderance of advantages over drawbacks, which we have derived from the uniformity of our Order and Ritual in days gone by; in respect both of soundness and comprehensiveness of thought, and of depth of spiritual devotion. No one who knows and understands our Prayer Book will fail to appreciate the beauty and perfection of its idea, its singular adaptation to the edification of those who have already known God, and the enormous influence which it has exercised over the whole thought and literature of England. There is not

one of us, I believe, who would let these blessings slip. But the principle of the Church of England has always been to harmonise the old and new. So it was in the 16th century. Why should it not be so in the 19th? In doing what, in our great towns especially, is virtually an evangelistic work, it seems to me impossible to doubt, that, keeping still our old Services, leaving untouched the administration of the Sacraments, we must have greater freedom and variety of method in both the two great functions of a Church—the proclamation of the Word of God, and the offering of worship to Him. In both lay co-operation will naturally aid the growth of such freedom. So it be not license—and license it need never be—it is a thing in which we may well rejoice.

Now it is unnecessary to any one who knows the working of a Sunday-school to point out how, as a matter of fact, it is one chief nucleus of the lay agency in a parish. The teaching of the school leads to the visitation out of school, by which every quarter is brought within Christian influence. It grows out into the children's Services, with plain scriptural exposition, which are the delight and edification of adults, especially of those who are but partially educated, and readily develop into mission services. Is it not known to us all that the superintendents and teachers of the school supply everywhere the best lay agency, in the things which concern not the school only, but the whole spiritual well-being of the people? If the work of the school should enlarge, as I have ventured to suggest, especially in the direction of adult classes of teaching and conference, it is clear that this would be the case more and more. The Sunday-school system might well supply, I will not say exclusively, but mainly, the framework and the beginning of the larger lay agency, for which we all hope and pray.

V. My brethren, these are the prospects which seem to me to open upon us in connexion with the occasion of to-day. If they seem to any here to be too large and too visionary to be realised, I would ask him to learn a lesson of encouragement from the past, by comparing what has actually been achieved now with anything likely to have been contemplated by the first humble beginners of the work a hundred years ago. Those who guide the Institute, which you are especially called upon to support to-day, will, I am convinced, entertain no lower or narrower views, and will do, as they have already done, excellent service towards their realisation.

But in any case the times call loudly for action. Days like our own, as they are days of trial and danger, are also times of great opportunity. They are what the historian calls "Eras of Expansion," when the stream of God's truth and grace, to use the figure of the text, widens and deepens with a

rapidity of which quieter and safer times know nothing. If in so doing its current is at times vehement and its waters turbid; if it dashes over some rocks of danger; if it eddies into some backwaters of confusion and reaction; if it hurries us on at times faster than is consistent with the perfect "quietness and confidence" in which our best strength lies—these are but drawbacks, which it is no high price to pay for such progress and revival, as God in this last century has granted to our Church. Only as we are borne along, let our hand be firm, our spirit high and true, our eye fixed on Him who is the one pole-star of our faith: then we shall not need to be afraid when "the waters rage and swell," for we shall soon realise the promise, that the "rivers of the flood thereof shall make glad the city of God, the holy place of the Tabernacle of the Most Highest."

The Prayer Book as a Guide to Private Devotion ;

OR,

THE BALANCE OF FORCES IN THE PRAYER BOOK.

BY THE AUTHOR OF *Chronicles of the Schönberg-Cotta Family*.

CHAPTER II.

NEXT, as to the teaching of the Prayer Book about ourselves, and its bearing on our human life. This is sometimes called practical teaching. But again and again we must recollect that *all* true Christian doctrine is practical. The doctrine of Sin and Redemption is as practical as the Ten Commandments, and on this, as regards man, the Prayer Book is based from end to end.

Never in a page, scarcely in any one prayer, are the great opposite balancing truths lost sight of that man has fallen, and that he is redeemed.

In the Christian doctrine of the Fall is necessarily involved the Christian doctrine of the Creation, which is that man was created good, that human nature in its essence is good and not evil; because to have fallen implies an original height to fall from; to be redeemed means to be restored not merely to the height from which we fell, but higher. For when God repairs He renews. His restoring is not like our poor mendings. The power of creation enters into all the work of the Creator; the power of life is in all the work of the Life-Giver. His restoration is regeneration; new birth, new life, a new creation, higher, not lower, than the old. Fallen from a little lower than the angels,

humanity in the Son of man is to be raised to His likeness before Whom the angels bow.

And so throughout the Prayer Book, which is no mere construction of a generation, but the growth of the ages, the heart of the Church of the ages which it unfolds never forgets that our human nature was originally good; that it is profoundly corrupted; that it is being gloriously restored.

If we are to understand the Fall, and what sin is, it is most essential that we should have it stamped deep on our hearts that we were created originally good. If the nature of man had been originally evil sin would not be sin, any more than it is sin in a lion to seize its prey. If the nature of man had been originally evil the Incarnation had been impossible.

And so in the Prayer Book we find constantly that all which is essentially and naturally human is regarded as of God, not of the flesh or of the devil; marriage, the gift of children, family life, national life. And the more we look at the history of the confusions and corruptions of the Church, the misleading thoughts about the body being despicable, and matter evil, and family life not the highest, the more we shall understand how well it is for us and our country that this is so.

But at the same time the perils on the other side as to the teaching about sin are equally avoided. If sin is never treated as essentially our nature, still less is it regarded as an inevitable phase of our nature which has to be gone through, as a snake casts its skin, or as children pass through the diseases of childhood.

Throughout the Prayer Book sin is treated profoundly, mournfully, though never hopelessly, as intertwined with the deepest roots of our being, and yet possible to be altogether disentangled, because though so terribly of us it is not our very selves.

Let us begin at the beginning; the Order for Morning and Evening Prayer throughout the year.

Before the voice of man is lifted up in confession the voice of God speaks in promises.

"When the wicked man turneth from his wickedness he shall save his soul alive." "God is gracious and merciful, slow to anger, and of great kindness," "faithful and just to forgive—and to cleanse."

And so we are encouraged to lay bare the wounds of our hearts to Him in confession, always beginning low, with confession of sins.

Nothing probably tests the healthiness of piety more than the character of confession. No mere easy vague admission of our general sinfulness, no mere passion of wounded self-love leading to exaggerated self-accusations are the confessions we need, and which we find in this book.

There are three Confessions in the Prayer Book: the General Confession in the Daily Service; the Fifty-first Psalm (the "Miserere," in the Ash Wednesday Service); the Confession in the Communion Service.

Like the Fifty-first Psalm, the Daily Confession begins with the expression of the fullest trust in Divine mercy. We confess to our *Father*, and no confession will become morbid which remembers that, our "most merciful Father." It is "Thy ways"—our Father's ways from which we have strayed; "Thy holy laws" against which we have offended; and the root of all our sin is in our own self-will—"We have followed too much the devices and desires of our own hearts."

How deep it is, yet how free from exaggeration! "Erred" and "strayed," implying the home and the love strayed from; lost sheep, yet still His sheep. "We have followed too much the devices and desires of our own hearts"; "*too much*"—not that we ought to silence all our devisings, or crush our desires. And then on to the plain acknowledgment, "We have done," "We have left undone," the admissions of faults and defects, misdoings and lost opportunities, which are so much more really humbling than any amount of vague lamentations over "vileness" and sinfulness. "*And there is no health in us.*" It is *health* we want, "life, fuller life for which we pant"; every organ of our complex being is diseased, tainted, weakened, needs "healing." We need to be "*spared*," for we have broken unchangeable holy laws; we need to be "*restored*," for we are unsound and enfeebled throughout. And we are "*penitent*," not once but "always," never placing ourselves in the position of those who say "we have no sin."

In looking at the Confession in the Ash Wednesday Service, the Miserere Psalm repeated kneeling by all, we cannot but be ever freshly impressed with the wonderful depths and heights of that great manual of confession, that great revelation of sin and forgiveness, that cry of the penitent heart from the depths of humiliation and anguish on account of sin interwoven with our earliest and innermost life, ever before us, yet rising through the multitude of Divine mercies, through the thoroughness of Divine cleansing, to the inspiring hope of the "whiter than snow," the "joy and gladness," and beyond both to the power of the leading back other wanderers to God.

In the Confession in the Communion Office, humiliation, like all other emotions, is steeped in the deeper light and shadow of that central act of Christian worship; yet here also the hope which is the inspiration of true repentance is never lost sight of. We not only "*acknowledge*," we "*bewail*," "most grievously" have we sinned; wrath and indignation are our due; "*earnestly*" we

repent, we are "*heartily sorry*," the "*burden is intolerable*," greater indeed than we can bear. But forgiveness is there; the past bathed in pardon, the future may yet rise to endless heights of hope, that we, even we, may serve, may yet "*please Thee in newness of life*," may yet yield our God "*honour and glory*."

And not only does each Confession in itself embrace hope. Each Confession is followed by an Absolution; a solemn declaration and application of Forgiveness and Reconciliation, a dissolving of the bonds of the sins confessed.

We are not left to our own solitary aspirations and hopes. The Church through the voice appointed reveals to us each day afresh not only the forgiving Love and the redeeming Sacrifice, but the actual and absolute forgiveness of God; not only that He forgives, but that we are forgiven. And how much that means, let us ask the Holy Spirit, the Comforter, who teaches the child's heart to say "Father," to teach each of us, as thus every day the eternal Pardon is reached forth afresh to us.

"*He pardoneth and absolveth.*"

If our Confession is genuine we shall understand what is the worth of this liberating and inspiring declaration pronounced aloud by the voice of the Christian Church from Him Who "only hath power on earth to forgive sins."

In the Humiliation Service for Ash Wednesday the Absolution takes the form of a prayer, (as in the mutual prayer of Absolution in the Latin Office of the Mass,) "that they whose consciences by sin are accused by Thy merciful pardon may be absolved through Christ our Lord."

In the Communion Service the Absolution is more fully unfolded, corresponding to the depth of the Confession, meeting the "bemoaning" of the "intolerable burden" and the aspiration for "newness of life" by the assurance of deliverance from evil, and the inspiring confirmation in all goodness.

"*Almighty God, our Heavenly Father Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.*"

From the depths to the heights, like the Confession preceding it; those depths and heights so wonderfully brought together in a focus in those two associated prayers in the Communion Service, which range from "*the Company of Heaven*" to a position less worthy than the dogs which "*gather the crumbs under the Master's Table*."

Notes on the Church Catechism and Confirmation Service.

BY THE REV. JOHN KYLE.

CHAPTER III.

THE BAPTISMAL COVENANT.

THE first Section of the Church Catechism relates to the "New Covenant" which God made with man in Christ Jesus (Heb. xii. 24), its privileges and its responsibilities. The privileges of this Covenant each man appropriates to himself, and its responsibilities he assumes for himself, when he is admitted by Baptism into the Church of Christ. The nature of Baptism as a Sacrament is more fully noticed in the concluding Section. Here it is regarded chiefly as the Sign and Seal of the Covenant, "whereby as by an instrument, they that receive Baptism rightly are grafted into the Church" (Art. xxvii.). This is not the place to discuss the question of *Infant Baptism*. We shall assume, again to quote the language of the Article, that "the Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

A "covenant" is an *agreement* between two persons or parties. The Greek word is also inaccurately translated *testament*. Thus we speak of the "Old" and "New" Testaments, so called because the Old Testament sets forth the Covenant between God and His ancient people Israel as sealed to Moses on Mount Sinai, and the New Testament the Covenant of God with Christ, already referred to above, to which that was preparatory and by which it was superseded. See in this connexion 2 Cor. iii. 6—11. The parallel between Circumcision—the Ordinance of admission to the Mosaic or Jewish Covenant—and Baptism is too obvious to be missed.

The student is recommended to observe what may be called *the points of contact* between this portion of the Catechism and the opening part of the Order of Confirmation, noting especially the Bishop's Question and the Versicles following.

Q. I. "*What is your Name?*" The giving of the *personal* name (or, as it is now fitly called the *Christian* name) is after the manner of the Jewish Church. See St. Luke i. 59, 60, ii. 21. None can read the Old Testament and fail to perceive the significance attached to names. For example: when God "made a covenant" with *Abram* (Gen. xvii.) He changed the patriarch's name to *Abraham*, and his wife's from *Sarai* to *Sarah*. And as the Rite of Circumcision was instituted at the same time it may be assumed as almost certain that the giving of the name was

from that time forward a part of the ceremonial. When *Simon* became a disciple of Christ he received the name of *Peter*. And the Christian's name should be to him a continual memorial of that time when he was baptized "*into the Name*" of the Triune God, and thus became one of God's family (Eph. iii. 15) and Christ's flock (St. John x. 3); he should think of it as the name by which he is enrolled in Heaven's Baptismal Register, as it were—"the Lamb's Book of Life" (Phil. iv. 3; Rev. xxi. 27).

"*N or M.*" It has been thought that *M* is really a corruption of *NN*. "*N or M.*" would thus mean *Name* or *Names*. But it has been objected on the other hand that in the sixteenth century to have two Christian names was a thing almost unknown. And the above explanation will not suffice to explain the use of *M*. and *N*. in the Matrimonial Service.

Q. 2. "*Who gave you this Name?*" The Baptismal Name is a type of the Baptismal blessings. *A gift*—not ours of right.

"*My Godfathers and Godmothers.*" See Rubrics prefixed to Baptismal Service. In 1662 parents were forbidden to act as sponsors for their own children; but this prohibition was removed by an Act of Convocation in 1865. The custom of having Godparents in the case of Infant Baptism has descended to us from the earliest times. They are required to be not only *witnesses* as in Adult Baptism, but also to undertake the responsibility of the child's instruction in the elements of the Christian Faith and Obedience. But there is no foundation for the idea common amongst the ignorant that a sponsor is answerable for *the sins* of his godchild until the time of Confirmation.

The Puritans objected to Godparents other than the parents or their proxies, and they took special exception to any, whether parents or otherwise, identifying themselves with the infant so absolutely as is the case in the Baptismal Service, *e.g.*, "*Wilt thou be baptized in this faith?*" But the force of language is often in the spirit rather than the letter; the above question is no more untruthful than was the assertion of St. Paul: "*I am crucified with Christ*"; and similar language of substitution is constantly heard in our Courts of Law.

Nevertheless, the relationship assumed by Godparents is one of great solemnity and importance. They are in a very real sense the earthly *paracletes* of the child, and therefore co-workers with the Son (1 John ii. 1) and the Spirit (St. John xiv. 16; Rom. viii. 26, 27) to *keep* their charge in the way of salvation.

"*Wherewith I was made a member of Christ.*" The first Baptismal privilege. We are branches of Christ the True Vine (St. John xv. 8; Rom. xi. 16—24), members of His Mystical Body—the Church (1 Cor. xii. 12—27; Col. i. 18). We were *born* "*members*" of Adam—*natural* branches of the human race; but we "*were made*" members of Christ "*the second Adam*" (1 Cor. xv. 45);

hence the expression "born again" (St. John iii.). We being members of Christ He is the Source of our life (St. John xv. 4—6; Eph. v. 29, 30; Col. iii. 4); He demands our obedience (Eph. v. 23, 24); He allots to us each our special work (1 Cor. xii.); and He requires of us that we should render each other sympathy and help (1 Cor. xii. 26; Gal. vi. 2).

"*The child of God.*" The second Baptismal privilege. Observe the change of article: "*A member . . . the child . . . an inheritor.*" This may help us to remember the closeness of the new relationship established in Baptism between the Father and each one of us. We are now as much entitled to the Covenant love and care of God as though the inestimable privilege of Sonship were conferred on none other.

Sonship is of three kinds—by generation, by creation, and by adoption. The Lord Jesus Christ is the Only-begotten Son, being "of one substance, majesty, and glory with the Father"; all mankind are the sons of God by creation; only the baptized have received the sign and seal of "the adoption of sons" (St. John i. 12, 13; Gal. iii. 26, 27; Rom. viii. 14, 15; Eph. i. 5). By "adoption" is meant the act of taking to oneself, not under compulsion, but of *free choice*. See and compare St. John xv. 16 and xvii. 6. Hence the adopted are "the elect." Adoption in Oriental countries confers rights as indefeasible as those obtained by birth. Thus the *legal* claim of the Lord Jesus Himself to the throne of David *rests on the fact of His adoption by Joseph* under Divine direction (St. Matt. i. 20), and St. Matthew who traces the legal succession of the House of David is quite content to establish Joseph's claim, the rest being a matter of course.

The practical results of our being made the children of God are that we are protected (St. John xvii. 11), provided for (St. Matt. vi. 32, 33; St. Luke xi. 13), and, when needful, chastened by Him (Heb. xii. 5—11).

"*An inheritor of the Kingdom of Heaven.*" The third Baptismal privilege. See Rom. viii. 17; Gal. iii. 27—29; iv. 7. By "the Kingdom of Heaven" is meant in Holy Scripture "the Kingdom of Grace" leading hereafter, if the grace be not misused, to "the Kingdom of Glory." In both cases the Kingdom is identical with *the Church*—the Church *Militant* and the Church *Triumphant*. Hence we are called not only heirs but "*inheritors*," because in a sense we have already entered on our inheritance, having received "the earnest" of it. See Eph. i. 14; ii. 6. Nevertheless even "children of the Kingdom" may be cast out at the last.

Q. 3. "*They did promise and vow.*" *Promise* before men; *vow* before God. To every Covenant there are two parties. God's part has been described; our part has now to be set forth. Observe that though these promises made for us in Baptism are not *a condition of its efficacy* as a Sacrament, they are with one

exception always made *a condition of its administration*. They are only dispensed with in Private Baptism; but even then are required if the child lives to be publicly received by the Church.

The promises are three—Renunciation, Faith, Obedience.

“*First, that I should renounce.*” To renounce is not merely to abandon, but to do so publicly, and by word as well as in deed. See Eph. iv. 11. And we are pledged to renounce evil in every form. As “members of Christ” we must have nothing to do with sin (2 Cor. vi. 14, 15). Thus between the first privilege and the first promise there is an intimate connexion.

All temptations to evil are classified as of the devil, the world, or the flesh. Compare Collect for 18th Sunday after Trinity.

“*The devil and all his works.*” The *personality* of this great Enemy of our souls is here clearly asserted and fully sustained by Scripture. See especially, out of many passages, St. John viii. 44. All sin may be traced, directly or indirectly, to his initiative. “*The works of the devil*” are not merely those which Satan himself commits, though probably these are specially intended, but may be held to include those works which men do at his instigation, even though from the nature of them they may be beyond his own power as a spiritual being to do. *The sins which are especially Satanic are those of the intellect and will.* See, e.g., 1 Tim. iii. 6. Yet many seem to think that if gross sensual sins are avoided all is well. For references to the works of the devil see 1 John iii. 8; Jas. iii. 14, 15.

“*The pomps and vanity of this wicked world.*” “Pomps and vanity” may be paraphrased as *worthless ostentation, empty display*, and includes all that the world deems worthy to be striven after—wealth, honour, power. By “the world” is to be understood mankind at large, or that society of his fellow-men by which a man’s life and actions may be influenced. And in so far as “the world” or “Society” sets up a standard of its own which is not God’s standard of life and morality, however refined it may be it is at enmity with God and therefore “wicked.” Hence to renounce the world is to disregard its opinions, to think little of its pleasures or rewards, and to avoid being overwhelmed with its cares. This can only be done by him who sets God first in all his thoughts and follows after righteousness.

References:—St. John xv. 19; 1 Cor. xv. 33; Rom. xii. 2; Jas. iv. 4; Isa. v. 14; Eccles. i. 2; Gal. i. 4; 1 John ii. 15; St. Matt. vi. 19 to end, xiii. 22; 2 Cor. iv. 18; Col. iii. 1—3.

“*And all the sinful lusts of the flesh.*” Bodily appetites may be in themselves innocent and yet become sinful through unrestrained indulgence in them. Thus, “hunger” is a natural craving, and to satisfy it is necessary to life; but “gluttony” in all its forms is sinful (Deut. xxi. 20, 21; Prov. xxiii. 20, 21; St. Luke xvi. 19, &c.). “Whilst we must eat to live we must not

live to eat." Similarly, *rest* is needful ; but *sloth* is sinful. And, generally, we must keep the body under (1 Cor. ix. 27). We must be the masters and not the slaves of our appetites.

Other references :—Eph. iv. 29 ; Jas. i. 14, 15 ; Rom. vii. 21—25 ; xii. 1 ; 1 Cor. vi. 18, 19 ; Gal. v. 19—24 ; Tit. ii. 12.

"*Secondly, that I should believe.*" Compare the corresponding privilege. Having received the "Spirit of adoption" (Rom. viii. 15) our faith must be in its nature childlike and loving. "*The Articles of the Christian Faith*" are the subject of the next Section of the Catechism.

"*Thirdly, that I should keep,*" &c. Compare again the third Baptismal privilege. Heirs of the Kingdom must walk in the way of God's Commandments if they would not forfeit their inheritance. Comp. Rom. viii. 17 with St. John vi. 38 and 1 John ii. 3—6. See also Ps. cxix. 35 ; St. Matt. xxviii. 20 ; St. John xiv. 5 with xv. 9 ; St. Matt. x. 22 with 2 Tim. iv. 7 and Rev. xiv. 12. "*God's holy will and commandments*" are treated of more fully under the third Section of the Catechism.

Q. 4. "*Dost thou not think . . . to believe and to do.*" The first vow is not again alluded to ; its observance is involved in that of the other two, that being negative, these positive.

"*Yes, verily.*" Man was created for God's pleasure and service ; hence, apart from any covenant, it is incumbent on man "to believe in God and to serve Him." The Baptismal promises, therefore, were not the acceptance of a new obligation ; they were simply *the recognition of a duty already existing*, whereas in Baptism we receive *a direct benefit* inasmuch as we are thereby brought within the sphere and operation of God's covenant-grace, and are thus enabled, if we will, to fulfil our obligations. Hence the Answer continues : "*and by God's help, I will.*" See Phil. ii. 12, 13 ; Acts xi. 23.

"*I will.*" This may be taken as the connecting link between the "*I will*" at Baptism and the "*I do*" at Confirmation.

"*I heartily thank our Heavenly Father.*" Most fitting language for "the child of God."

"*That He hath called me.*" With a calling that can never be re-called. See Rom. xi. 29 ; 2 Tim. i. 9 ; Heb. iii. 1 ; 1 Thess. v. 24. It is for us "to continue in the same" (Eph. iv. 1 ; 2 Pet. i. 10).

"*To this state of salvation.*" A state of grace, leading if we abide in it to eternal salvation.

"*Through Jesus Christ our Saviour.*" We acknowledge that all our blessings are for His merits, and present our acknowledgments of them in His Name.

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

II.—THE HEBREW COURTIER AND THE GENTILE SOLDIER.

(*St. John* iv. 46—54; *St. Luke* vii. 1—10.)

THE story of the miracles reveals an increasing closeness of contact with human misery and sin. First we have the mere failure of human joy; next is sore disease and threatened bereavement, and at this stage already unbelief is detected in the father's importunity. Presently we have the convulsions of nature, "subjected to vanity"; and soon appears the tyranny of evil spirits over the very bodies of their victims. Last is death itself, which came by sin.

It is written, not without a design, that the nobleman (or courtier, or royal officer) was at Capernaum. So far, it seems, the excitement spread when Jesus returned to Cana. This again is explained by what *St. John* had just recorded—some unmentioned works of Jesus seen by the Galileans at Jerusalem during the feast.

Much perplexity will be avoided, if we remember such indications of many facts being known, but left untold. The Gospels are not complete or formal biographies; they select material, and omit what is outside their design. Hence at times arises what seems like a divergence of statement, which is often cleared away by a passing word. Sometimes, however, we cannot find the clue. Then we must remember that obscurities are not contradictions, and that actions of our own, if unexplained, would often perplex the looker-on.

The gift of wine at Cana was no longer Christ's only miracle, others were famous. Therefore the news of His approach spread far and wide. And therefore He could reasonably expect a faith which would not suppose Him to be helpless, unless He would alter His plans and undertake a sudden journey. Therefore, also, it was time for Him, however the diseases of men's bodies filled Him with compassion, to make it plain that His true mission was to the diseases of the soul.

Some faith there was, in the appeal to Him to come down and heal the dying child. But He is not content. His answer almost promises the miracle, but it calls attention to the sacred object of all His works. It appeals for a trust beyond the limits of what has been already seen, a trust such as He had just found among the despised Samaritans, in other "signs" besides "wonders" that impress the senses. It invites the trembling father to cease

from dictating a line of action, and to leave his son's case to that infinite compassion which has been invoked. But the nobleman cannot reach this high level; He redoubles His entreaty, and his words, "Sir, come down ere my child die"—no longer "my son," but "my child, my little one"—show that it is anxiety of heart which has deafened him to higher, spiritual appeals. Yet Jesus has distinctly invited him to "believe." Strange, we think, that one should be satisfied of His benevolence, and His healing power, and yet fail to be reassured by such words. Alas! the strangeness vanishes when we remember all Christ's promises to us, and the fears and anxieties by which we too dishonour Him, like the nobleman, in our very prayers. We cannot think ourselves heard at all, if we are not answered according to our own plan. We are not content, any more than he, simply to "make our requests known unto God."

It might seem that now the nobleman must win his request, or be dismissed at the cost of quite breaking that bruised reed, his weak and hesitating faith. But Jesus saw the cause of his distrust, and the remedy. Undue anxiety for his child has prevented him from judging calmly; it has made him excited, impetuous, almost dictatorial.

Christ therefore exerts that moral ascendancy which never, throughout His career, failed to master even His bitterest foes. He speaks as one having authority, and the grasp of a stronger will has always a calming power upon excited and overstrung emotions.

To that cry of bitter excitement, "Sir, come down ere my child die!" He opposes the weight of a superior determination—"Go thy way;" but all the power, the commanding firmness of this rejoinder, from which there is no appeal, is warm with that reassuring graciousness which adds, "Thy son liveth."

It would task a mighty painter to contrast aright these two figures—one supplicating, filled with fears, and yet (after the fashion of the great) almost demanding what he craves; the other, serenely self-possessed, inflexible, silencing even a father's urgency by His predominant will, and yet inspiring, by His look and voice, a stronger and more spiritual hope.

The effect is perfect. The nobleman departs, perhaps in absolute and awe-struck silence. His return seems to have been quiet, and more than leisurely, though it must be remembered that his servants would have spoken of "yesterday" at any time after the sunset of that same evening.

These servants are so astonished at what they see, and sympathise so cordially with their master's sorrow, that they come out to meet him. They betray the deadly character of the sickness when they say, not that he is well, but that he is alive. Still doubtful of the Healer, still unable to conceive His perfect

work, the father asks when the child began to amend ; and it is worth notice that his word is somewhat peculiar—the expression of a well-bred man : it might be paraphrased “when he began to be in prosperous case.” They answer that at the ninth hour the fever went quite away, and his faith, and that of all his household, is matured.

This narrative contains only two brief utterances of Jesus, but they are highly characteristic, and harmonise, as no false story could, with what we read elsewhere.

The first anticipates His word to Thomas : “Blessed are they who have not seen, and yet have believed.” It sees the request for a miracle in a light very different from the petitioner’s, and reminds us of His answer to Mary, “What have I to do with thee? Mine hour is not yet come”; and of His strange lingering when the sisters of Lazarus sent for Him. Others seek a display of power ; He studies the well-being of souls.

The second requires the petitioner to act first, that afterwards he may enjoy. It is so that He bids the fishers, in the next miracle, to launch out into the deep and let down their nets for a draught ; that He sends the ten lepers to the priest, and the blind man to wash in the pool, and bids the stone to be rolled away before He calls Lazarus from the grave. When about to feed the five thousand, He commands the disciples to arrange them in groups, a proceeding that must cover them with ridicule if He fails. In each case the germ of faith is evoked and strengthened. And so He will deal with us. If we act on even a little and a trembling trust, He will make it like the grain of mustard seed to rise into a tree, like the little leaven to pervade our being.

The healing of the nobleman’s son resembles the healing of the centurion’s servant only as scores of our Lord’s miracles, and of the “cases” of every physician, and the sick-visits of every clergyman, must resemble each other. We waste no time upon the proof of their independence ; it is more instructive to observe how much help the second applicant may have had from the first. The subaltern officer would certainly know the story of the nobleman of the same town. His vigorous faith would not hesitate to infer that Jesus had command over diseases, to dismiss them, and be obeyed. He would shrink the more sensitively from asking Christ to visit the slave of a foreign soldier, because a visit had seemed too much to grant to the son of a Hebrew noble. Thus the two stories sustain each other, although unbelief would fain make them distorted repetitions of one unknown original. By comparing them, we see that the faith of the centurion was no flight of excited enthusiasm, but a rational and thoughtful inference from known facts. It was not, however, a mere intellectual conviction—that is not faith at all—but nobly

practical. He shows his faith by his works, being quite content, although Jesus was actually drawing nigh, to receive as an equivalent for His presence, a distant word of power.

Jesus in His flesh was "a Minister of the circumcision," but so "that the Gentiles might glorify God for His mercy" (Rom. xv. 8). He therefore responds promptly to an appeal of Jews for a foreigner who loved their common nation. Since He casts down the mighty from their seat, and exalts them of low estate, He willingly comes in person to the centurion, although He bids the nobleman go his way. For He sees the difference in their hearts, and breaks the self-will of one, and rewards the lowliness of the other. His very words, so unusually prompt in compliance ("I will come"), so full of joyous power ("and heal him"), reveal His special pleasure in this appeal of a godly Gentile.

But the centurion (himself speaking through the lips of yet other messengers) shrinks from the honour of His approach. In so doing, he utters the loftiest sentiments that Jesus has yet heard. "I am a man"—the word *man* is to be observed; he says not, "I am one under authority"; that he is a mere man is a reason why the powers of Jesus should be greater. And again he reflects that he, for his own part, is not supreme, but must obey as well as rule, being "under authority," as a reason why Jesus can do more. Yet there are soldiers even under him, as the diseases themselves are known to be under Jesus, and since his mandates are obeyed, to whatever distance the soldiers are bidden go and return again, Jesus need only command the disease and be obeyed.

Could anything be more characteristic of a Roman soldier than such an argument? And Jesus will not spoil the effect by hesitating to take him at his word, while He shows, in His great words of praise, how far below His feet lay the pettiness of national jealousy.

Let us learn to trust Him further than we see. In our Sunday-school work let us imitate His skilful treatment of various stages of life, temperaments, and necessities. Let us be liberal in our praise, as He was. And let us be ready, to the utmost of our power, to help the backward as well as the proficient.

III.—THE FIRST MIRACULOUS DRAUGHT OF FISH.

This is the earliest miracle of which our Lord Himself announces the spiritual meaning. Olshausen is almost justified in writing, "We observe here first a frequent characteristic of Christ's actions. The Saviour teaches by action. He speaks to those around by deeds. Penetrating with deep spiritual glance into the essence of things, He is enabled to deal with the forma-

tions of nature as with rich symbols." It would have been entirely correct to say that here first the symbolic import seems to have been the chief object of the miracle.

It is also the first of those great nature-miracles in which Christ proves that not only are our bodies, and their wants and miseries, under His control, but He commands the mysterious world around; the stormy winds fulfil His word, His path is in the great waters, and God hath put . . . under His feet . . . the fish of the sea and whatsoever passeth through the path of the sea.

Is this call of Peter the same which Matthew and Mark relate, without any mention of the miracle? In favour of their identity, among many eminent and orthodox critics, is the great name of Archbishop Trench. But the circumstances differ very seriously. In Matthew and Mark, James and John are found at some distance, and separately called; in Luke the same miracle appears to win them all. In Matthew and Mark they are already fishing when Jesus finds them as He walks. In Luke they are washing their nets: He borrows their ship from whence to preach, and it is at His bidding that they cast their nets.

The double call of Peter is indeed surprising, and the repetition of the allusion to his trade. But it is clear that our Lord gradually tightened, so to speak, His grasp on this apostle, since we certainly read of a still earlier call in St. John i. 40. And it is not hard to suppose that between that first summons and this final one, a stage may have intervened, in which Christ foretold that "hereafter" he should catch men, as now He declares by word and "sign" that the time is actually come. The symbol is more than once again employed in a parable, and in His last recorded miracle.

The miracle itself is unaffected by this difficult question. Jesus, having used their vessel, wills to repay them with a gift, and yet to demand greater things from them. He "prayed them" for the accommodation to Himself, but now, for their advantage, He commands. Is it not for our own good that all His commands are given?

Faith is required before success can be experienced, but it is helped by an implied promise, since they are not to cast their nets for an experiment, but for a draught.

Peter's answer has been variously understood. To some it means, "The attempt is hopeless, but I will not refuse." To others it says, "No discouragement weighs a grain against the certainty which Thy words convey." The truth is midway between these extremes. He mentions failure like one who is really discouraged, but the bidding of Jesus has also great weight with him. He has faith enough to venture. Thereupon "their nets were breaking" with the multitude of the fish, and when the second boat comes to their help, both begin to sink. We are not to think,

with some, that Jesus merely knew where fish were to be taken, since it is not only success, but the vast scale of the success that overwhelms Peter. He who guides the yearly path of birds across broad continents, and of fish through trackless oceans, had here, in the narrow compass of the Galilean lake, revealed His power. The fisherman feels himself in an awful Presence. Jacob, when conscious of God's nearness, had said, "How dreadful is this place." Job, however virtuous, and how often soever he had heard of God with the hearing of the ear, abhors himself when his eye seeth Him, and repents in dust and ashes. Isaiah cries, "Woe is me, for I am undone; for I am a man of unclean lips . . . for mine eyes have seen the King." The rush of a divine presence upon a heart which is not hardened by desperate wickedness, nor taught by gracious experiences, is always fearful. "Depart from me," he exclaims, "for I am a sinful man, O Lord." Jesus did leave the Gadarenes when they besought Him, unwilling to lose their swine. But Peter said this when the presence of Jesus was most gainful, counting all things loss, compared with the burden of his sins. Therefore Jesus banishes his fear, and declares that he has now been symbolically called to a nobler calling, the successful pursuit of souls.

In this new calling the Sunday-school teacher has a part, and the inner meaning of the parable speaks to him very plainly and directly.

1. Peter had failed, with every advantage of darkness and choice of place, while he fished according to his own judgment. He succeeds in broad daylight and in the deep, when Jesus bids him try. Let us act for Christ, as His servants, obeying His directions.

2. Yet Peter had his part to perform, pushing out the vessel and lowering the net. God will not work by those who take no trouble, leaving all to providence, or to chance.

3. Archbishop Trench quotes an ingenious saying of an old writer, that as the fishermen were called when washing their nets, so our nets must be kept clean from defilements contracted perhaps in the very act of previous fishing, from vanity and self-elation, wherewith our very success may soil us, or else we shall take nothing.

4. Peter receives his commission in the hour of his greatest self-abasement; so, if we would catch men, we must deeply feel our own unworthiness before God.

5. Yet we must ourselves receive God's pardon, and hear Him say, "Fear not," before we can serve others aright. And then we must be brave and hopeful, believing that His word shall prosper, and that we shall indeed "catch men." Little good is done by those who hope little.

Another train of instructive thought is suggested by the manner of our Saviour's working.

1. This blessing and honour comes to Peter in return for a small service—the use of his fishing boat from whence to preach. Not even a cup of cold water given to Him shall lose its reward.

2. Christ addresses these men in the language of their own craft. And this is God's usual way. The shepherd David is taken "to feed My people." The astronomers are drawn to His cradle by a star. When the multitude follows Christ for bread, He tells them of the Bread of Life. The woman at the well is told of living waters. Let us be homely in our teaching, and speak to boys and girls as Jesus spoke to fishermen.

3. There is a shrinking from the grasp of the Gospel, which is more hopeful than too great facility. Jesus speaks sadly of some who, "having heard the word, at once with joy receive it, yet have they no root." And sometimes it is the very depth of men's feeling, their sense of all within that is unworthy, all that must be surrendered, which makes them cry to the minister or the teacher, "Depart from me." Let us not despair of them. Perhaps when they are won, comforted by the grace of Christ, and inflamed by zeal for His work, they may be able, amid failures and forsakings, to say, like Peter, "Lord, to whom should we go? Thou hast the words of eternal life."

Illustrations of Lessons on the Miracles.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

FEEBLE FAITH STRENGTHENED.

THE HEALING OF THE NOBLEMAN'S SON.

"Yesterday at the seventh hour" (St. John iv. 52).

THE mode of reckoning time in Palestine exists unchanged to-day, just as it was in the days of Christ, and throws light on so many passages that teachers should be as familiar with it as with the telling of our own time. Briefly it is as follows:—The day of twenty-four hours in Palestine *begins at sunset and ends at sunset*. This is alluded to in almost the opening words of the Bible, "And the evening and the morning were the first day" (Gen. i. 5. See also ver. 8, 13, &c.). Here the evening is put first as coming first. Just so, at the present time in Palestine, in the course of each twenty-four hours the night is held to precede instead of as with us, to follow the day, a new day therefore begins at sunset. The hours of "the day" are always twelve (St. John ix. 9), so that the seventh hour would be about one o'clock P.M. Now observe the very interesting bearing of this on the narrative before us. When the nobleman left Jesus we read, "He went his way. And as he was now

going down" his servants met him, and told him "*yesterday . . . the fever left him*" (St. John iv. 51, 52). It is clear that he left Christ early in the afternoon, and would not reach home till after sunset, at about 6.30 P.M., when to a dweller in Palestine a new day had begun. So that his servants very properly spoke of what had occurred upon that very afternoon, before the sun had gone down, as having taken place yesterday.

"*Himself believed and his whole house*" (St. John iv. 53).

It is deeply interesting to trace the growth of the nobleman's faith. First he comes to Christ believing, though very imperfectly, in His power to save his son, if only He would come and see him (St. John iv. 47). Then, when Jesus with a word assured him that his son lived, he became able to trust Him without His coming down, for "the man believed the word that Jesus spoke unto him, and went his way" (St. John iv. 50). Finally, when his servants met him and told him that just about one o'clock, the very hour when Jesus pronounced his child saved, "the fever left him," the nobleman "himself believed and his whole house," that is, he joined the ranks of Christ's true disciples and followers, and believed on Him in his heart as the Messiah. In his case we see a striking instance of the truth of that principle laid down by our blessed Lord, "Unto every one that hath shall be given, and he shall have abundance" (St. Matt. xxv. 29).

STRONG FAITH REWARDED.

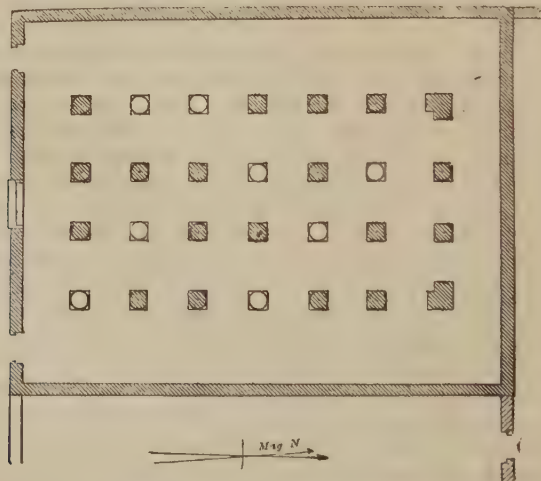
THE HEALING OF THE CENTURION'S SERVANT.

"*He entered into Capernaum*" (St. Luke vii. 1).

Capernaum was finely situated on the edge of the north shore of the Lake of Galilee, on the site of the ruins now known as *Tell Hum*. It bore the name Caphernome (Kefr-nahum, or village of Nahum) in Josephus' day, who tells us when wounded on one occasion in the immediate neighbourhood, "I was carried into a certain village called Caphernome, or Capernaum." The title *Kefr* (Capher or Caper), the modern Arabic, as it was the Hebrew name for "village," has been changed into *Tell*, or "mound," a name commonly given to heaps of ruins. Answering to the name *Kefr*, we find that the ruins at *Tell Hum*, though they are extensive and important, show no trace of an enclosure wall, so that it was, as its name implied, notwithstanding its large size, more of a village than a town, which latter in Palestine is always surrounded by lofty walls. Captain (now Colonel Sir Charles) Wilson, R.E., who surveyed this district, is satisfied that *Tell Hum* is the true site of Capernaum. From the present remains it would seem to have covered a space of ground half a mile long by a quarter of a mile wide, stretching back from the shore along a gentle slope. The walls of many houses can be traced, and the course of what would seem to have been a street leading in the direction of Chorazin, the modern *Kerazeh*, some two and half miles away on higher ground to the north-west. But the chief and absorbing point of interest in Capernaum is the distinct remains of its beautiful synagogue. This was built of hard limestone of a brilliant white, which must have formed a fine contrast with its black basaltic foundations. It was 74 feet

9 inches long by 56 feet 9 inches wide, and it was longest from north to south. "If," says Colonel Sir Charles Wilson, R.E., "*Tell Hum* be, as we believe, Capernaum, this is undoubtedly the synagogue built by the Roman centurion." Without going quite so far as this we may certainly say that it may be so. It is very interesting to observe that on the carved lintel of one of the doors there is a representation of the pot of manna, vividly recalling the words of that wonderful discourse of Jesus, given in St. John's Gospel, which was spoken in "the synagogue as He taught at Capernaum" (St. John vi. 59), and in which He speaks of Himself as the bread of life," (St. John vi. 49, 50; see also ver. 30—32).

This synagogue, like the few others, the ruins of which are still to be seen in Galilee, was divided into five aisles by means of four rows of columns. The four walls are built of limestone without the use of mortar. The stones are well dressed on the outside, but rough within, where they appear to have been plastered. There are three entrances, a large doorway opening into the centre aisle, and a smaller one on each side of it. These are at the southern end, and, contrary to what we might have expected, the worshippers must have turned their backs upon Jerusalem both when entering, and, as it would appear, during the service as well. The floor was paved with slabs of white limestone. Resting on stones placed upon the top of the four rows of columns ran strong wooden rafters. On these there would appear to have been arranged "a flat roof covered with earth, the best possible protection against the intense heat of the sun." This synagogue amongst the ruins of Capernaum, although in materials and general arrangement resembling the others, is the finest and most ornamental of all such remains in Galilee.



PLAN OF SYNAGOGUE AT TELL HUM (CAPERNAUM).

"*I am not worthy*" (St. Luke vii. 6).

Deep humility is ever a mark of all that is truly great. The man whose marvellous faith awoke the Saviour's wondering admiration seems

to have thought less of himself than any one else in Capernaum. Neither his position as a Roman citizen nor his profession as a Roman soldier were at all calculated in themselves to teach a man to be lowly, meek, or self-distrustful. A person like this of the rank of a Roman captain, in command of a garrison in the provincial town of a despised subject race, wealthy, or he could not have built the Jews a synagogue, whose exalted spiritual attainments have received the stamp of the highest Divine approval, saying, "I am not worthy that Thou shouldst come under my roof" (ver. 6), not even "worthy to come unto thee myself," forms indeed a wholesome and beautiful sight. The most glorious of all the wild flowers of Europe, those known as Alpine flowers, from their growing on lofty mountain ranges, very large in size and exceedingly brilliant in colour, the beauty of which is enhanced by their habit of growing in dense cushions, or thick masses of bright blossom bloom close down upon the ground, may be said as a distinguishing feature *to take a lower place than any others*. The most exquisitely perfumed of all our own native flora, the delicate lily of the valley, completely hides itself beneath its large foliage, so that but for its powerful fragrance one who did not know its leaf would not be aware

"there was a thing so sweet
Hid in the gloomy shade."

Thus a profound retiring humility marks the most agreeable and excellent characters.

"I have not found such great faith, no, not in Israel" (St. Luke vii. 9).

An able American author, now the United States ambassador to this country, says in one of his works, that when a man is speaking we may consider that there are really three different persons speaking! The first person is the man as he appears to himself; the second, the man as he appears to others; and the third, the man as he really is, and all these three, as it were distinct persons, colour and influence his talk. This clever observation is no doubt very true, and it is most interesting to apply it to the case of this Roman captain. It is not often that these three personalities, at all events the third of them, can be accurately known, but fortunately in the case of the centurion we have them all, and they make up a very beautiful testimony to true worth.

1. The Roman centurion as he appears to himself.

"I am not worthy" (ver. 6).

2. The Roman centurion as he appears to others.

"He is worthy" (ver. 4).

3. The Roman centurion as he really is.

The worthiest man in all those parts.

For this is what Christ's testimony amounts to (St. Luke vii. 9).

FISHERS OF MEN.

THE FIRST MIRACULOUS DRAUGHT OF FISHES.

"The Lake of Gennesaret" (St. Luke v. 1).

This most interesting sheet of water in the world is a little lake through which the Jordan flows, $12\frac{1}{2}$ miles long by $6\frac{1}{2}$ miles broad at its greatest breadth from *Mejdel* to *Gersa*. It is in the shape of a

pear with the stalk end turned to the south. It is very picturesque and beautiful, being entirely and closely surrounded by mountains, and from the south end Mount Hermon, 10,000 feet high, with its snow-clad summit, sharply defined against the clear blue sky, seems as if it were standing like a giant sentinel over its northern shore. The mountains on the east, composed of the white limestone and chalk which prevail throughout the hill country, are gradual in their rise and soft in their outline, but on the north-west, at each end of the plain of Gennesaret they are precipitous and rugged. The heights behind Tiberias are steep and of a striking ruddy colour. On the north a huge platform of lava stretches down to the shore in masses of black basalt stone. These features lend considerable variety and beauty to the scenery. The whole district is highly volcanic. Shocks of earthquake are of constant occurrence, and there is a tradition that regularly every seventy years a fearful and devastating earthquake takes place. The last of these occurred on January 1st, 1837, and in *Safed* out of 4,000 inhabitants over 3,000 perished in the ruins! Tiberias is the only town now remaining on the lake shore and has a population of some 5,000, of which 3,000 are Jews. In our Lord's day it was surrounded by towns and villages and bore a teeming population. The surface of its waters is 682½ feet below the level of the Mediterranean Sea, or some 1,800 feet lower than Nazareth. Its greatest depth is 156 feet. Its waters are bright and clear. Of the Plain of Gennesaret on the north-west Josephus, speaking of its exceeding fertility, says, "one may call this [spot] the ambition of nature." On the shores of this beautiful lake our Lord principally resided during His ministerial life, for upon leaving Nazareth He took up His abode at Capernaum, which was henceforth called "His own city" (St. Matt. ix. 1). On its northern shore were Capernaum, Chorazin, and Bethsaida, the three highly favoured but guilty "cities wherein most of His mighty works were done" (St. Matt. xi. 20).

"Launch out into the deep" (St. Luke v. 4).

Fishing in the Lake of Galilee is now chiefly carried on near the shore, and this was probably the same in our Lord's time. At *Ain Tabighah*, the principal, or western, Bethsaida, I had an opportunity of witnessing the conduct of the fishery in 1872, when it was in the hands of the Jews. The warm, clear waters of the *Tabighah* spring attract vast shoals of fish, and here both by means of drag and cast nets, as well as by throwing in a very long line with one or more baited hooks (St. Matt. xvii. 27), the fish are mostly caught. The cast net, the *amphiblēstron* of the New Testament (St. Matt. iv. 18; St. Mark i. 16), is principally used at the present time. It is a circular net in the shape of a cone, or the top of a tent, and has a cord attached to its apex, or top. It is cleverly thrown by the hand to a considerable distance, and as it is drawn in enfolds and entangles the fish. The fisherman, who works naked (St. John xxi. 7), folds his net carefully over his arm, to which he ties the end of the long cord, and then either wading or swimming out a little way into the water makes a cast. The net is so folded that when thrown it opens to its widest extent, and being weighted falls at once to the bottom and closes together. The fisherman then returns to the shore in a semi-

circular course, and gently draws in the net, which is generally found to enclose a few fishes. At the other principal fishing station in this part of the lake, namely, the point where the waters of the Jordan enter, the fish also congregate by the shore, and are caught there in shallow water. Hence the great trial of Peter's faith when told not only to fish by day time, but to do so in the "deep."

"The draught of the fishes" (St. Luke v. 9).

Some fourteen different species of fish have been observed by Dr. Tristram in the Lake of Galilee, and he thinks there is reason to believe there may be as many as forty. A kind of bream, a binny or species of barbel, which in the Nile is known to reach the weight of 70 lbs., and a silurus, or sheat-fish, are perhaps the most common. The most remarkable of its finny tribes is the *coracinus*, or cat-fish, mentioned by Josephus, which abound in great numbers, concealing themselves in the sand and mud at the bottom. Some of these are three feet in length. Many species to be met with in the lake resemble those found in the Nile, or some of the lakes of South Eastern Africa. The greater number of them are not very large. The sheat-fish, or silurus, of which there are several species, have a rank taste, and are said to be unwholesome. Moreover, having no scales they were unclean, and as such forbidden by the law (Lev. xi. 9—12). In the parable of the net which gathered of every kind we read that certain "bad" fish were thrown away, and probably these sheat-fish are there meant (St. Matt. xiii. 47, 48).

A GREAT CALM.

THE STILLING OF THE TEMPEST.

"How is it that ye have no faith?" (St. Mark iv. 40.)

One of the simplest and best illustrations of "faith" which I remember to have seen is a story told by M. Theodore Monod. A Sunday-school teacher, when teaching his class on one occasion, left his seat, and went round amongst his scholars with his watch in his hand. Holding it out to the first child, he said, "I give you that watch." The boy stared at it, and stood still. He then went to the next and repeated, "I give you that watch." The boy blushed, but that was all. One by one the teacher repeated the words and the action to each. Some stared, some blushed, some smiled incredulously, but none of them took the watch. But when he came nearly to the bottom of the class, a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat, the little fellow said gently, "Then, if you please, sir, the watch is mine?" "Yes, it is yours." The elder boys were fairly roused by this time. "Do you mean to say, sir, he may keep the watch?" "Certainly; I gave it to any boy who would have it." "Oh, if I had known that," exclaimed one of them, "I would have taken it." "Did I not tell you I gave it to you?" "Oh, yes; but I did not believe you were in earnest!" "So much the worse for you; he believed me, and he has the watch." Saying faith is as simple as this. It just takes God at His word and trusts Him. Though it sounds too good to be true, Christ is the gift of God freely and fully offered (St. John iii. 16), "His unspeakable gift"

(2 Cor. ix. 15), for all the purposes of the sinner's pardon, life, and protection, and we may take this offered gift at once, and be in perfect peace, amid the storms of inward passion or outward trial.

CHRIST THE DELIVERER.

THE GADARENE DEMONIACS.

"The herd ran violently down a [or rather, the] steep place into the sea"
(St. Mark v. 13).

The evangelist St. Mark is distinguished by the graphic nature of his descriptions, and the minute points in which his accuracy as an eye-witness constantly appears. We have one of these touches here, and we are indebted to it for the possibility of identifying the spot where this miracle took place with a degree of certainty which applies to very few others that are mentioned in the Gospels. Christ and His disciples crossed over the lake from the Capernaum side, as we learn from the account of this miracle and the circumstances which preceded it given in St. Matt. viii. Somewhere on the east side of the lake, and near to the shore, for the miracle happened "immediately" upon His coming out of the ship (St. Mark v. 2), was what St. Matthew calls "the country of the Gadarenes," and St. Mark and St. Luke "the country of the Gerasenes," of Gersa. Now just about midway down the lake on the east shore, and emphatically on "the other side" (St. Matt. viii. 28) from Capernaum, lie the ruins of a walled town, which still bears the name of *Gersa*. It answers every requirement of the story, and is *the only spot on the east of the lake which does*. Here is a city adjoining the shore, with rock-cut tombs in the cliffs close by, and with a steep, high mountain rising directly above it which comes almost up to the very edge of the lake. *This is the only spot on all the east shore, as will be seen from the Sketch Map, where the mountains come to the edge of the lake.* The steep bluff at *Gersa* does not actually dip into the lake, but descends so close to the shore that a vast herd of swine rushing violently down its precipitous face could not recover themselves on the narrow strip of beach, but would inevitably be driven into the water and drowned.

The Opening of the New Building.



WEDNESDAY, 26th October, 1881, will long be remembered by all those who take an interest in the proceedings of the Church of England Sunday School Institute as marking a new point of departure in its history.

At half-past eight o'clock in the morning as many members of the Committee as were able assembled with their friends in King Henry VII.'s Chapel at Westminster to join in the service of Holy Communion, and to pray for a blessing on the work which they were bringing to a successful issue. No one can enter the Abbey without all the devotional feeling that is in him being stirred by the clustered columns of its aisles, the lovely

tracery of its windows, the "dim religious light" that finds its way through its stained glass, and the associations of ages which cling to every stone in it. Henry VII.'s Chapel, richer in decoration than the Abbey itself, is perhaps less devotional in its effect, but it is very beautiful; and the early morning gathering in it gave a tone to the day's proceedings, for which we must heartily thank the Dean, by whose permission the service was there held; and especially are our thanks due to Canon Farrar, who celebrated Holy Communion for us. He was assisted by the Rev. J. Troutbeck, Canon Legge, and the Rev. C. A. Jones.

St. Bride's, Fleet Street, is in almost every respect a complete contrast to Westminster Abbey. It represents a different religious era, a different architectural conception. But St. Bride's is an imposing structure, and it is capable of holding a congregation of more than 2,000 persons. Here, by the kind invitation of Prebendary Marshall, the Vicar, the friends of the Institute assembled at four o'clock in the afternoon to take part in the Evening Service, and to listen to Canon Barry. The hymns and canticles were led by a choir of boys from the Boys' Home, Regent's Park, under the charge of their Chaplain, the Rev. Thos. Turner, who is also a member of the Committee of the Institute. The sermon, which was listened to with the close attention that its eloquence and practical interest demanded, will be found printed on another page. At its conclusion the Bishop of St. Albans offered prayer, and the Archbishop of Canterbury pronounced the Benediction.

The service was immediately followed by the formal opening of the Institute's new building in Serjeants' Inn. The Archbishop on his arrival was joined by the Bishop of London in his robes, the Bishop of Bedford, and the Archdeacons of London, Kingston, and Southwark. His Grace proceeded at once to the principal Committee-room, the doors of which were thrown open to allow of as many persons as possible seeing and hearing. Psalm xxxiv. was then chanted, Mr. Rutt presiding at the harmonium, and the Bishop of London read some appropriate collects. Canon Legge, as Chairman of the Centenary Committee, then made a brief statement, but before doing so he read a letter from Mr. Heald, one of the oldest workers for the Institute, written from his sick-room, regretting his enforced absence, and wishing God-speed to the work which was being inaugurated. Mr. Legge proceeded to say:—

The Church of England Sunday School Institute is not yet forty years old. It was founded in November, 1843, by a few clergymen and laymen, some of whom

still work for it. Amongst its old supporters I may mention of clergymen the name of the Bishop of Ballarat, who threw himself into the Centenary Celebration

last year with as great enthusiasm in his far-off diocese as we did at home in London; and of laymen, Mr. J. G. Fleet, who was its first corresponding Secretary, and is still a worker in the good cause. Two years later (in 1845) there were 306 members of the Institute, of whom eighteen were clergymen. With the increased activity of Church life the work of the Institute rapidly grew, and thirty years after its foundation a meeting for conference was held by representatives of the Christian Knowledge Society, the National Society, and the Institute, at which resolutions were passed to the effect that it was absolutely necessary to make a new and vigorous effort for the improvement of Church Sunday-schools, and that the effort contemplated was of such magnitude and importance as to make it desirable that there should be a large extension of the efforts of the Church of England Sunday School Institute, each Society thus recognising that the other had a distinct place and work in the Church of England. To-day the Institute numbers amongst its patrons the four Archbishops of England and Ireland, every English Diocesan Bishop, and the principal Colonial Bishops. It has over two hundred local associations in connexion with it, and about 350 agents for the sale of its publications in Great Britain and the Colonies. Its business is represented by gross receipts from all sources of more than £16,000 for the past year. No less than twenty-five new associations were established in 1880. The number of teachers examined this year was 987, as against 910 last year; 508 first-class certificates were awarded, and 360 second-class.

After stating the principal objects for which the Institute exists, Mr. Legge explained that with the exception of providing publications for Sunday-schools, and making to them grants of school material and publications, the other objects for which it was established were exclusively the work of the Institute; so that it supplements the work of the older educational societies in a very important department of Church work. He proceeded to say, we have to thank the Archbishop of Canterbury for the clearness with which he has brought out the position that the Institute claims in a letter which he was good enough to circulate last year on behalf of the Centenary Fund. "The Church of England Sunday School Institute (he wrote) has my full confidence as the centre of Sunday-school work in connexion with our National Church." This is precisely what our Committee would desire the Institute to be.

Continuing his remarks, Mr. Legge said, in 1878 a Sub-Committee was formed to take the subject of the celebration of the Centenary into consideration. The Sub-Committee held their first meeting in July of that year. It has had more than forty meetings since. Encouraged by the cordial support of the Archbishop of Canterbury it took up the matter warmly: it flooded the country with circulars containing valuable information and suggestions; it stirred up fresh interest in Sunday-schools in every diocese in the kingdom, and I venture to say it made the Centenary a success. But the Committee did not wish the Centenary celebration to be a mere flash in the pan. They considered the question of the permanent benefit to Sunday-schools which

should be the outcome of their labours; and they felt that two things were specially desirable—a permanent memorial in Gloucester, the city of Robert Raikes, and a permanent memorial in London. The former has been accomplished to the satisfaction of Gloucester as well as of the Institute by the restoration of the old Crypt Schools, which are closely associated with Raikes himself. The latter has been, or perhaps I should say is being, accomplished here to-day. We began the day by joining in Holy Communion in King Henry VII.'s Chapel in Westminster Abbey; we have had the privilege of a service in St. Bride's Church, with an admirable and instructive sermon from Canon Barry; and now we are assembled here to dedicate this our new building to the service of true religion. This house is our permanent memorial of the Centenary of Sunday-schools. Here the Institute has gained a double advantage—a saving in its current expenditure, and increased accommodation for its work. For

here we are in our own freehold; and the income which would otherwise have been absorbed in rent is at our disposal for the purposes of the Institute; and here we have space for holding meetings and conferences; rooms in which normal classes and training lessons may be held; and provision for a reference library, to which all members of the Institute will have free access. And I claim that all this has been acquired at a very moderate cost. The expenses of the Centenary Celebration last year were under £3,000, which, considering the machinery put in motion, and the work accomplished, was not at all excessive. The cost of the Gloucester Memorial to the Institute was under £500. This freehold building has been purchased, adapted, and completely furnished for about £11,000. The fund which we have raised amounts to more than £9,000, exclusive of the large sums which were collected in the provinces for diocesan purposes. We hope by the end of the year to raise £5,000 more, and to be free from debt.

The ARCHBISHOP OF CANTERBURY then said:—

It is now my duty to declare this building open and appropriated to the purposes of this Institute. You have heard in the paper which Canon Legge has just read sufficient reasons given for our seeking such a habitation for the Institute as the present one. It is quite plain that the immense amount of work which has now, in God's providence, devolved upon this Institute cannot be properly conducted without some suitable central place, where all the offices of the Institute may find a home, and where all its chief business may be conducted. Now, with that good sense which, if I may venture to say so, has

always characterised the proceedings of this body, it was determined when seeking for a memorial of the Centenary not to waste money upon decorations, but to provide some substantial building which should at once help to express our thankfulness to Almighty God for the 100 years during which Sunday-schools have been at work, and also enable those schools to be carried on with greater vigour for the time to come. The same wisdom has, no doubt, guided those who have arranged for the memorial at Gloucester, where the founder of Sunday-schools lived; and while I would by no means

express any opinion as to the undesirableness of commemorating the historic past by a structure like that in the neighbouring street (his Grace was understood to allude to the Temple Bar Memorial), at all events, I may say that we have followed a wise course by making our memorial of so very practical a character. Now it would be throwing away words to say anything in a meeting like this as to the value of Sunday-schools. The preacher who, with his usual kindness, was ready to take the vacant place at St. Bride's this afternoon mentioned that a time had existed not very long ago when even high authorities expressed some doubt as to whether Sunday-schools had not done their work. But he also said, with perfect truth, that that time has now certainly passed. Everything that has taken place during the last few years with reference to the general education of the country has, I think, pointed most distinctly to the absolute necessity of all members of the Church of England exerting themselves heartily to maintain their Sunday-schools. I am one of those who think that it is an incalculable blessing that we live in an age when education is brought home to every parish, and, though we may not live to see it, when within a short time every child who is born in this country will be able to read and write, whatever may be the disadvantages of birth or of position under which he may be placed. But of course this end is not to be attained in a country like ours without a great many difficulties having to be encountered. And in some places it has been found necessary to waive for a time in the case of many of the children that distinctive religious education which all of us desire to see maintained ;

therefore the more need must there be for any general national system of education being distinctly supplemented with such an institution as this. Whatever may have been the case in past times, we cannot now dispense with Sunday-schools if a distinctive knowledge of the religion we profess is to be taught to the rising generation. It is all very well to talk of parents being the proper religious instructors of their children, but any one who is practically acquainted with the difficulties that stand in the way in poor families, where both parents are obliged to work for their bread from morning till evening, must know how difficult it is for the religious instruction of children to be thoroughly attended to unless some supplemental instruction in religion is given beyond that which is to be found within the walls of the home. All honour to the religious poor who would seek in their own cottages to train their children in the knowledge and love of God. We know that no instruction is so important or so valuable as that which an intelligent Christian parent gives to a child. But we feel convinced that there will never cease to be a time when the efforts of most parents at home may not well be supplemented by such an external agency as that which has brought us here on its behalf this evening. Indeed, if our Lord has established a Church in our midst, and not left it merely to the heads of the family to maintain the truth which He came to our earth to teach, this is surely a standing memorial to us of the absolute necessity of providing outside the family such religious instruction as we endeavour through our Sunday-schools to communicate to the children who are brought there. Not that we would have our re-

ligious instruction confined to the Sunday. He who is a truly religious man on Sunday cannot be an irreligious one on week-days, and the teacher who earnestly takes his part in giving children directly religious instruction on Sunday, when he goes forth to the secular work of the week-day must carry with him the same spirit of religious reference and the same regard for religious truth as characterised his distinctly religious instruction on Sunday. We neither seek to interfere with the religious instruction given in schools on the week-days, nor with the religious instruction given at home, but only endeavour to supplement both. As regards both, we are always ready to step in, and with God's blessing carry on the work for which Sunday-schools were established amongst us. And this we endeavour to do, meeting the religious difficulty in the way in which alone it can be met, by presenting that wide and truly scriptural Christianity which is represented in the formularies of our own Church. If it be fairly presented to all the inhabitants of this country, we need not fear that mere party divisions will prevent that form of Christian instruction which we are ready to give from being acceptable to the vast mass of the people. Most of the religious difficulties connected with education are created by a sectarian spirit, and by the circumstance that many men think more of their own fleeting definitions of Christian truth than of the great Christian truths which God has revealed in His Word. Taking our stand where our own Church takes its stand, and endeavouring to teach in the spirit in which our own Church teaches, we do not fear being encountered by all these religious difficulties, while doing what we

can to give religious instruction to the young people of our nation. I am sure that all who have come here as visitors to-day must feel that we owe a deep debt of gratitude to those who have laboured so successfully in the management of this Institute. It is all very well to come to a meeting, or to put forth letters, when one is required to do so—letters which it does not take a very long time to compose, but it is a very different matter to conduct the regular business of a very complicated machinery, to give up time which most persons would desire to employ in recreation after the ordinary labours of the day have ended, and to make such sacrifices as have been constantly made by those through whose efforts we have been enabled to gather together this evening in this new building. And, therefore, I am sure I carry with me the feeling of this meeting when I express, in the name of all those who are interested in the work of this Institute, our hearty gratitude to the Committee whose laborious efforts have secured the result which has brought us together in this commodious room.

Baron POLLOCK said he had to ask the meeting to join him in thanking his Grace for having come among them on their first entrance into their new abode. As a layman, he could not let that opportunity pass without saying a few words as to the value of that Institute. Happily, in modern times, many of the laity had a strong desire to assist the clergy in the performance of some of their most arduous duties, including those connected with the management of Sunday-schools. He believed there were few laymen who might not, with prayer and faith, become

useful and even valuable teachers in a Sunday-school; and, while engaged in teaching, they might find a reward not merely in the instruction which they were enabled to give to children, but also, and still more, in the reflected benefits which the work would bring to their own minds. He was satisfied that no person could teach children Sunday after Sunday from the Holy Scriptures without gaining a deeper sense of their intrinsic value. In conclusion, the learned judge spoke of the great importance of the Institute on account of the many useful works which it published, and the training by it of efficient teachers; and included in his proposal of thanks the names of the Bishop of London and Canon Barry.

The BISHOP of BEDFORD having cordially seconded the motion,

The Rev. J. F. KITTO, supported the motion, which having been carried by acclamation,

The BISHOP OF LONDON said, the Archbishop having already spoken, had requested him to return thanks for the vote which had just been passed. He felt, as no doubt his Grace felt, that such a vote was not at all necessary. If others in that room took a deep interest in the improvement and extension of Sunday-school teaching, those who had the charge of a diocese should surely take a deeper interest in such objects; and he did not know that there was anything which they ought to watch

over with greater care, or for the extension of which they ought to feel deeper thankfulness to God, especially under the circumstances of the present day, than the Sunday-school work. There was a time—his Grace had referred to that period—when it was supposed that Sunday-schools had done their work—that every child could be brought under religious instruction on week-days, and should be left to go to church with its parents on Sunday; but it was now generally admitted that the definite teaching of religious truth to children must, to a great extent, be left to Sunday-schools. He would take that opportunity of mentioning that the London School Board had very recently passed a resolution for allowing its own schools to be used for Sunday-school teaching, at a lower rate of charge than that made hitherto. He thought it very desirable that, as far as possible, the metropolitan clergy should endeavour to secure the use of Board schools on Sunday, experience having shown that a very large number of children were more likely to attend Sunday-schools if carried on in the schools which they were accustomed to attend on the week-day than they would be to attend such schools in a separate building. In conclusion, his lordship expressed his strong conviction of the immense value of Sunday-school work to teachers themselves in quickening and deepening their own spiritual life.

The singing of the hymn, "Now thank we all our God," and the Archbishop's benediction, brought a very happy meeting to a close. The Archbishop, Lady Burdett-Coutts, and others, then adjourned to the Library, where tea and coffee were prepared for the guests; and with this little social entertainment the proceedings of the day were pleasantly ended.

Notes and Comments.

THE INSTITUTE'S WORK.

IN the *Churchman* for November appears a most interestingly written article on Church Sunday-schools, by the Rev. John Blomefield, Vicar of All Saints', Knightsbridge. The information on which the article is based is derived from the recently published Annual Report of the Sunday School Institute, and from our own pages. Mr. Blomefield at the commencement of his article states that—

“Any one who carefully peruses month by month the pages of the *Church Sunday School Magazine* will have felt the breadth of its grasp, and to analyse the last Report of the Church of England Sunday School Institute is to gain a bird's-eye view of much of England's Church life.

Archbishops and bishops, clergy and laity, north and south, townsfolk and countrymen, infants and adults, teachers and taught, come before us acting and speaking, caring or being cared for, in the fellowship of the Sunday-school.”

The present paper derives its chief interest from the very thorough manner in which the writer has made himself master of the facts, and these he has enumerated under the various headings of the more “striking advantages derived from the Institute.” First, he deals with the *Publications*, which are stated to be year by year “regarded with higher appreciation.” Then the *Training Lessons*, spoken of as “productive of much good” as tending to “elevate the teacher's standard of efficiency.” The *Teachers' Examination* and the *Statistics* of Church Sunday-schools are next alluded to; and in connexion with the latter subject the writer calls attention to the successful efforts made recently at Liverpool and Birmingham to increase the number of scholars, adding that, “if like efforts were made everywhere we cannot doubt that the Church's Sunday-schools, and through them the Church's membership, would be greatly augmented,” and this leads him to dwell on the advantages obtained by the Institute in the assertion and inculcation of *Church principles* in the Sunday-school. The article concludes with a few quotations culled from the many thoughtful addresses which were delivered during the Centenary celebrations by the Bishops of our Church and others who deserve to be heard. We only wish that space permitted us to quote more freely from Mr. Blomefield's article, but having drawn attention to it we trust our readers will peruse it for themselves.

THE INSTITUTE'S PUBLICATIONS.—PRIVILEGE TO NON-SUBSCRIBERS.

FROM an announcement in our advertisement columns the readers of the Magazine will see that the Committee of the Institute have decided on making an important concession to non-subscribers. Henceforward this class of purchasers of the Institute's publications will be entitled to a discount of twopence in the shilling on cash payments, whether the purchases be made at the Institute or of any of its agents. We feel sure that those of our friends who cannot afford a subscription will

appreciate this resolution come to in their favour. The advantage, as is known, will be a real one, as the Institute's publications, distinctive and specially provided, as they are, for the great body of Church Teachers, cannot be had through the ordinary trade channels except by arrangement with the Institute.

Our subscribing friends will, of course, continue to receive the fuller rate of 25 per cent. on all their purchases, and, in addition, their free packet monthly, together with minor privileges.

THE LONDON SCHOOL BOARD AND SUNDAY-SCHOOLS.

In his remarks at the opening of the new premises of the Sunday School Institute the Lord Bishop of London alluded to the reduction in the charges which the School Board of London had recently decided upon making for the use of their rooms on Sundays. In November, 1875, we called the attention of our readers to the use of Board schools, and we again, in April, 1877, urged upon the clergy the desirability of their endeavouring as far as possible to secure the use of these buildings on Sundays. At the earlier date there were only open 100 Board Schools, and of these no less than 70 were unoccupied on Sunday. At the present time the schools built by the Board number 301 (or if each separate department for boys, girls, and infants be counted, nearly 800), and of these 200 are rented for Sunday-school purposes. There are thus still some 100 schools which are at present available, and we cannot too strongly urge upon the clergy and all Church teachers at once to endeavour to secure their use. The main difficulty is, we apprehend, the expense involved; but surely in these days, when all Churchmen acknowledge the value of the Sunday-school and gladly contribute to its support, such a difficulty can easily be surmounted. Unless the clergy of the Church of England take the matter up with energy the buildings will soon all be occupied by other denominations. We append the revised terms adopted by the School Board at their meeting on the 20th October:—

“For the morning *or* afternoon only, 6d. per head per annum.

“For the evening only, 8d. per head per annum.

“For the morning *and* afternoon, 9d. per head per annum.

“For the morning and evening, *or* the afternoon and evening, 10d. per head per annum.

“For the morning, afternoon, and evening, 1s. per head per annum.

“That in any agreement for letting the schools of the Board for Sunday-school purposes, a clause be inserted to the effect that the tenant undertake to use the furniture without displacement.

“That, in all future lettings, the charge for cleaning after use on Sundays be 6d. per head per annum;

and for cleaning after use on one week-day evening a-week 4d. per head per annum; on two week-day evenings a-week 8d. per head per annum, and so on; with an additional 1s. for each Sunday or week-day evening during which the School is occupied by the tenant.

“That the following be the charge for each ‘occasional’ letting for other than strictly educational purposes:—

“5s. for a Classroom, with accommodation for 90 children, or less, and 1s. for cleaning.

“10s. for a Classroom, with accommodation for more than 90 children, and 2s. for cleaning.

“15s. for a Central Hall, and 2s. 6d. for cleaning.

“That, in all future lettings, the

accommodation of the rooms let be reckoned by allowing ten square feet to each child in all departments; that a clause be inserted in the agreement specifying the accommodation of each room let, and requir-

ing that the average attendance shall not exceed this number; and that the tenant be required to furnish the schoolkeeper with weekly returns of the attendance for the information of the Board."

THE BISHOP OF ROCHESTER AND SUNDAY-SCHOOLS.

THE Primary Charge of Bishop Thorold has recently been published by Mr. Murray, and the information it affords gives great encouragement to Church-workers in this large Diocese, embracing the whole of London South of the Thames. As regards Sunday-schools, the Bishop would like to feel assured that the incumbent himself takes pains systematically to instruct the teachers in the art of teaching, that the discipline is sedulously looked to, and that rigorous care is observed to discountenance the pernicious habit of private rewards from the wealthier teachers, and to check the sometimes preposterous expense of treats and prizes. His Lordship also advocates the extension of adult Sunday-schools, a field of labour in which ladies have been found to work with great success. From the statistics given we observe that separate services for children are held in 195 of the 291 parishes which constitute the Diocese.

STATISTICS OF SUNDAY-SCHOOLS.

WE have before us the statistics of the Wesleyan Sunday-schools for the year 1881, which were presented to the Conference recently held in Liverpool, and from them we observe that with 810,280 scholars on the books they secure an average attendance of 40·2 per cent. in the morning, and 64·7 in the afternoon, whilst 21·2 of the scholars are over fifteen years of age. How do these figures compare with the statistics of Church Sunday-schools recently put forward by the Institute? From them we find that the average attendance in the morning is 39·1 per cent., whilst in the afternoon it is only 57·4 per cent., and the scholars over fourteen years of age are but 13·1 per cent. of the members on the books. Two facts, which are of great importance, as proved by these figures, viz., first, that the average attendance at our Church Sunday-schools is not what it ought to be in the afternoon; and second, that Nonconformists appear to have a far greater hold upon their scholars after they arrive at the age of fourteen. In connexion with morning Sunday-schools one fact strikes us as significant in glancing at these statistics, and that is, that with an increase of over 23,000 children on the books of Wesleyan Sunday-schools when compared with the previous year, the average attendance at morning school has absolutely decreased by 516.

SUNDAY-SCHOOL DETRACTORS.

THERE is surely but little in common between the members of the Salvation Army and those of the Society of the Holy Cross. It would seem, however, that both are strongly opposed to the Sunday-school system of our Church, though the latter are willing to use it for a time as a means to accomplish their own ends.

In a recent number of the *Little Soldier* we find among the general orders signed William Booth, "Our orders against the holding of Sunday-schools or Bible-classes in years past are still to remain in full force, and are still to be carried out in spirit and in letter. Therefore everything that tends towards leading children after the human sources of instruction must be ever guarded against and put down." Again, in the *War Cry* the following statement appears: "The Sunday-school, as well as all the other agencies of the Church, have been mainly in the hands of *traitors*, whose hearts have been far from God, even when they most honoured Him with their lips."

On the other hand, that "shy and retiring organisation" the Society of the Holy Cross views Sunday-schools as a necessary evil, but would retain them for the present "as a peg on which to hang the Mass." It is urged that great care should be taken in substituting the children's Mass for the morning Sunday-school, lest parents should take alarm; but in order to induce this non-participating attendance of the children at the Eucharist the Society has prepared a form of children's Mass specially adapted to attract young people. All this we view as deplorable to the last degree. We know not which to reprobate most—the ignorance and self-righteousness which dictated the extracts from the *Little Soldier* and the *War Cry*, or the sheer dishonesty of the plan suggested by the Society of the Holy Cross. Ignorance may be some excuse for self-righteousness; we fail to find any for dishonesty.

Does it not behove all Sunday-school teachers to be most diligent to instruct their children in the truth of God's Word and the scriptural doctrines of our Church, that they may not be "tossed to and fro and carried about with every wind of doctrine."

PRIZE BOOKS.—It may be useful to superintendents of Sunday-schools if we take this opportunity of reminding them that in the New Show Room a very extensive collection of prize books, including Bibles and Prayer Books, is exhibited, selected with great care from the publications of all the principal publishers. This is an advantage not offered by any other Church Society. The Committee further undertake to make a selection of suitable books for any subscriber on being informed of the number and price of the books wanted, and the classes of children for whom intended. The usual discount of twenty-five per cent. is allowed to subscribers, and to non-subscribers a discount of twopence in the shilling is allowed, if a remittance accompanies the order.

THE CHICHESTER DIOCESAN CONFERENCE had the subject of SUNDAY-SCHOOLS before it at its last assen-

bling at Eastbourne. A special report on the means for their improvement was brought up, but was practically inoperative, owing to its conflicting character, the result of disagreements in Committee.

PALESTINE EXPLORATION.—It is with pleasure that we are able to announce that the Committee of the Palestine Exploration Fund have decided upon treating as subscribers all Sunday-schools who are in connexion with the Sunday School Institute. Under this arrangement these schools will be permitted to purchase the valuable map published by the Fund at subscribers' prices, that is to say, at half the retail price. The new map of Western Palestine which has recently been published can thus be procured for 6s. or 6s. 6d. carriage paid, and we cannot do better than advise our subscribers to avail themselves of the privilege thus liberally offered.

A SUBSTITUTE FOR A SCHOOL TREAT.—The Duke of Devonshire, instead of giving a school feast to the children at Hawarden, Chester, this year deposited, in the name of each child, the sum of one shilling in the Post-office Savings Bank, and presented them each with one of Mr. Fawcett's forms for twelve stamps, with three penny stamps already stuck on the form. The delight and pride of the children was so great that in one instance two children of one family had each filled up the twelvepenny form and taken them to the Post-office the day after they were given to them.

PROGRESS OF SUNDAY-SCHOOLS IN IRELAND.—The Bishop of Down and Connor, in addressing recently the clergy of his diocese, alluded to the very remarkable progress of Sunday-schools in the united dioceses. The number on the rolls in the schools under clerical superintendence were, in 1853, 13,832; in 1863, 21,472; in 1873, 26,500; and now they number 33,619.

PRESENTATION.—Although we make it a rule not to take notice in the pages of the *Church Sunday School Magazine* of presentations to Sunday-school superintendents or teachers, yet we feel that we cannot omit to mention a most interesting presentation which took place on October 16th, when Mr. Geo. E. Smith, who had completed a service of over fifty years as a Sunday-school teacher in the Devonshire Hill Sunday-school, Hampstead, was presented by his fellow-teachers with a handsome clock bearing a suitable inscription. Fifty years of active Sunday-school work is verily a lengthy service, and

during this term Mr. Smith has been a most remarkable example to other teachers by his constancy, earnestness, and zeal. Indeed his example appears to have been most inspiring, for we are informed that of those who met on the evening of that day to celebrate the Lord's Supper in St. Stephen's Church, another teacher had completed forty-four years' service, another forty, and one over thirty years. We wish that such teachers were far more frequent than they are.

SUPERINTENDENTS' MEETINGS.—The success attending the meetings of Superintendents of Church Sunday-schools on the two occasions on which they have been held has been such as to warrant the Committee in taking advantage of the first opportunity for arranging others of the kind. These will be held in the Lecture Room of the Institute. It is in anticipation of the usual large attendance that two meetings have been arranged, for following weeks: one for Monday, December 5th, and the other for Monday, December 12th. The subject for discussion will be the same on each occasion, namely, "How may the Institute best promote the further efficiency of Sunday-schools?" and the opener will be the Rev. H. W. Dearden, Vicar of St. John's, Holloway. The first meeting will be open to the Superintendents of the Northern and Eastern parts of the Metropolis, and the second one to those of the Southern and Western parts. For other particulars we refer our readers to our advertisement pages.

AN OFFICIAL SUNDAY-SCHOOL CENSUS is being taken by the Government of the United States.

Reviews.

PALESTINE EXPLORED. *By the Rev. James Neil. London: James Nisbet & Co.*

WE feel great pleasure in being able to draw the attention of all preachers and teachers to this excellent work. It purports to deal with the prevailing manners, customs, rites, and colloquial expressions of the inhabitants of Palestine, which throw light on the figurative language of the

Bible. Mr. Neil, from the fact of his having resided several years at Jerusalem, speaks from personal experience and observation, whilst in his work he has not omitted to call into requisition the latest criticism on each point. From his observations at the present time the writer has proved in what a satisfactory manner many of the seeming difficulties of the Bible are only the result of ignorance, and how the cavils of unbelievers on these points "cannot live for a moment in the light of a thorough knowledge of Palestine life." Had we space we should have placed before our readers several extracts from this deeply interesting work, but we must content ourselves with merely noticing one, hoping that our present recommendation may be the means of inducing many teachers to procure the volume for themselves.

In seeking for a meaning for the word *āpheck*, which occurs eighteen times in the Old Testament, and which is at present translated by no less than nine different words, Mr. Neil thinks our translators would have been more accurate had they translated the word aqueduct, and applying this rendering to the opening words of the 42nd Psalm, the passage reads thus—

"As the hind pants over the aqueducts,
So panteth my soul after Thee, O God."

This translation bringing out the full meaning of the Psalmist, who

"is lamenting his banishment from Zion and all its spiritual privileges in the manifested presence of Jehovah. He thirsts after God, and longs to taste again the joy of His House, like the parched and weary hind, who comes to a covered channel conveying the living waters of some far-off spring across the inter-

vening desert. She scents the precious current in its bed of adamantine cement, or hears its rippling flow close beneath her feet, or perchance sees it deep down through one of the narrow air-holes, and as she agonises for the inaccessible draught she 'panteth over the aqueducts.'"

The chapters on the "Shivering of the Potter's Vessel" and "The Night Mist" are particularly interesting, whilst the story related in Chapter VIII. enables one wonderfully to realise the force of the assurance of God's never-ceasing care conveyed in the words, "He who keepeth thee will not slumber."

SHORT NOTICES.

THE WHITE CHAPEL. By *Esmé Stuart*. London: *Society for Promoting Christian Knowledge*.

It is pleasant to welcome a new work from the hands of an old friend, and the present volume does not disappoint our expectancy of finding within its pages a well-written and interesting tale. "The White Chapel" is an allegorical title, which embodies a thought suitable alike to youth or age; and its effect upon the nature of the little heroine, Patty Hewson, is ad-

mirably worked out, as indeed is the whole character of the untrained impulsive child, whose wild freaks charm and amuse us, as her more serious moods touch and attract. Few will fail to recognise the lesson sought to be conveyed in this story, and we venture to say none will lay it down without having found and made their own many beautiful and helpful thoughts, which, though simple enough to reach the young minds for whom the book is written, will find an echo in older and more

experienced ones also. The illustrations are very charmingly executed woodcuts, and add not a little to the attractiveness of the volume.

WILLIAM CAREY. *By Dr. Culross.*
London: Hodder & Stoughton.

This short biography forms one of the series which Messrs. Hodder & Stoughton are now issuing of *Men Worth Remembering*.

The interesting story of William Carey, originally a shoemaker, by whose genius, as well as benevolence, the Baptist Missionary Society was founded in 1792, and who himself was the first missionary sent out to India by that Society, is related in a taking and attractive manner. In these days, when the duty of preaching the Gospel to the heathen is so fully recognised by Christian Churches of all denominations, one is apt to forget the indifference and

opposition which was displayed less than 100 years ago, when Carey first determined on the establishment of a mission to the heathen. The book well repays perusal.

DREAMS AND REALITY; A TALE OF THE SIEGE OF PARIS. *By the Author of "London Sparrows," &c. London: Society for Promoting Christian Knowledge.*

We all are given sometimes to "dreaming" of what we should like to do if we were only in different circumstances. This charming story shows how a little child was taught that her "dreams" could only be "realised" by patiently performing the daily little duties and self-sacrifices which came in her way. We can heartily recommend these stories to our readers. They are very short and simple; are well printed, and prettily got up.

[We regret that the pressure on our space compels us to omit notices of Canon Carus' "Memorials of Bishop McIlvaine," and the Rev. F. A. Malleson's "Acts and Epistles of St. Paul," which are in type.]

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

TEACHERS' EXAMINATION.

SIR,—Mr. Bishop's scheme of marks, as put out in his report, surprised me very much, it is so entirely new. It was with much interest that I read Mr. Hoare's criticism. Now we have Mr. Bishop's reply. It is quite clear that Mr. Bishop examined the lessons with more than usual care, and I doubt not that by his plan of marking, or perhaps Mr. Hoare would say, in spite of his plan, the best lessons came to the top.

But there are others interested—the intending candidates. If they were led to expect that the same plan of marking would be again adopted they would of course try so to form their lesson as to catch the marks allotted by Mr. Bishop to the various parts. This, I think, would be a very serious evil. Though it is well that these various parts of a lesson should be brought to the notice of candidates, it is important that they should be left free to adopt any form of lesson they please. Having been once an examiner of the lessons, and from the first a member of the Examination Committee, and having spoken on the subject with some of the examiners, besides always reading their reports, I think I may venture to assure candidates that no such hard-and-fast system of marking is generally adopted. On the contrary, each lesson is taken on its own merits, and marked without reference to any particular form. Doubtless the various parts as sketched out by Mr. Bishop are borne in mind by the examiners, but marks are not lost merely because some of these parts are wanting, if the lesson, in its own style, is excellent.—Yours truly,

A. SHERMAN.

CHRISTMAS ENTERTAINMENTS.

SIR,—The teachers of the Darlaston Parish Church Sunday-schools are now arranging for their sixth annual entertainment. I have the pleasure to give our experience of five consecutive years, trusting that it may be of utility to others engaged in similar work. In the last quarter of 1876 money was not needed for the schools, but something was wanted to interest the public, and particularly the parents of the children, so a juvenile entertainment was suggested, and since then it has been carried on every year with very marked success. The programme is made up generally of the following pieces:—Ten by the children, three by the choir, and then songs, duets, quartettes, &c., to complete. The children who sing number about eighty, and are all girls, as we find less trouble in training them than boys. We have never failed to get a good attendance, and the entertainments are much appreciated. They are always held on the day following Christmas Day. Concerning the pieces I shall be glad to correspond with any conductor on application.—I am, Sir, Yours faithfully,

Acton House, Darlaston.

A. H. PARTRIDGE,

Hon. Sec.

DEAR SIR,—To superintendents and others making up Christmas entertainments allow me to call attention to a "Holiday Entertainment" called "Ocean Queen," in Cassell's *Little Folks* Christmas number for 1879. It has been produced by five or six schools in this neighbourhood with great success, and is capable of endless varieties of adaptation, addition, and embellishments, according to the taste and originality of the persons in charge of its "getting up," and combines to a high degree instruction with amusement, which it seems to me should be kept together in one's mind when preparing for Sunday-school entertainments.—I am faithfully yours,

Rochdale.

A. B.

SUNDAY SCHOLARS AND EMPLOYERS OF LABOUR.

SIR,—Many teachers, like myself, must have under their care boys for whom they wish to obtain a good start in life, and I think they would be very glad if some means were placed in their power of bringing the fact to the notice of employers. I fear that, if I were to suggest your inserting some notice on the subject in the Magazine, you would reply, "No room," but possibly you, or some of your readers, can indicate a method of carrying out the proposition, or favour me with their own experience in the matter. I lately heard of a gentleman who wanted a boy for a good situation, but made it a *sine qua non* that he should be a regular Sunday-school scholar, and there are probably other employers who would be glad to be able to make the same condition, and all that seems to be wanted in such cases is the ready means of communication between employers and teachers.—I am, Sir, yours faithfully,

Highgate.

THOMAS P. M. SHARP.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., Vicar of Alnwick.

(Being extracts from Dean Goulburn's work on "The Collects.")

THIRD SUNDAY IN ADVENT.

N I Cor. iv. 1, the stress should be laid on the word *ministers*, which, according to the derivation of the Greek word in the original, means a rower in a galley, who takes the time from an officer appointed to give it, and receives his orders from the captain of the ship. "We, Christian ministers," he would say, "are only rowers in the Church's galley; our Captain who gives us our orders, our Officer who gives us the time by His voice or by signs, our Pilot who steers the bark, while we only

supply the brute force which propels it, is Christ." Again, a *steward* or *housekeeper* is only a dispenser of another man's stores; the stores do not belong to him. Nor do the guests, who are entertained at a banquet, think so much of the skill and thrift of the steward as of the resources and liberality of the host. Such is the office of the Christian minister. And his work is that of a pioneer for the Second Advent, as that of John the Baptist was for the First.

The original meaning of the words cited (St. Luke i. 17) is: the "fathers" are the godly Jews of olden time—Abraham, Moses, David, and the rest—their descendants at the time of Christ, a degenerate race. The coming of John was "to turn," &c., to lead them round to the view of things which their ancestors took, to give them that insight into the meaning of their own Scriptures, that wisdom to see Christ in them which the old righteous Jews had. And it is by the opening the eyes of those who, while they have been admitted into covenant with God by Baptism, are yet unbelieving, and therefore disobedient, to the evil and danger of sin, and to the freeness and fulness of Christ's redemption, in short, by bringing them to a knowledge of God in Christ, which is "the wisdom of the just," that Christian ministers will fulfill the pioneer's office, and prepare and make ready the Lord's way.

FOURTH SUNDAY IN ADVENT.

The imagery is that of the ancient foot-race. Only one can win the prize in such a competition, and no one who carries a weight in his hand, or has any incumbrance from his raiment, can expect to win. Besetting sin is the encumbering weight, the entangling raiment which clogs our movements in the heavenward race. How entangling those can say who in their youth having formed a vicious habit, find it next to impossible in their maturer age to break the bonds of it.

CHRISTMAS DAY, OR SUNDAY AFTER CHRISTMAS.

Without this doctrine of His eternal generation, we should not have the same assurance of God's exceeding great love towards us (St. John iii. 16). Parents know what it is to give up a child, how it wrings their heart to part with him even to fair prospects and a bright future. But to part with a child on an enterprise which can only end in a hard life, an agonising struggle, a cruel and shameful death—how dear must any object be to a father's heart for which he consents to make such a sacrifice as this! Yet this is exactly the sacrifice which has been made for each one of us; and it should not be overlooked that this nature was taken from the tenderer side of humanity. The Seed of a woman, though Himself a man, was thus endued with woman's tenderness, compassion, and patient endurance; and qualified, more abundantly than would otherwise have been the case, to have compassion on the ignorant and on them that are out of the way.

CIRCUMCISION, OR SUNDAY AFTER.

No obedience avails aught which springs not from the heart (St. Matt. xxii. 37, 38). But, then, a really mortified heart will draw after it in the pathway of obedience really mortified members. "Mortified" members are members slain, or put to death. The hands, mortified from all dishonest uses, are to obey God's will by honest labour, and by giving to him that needeth. The feet are to obey God's will by walking on His errands of love and mercy. The eyes, mortified from the love of external splendour, are to obey God's will by contemplating His works, or reading His written Word. The ears, stopped against flattery and sinful enticement, are to obey by listening to all wise and godly instructions. The tongue, mortified from all corrupt communication and idle words, is to obey God's will by speaking and singing His praise. And these various members are all prompted and

guided, in their obedience to God's will, by the heart. This is the living sacrifice to which the renewed mind is exhorted, and the making of which is the evidence that we have received the "circumcision of the heart."

FIRST SUNDAY AFTER EPIPHANY.

To *perceive* is to know by instinct, to know intuitively; to *know* might imply a long course of study, or train of reasoning, resulting in knowledge, and God would have us know intuitively. "I will guide thee *with Mine eye*," &c. (Ps. xxxii. 8, 9.) As much as to say, "Do not make harsh modes of dealing and galling restraints necessary; do not force Me to use violence in governing you. As a mother guides her children with her eye upon them, needing not always to speak, much less to chide, her eye betokening alarm when they are in danger, displeasure when they have begun to do wrong, approbation when they are striving to please her; so will I, your heavenly Father, indicate to you the course which I wish you to pursue by the secret instigations of My Spirit, if you will constantly keep yourselves in My presence, and listen with docility for My whispers."

Hymns for Teachers' Devotional Meetings.

No. I.

BY THE REV. JOHN ELLERTON, M.A., *Rector of Barnes.*

 REAK Thou to us, O Lord,
 The Bread of Life to-day,
 And through Thy written Word
 Thy very self display;
 That so from hearts which burn,
 With gazing on Thy face,
 Thy little ones may learn
 The wonders of Thy grace.
 Breathe Thou upon us, Lord,
 Thy Spirit's living flame,
 That so with one accord
 Our lips may tell Thy name;
 Give Thou the hearing ear,
 Fix Thou the wandering thought,
 That those we teach may hear
 The great things Thou hast wrought.
 Speak Thou for us, O Lord,
 In all we say of Thee;
 According to Thy Word
 Let all our teaching be;
 That so Thy lambs may know
 Their own true Shepherd's voice,
 Where'er He leads them go,
 And in His love rejoice.
 Live Thou within us, Lord;
 Thy mind and will be ours;
 Be Thou beloved, adored,
 And served, with all our powers:
 That so our lives may teach
 Thy children what Thou art,
 And plead, by more than speech,
 For Thee with every heart.

This hymn may be sung to the Tune "*Sheba*," Church Hymns, No. 517.

Bible Stories from the Old Testament.

BY SARAH GERALDINA STOCK.

XLI.—THE ACCURSED THING.

(*Josh. vii.*)



TOLD you that the Israelites had been charged not to take for themselves anything they found in Jericho. The silver and the gold was to be consecrated to the service of God, and everything else was to be destroyed. But there was one man who disobeyed this order. His name was Achan.

In one of the houses in Jericho Achan found a very handsome dress, or robe. It was one made in the land of Shinar, and beautifully embroidered with gold. When he saw this robe he longed to have it. He found also a great piece or "wedge" of gold, and a quantity of silver. He wanted them all, and he determined to take them. He dared not let his companions see these things, so he had to hide them away. Perhaps he got his family to help him, and between them they carried the things to Achan's tent. I am sure he drew the curtain of the tent closely behind him when he got inside. And then, probably in the night, he began to dig a hole in the earth in the midst of his tent. He had to dig for some time before it was large enough, his family very likely helping him. Then the silver was laid down in the hole, and the beautiful robe was folded together and put in, and the wedge of gold too. And then the earth was turned over them, and they were covered up out of sight. No one would have guessed what was there. And Achan went about as though nothing had happened.

But could he *feel* as if nothing had happened? Could he go about with a light heart and a bright face? Could he hold up his head when he met his neighbours? Could he bear to come near to Joshua? Can you not fancy how he would try hard to look quite comfortable, and quite unconcerned, while all the while there was a heavy load upon his mind, and in his heart he was miserable.

Yet no one had any idea of what Achan had done. No doubt the Israelites were all in high spirits because Jericho had fallen. But they had a great deal more to do. There were many, many cities to be taken before the land of Canaan was their own. Some distance from Jericho there was a city called Ai. It was on a hill, while Jericho had stood in the plain below. Joshua sent some men forward to see what it was like. When these men came back they told him there was no need for *all* his soldiers to go up against Ai; it was not a great city like Jericho, and it would be easily taken by a few soldiers. So Joshua sent only a part of the army.

But when the Israelites got up to the city the men of Ai came out against them, and attacked them; and the Israelites turned and fled, and the men of Ai chased them down the hill as far as the plain, and some of the Israelites were killed. And all the people in the camp at Gilgal were terrified because their soldiers had been defeated.

But Joshua was the most grieved. He could not understand it. He remembered God's promise to him, and he could not think why God had allowed His own people to be defeated. He went up to the tabernacle, and fell on his face before the ark, and mourned and cried to God. Then God answered him, and said: "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned . . . they have even taken of the accursed thing, and have also stolen, and dissembled (that is, deceived) also, and they have even put it among their own stuff."

I wonder whether Achan had forgotten that God saw him—saw him take the things, and dig the hole, and hide them; while all the while he knew they were forbidden—accursed! This was the reason why the Israelites had

been shamefully defeated. And God told Joshua to say to them: "Thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." For God could no longer be with the people if that sin were allowed to remain.

So the next morning the people were gathered together to find out which of them had done this wicked thing. It was the custom in those times to cast lots when anything was to be found out. This was done solemnly before God, and Joshua knew that God would cause the lot to fall upon the right person. First, they cast lots for the different tribes of Israel, and the lot fell on the tribe of Judah. But there were many large divisions or families in each tribe, and the lot was cast again for the families of Judah. The family of the Zarahites was taken. The lot was now cast between the principal men among the Zarahites, and a man named Zabdi was taken. This was not all, for you know it was not Zabdi who had done the wicked thing. He had to bring each principal member of his family, and among them was Achan, who was his grandson. I wonder whether Achan had thought he might escape! As he saw his tribe taken, and then his family, and at last his grandfather Zabdi, he must have known he could no longer be hidden. God was going to bring his wicked deed to light in the presence of all the people. And as the lot was cast for Zabdi's family it fell at length upon Achan. All Israel knew now that it was he who had brought the trouble upon them. It was he who had taken the "accursed thing." The Bible says: "Be sure your sin will find you out." And so it was with Achan.

The troubler of Israel must be put to death. But first Joshua begged him to confess his sin. And Achan did so. He told the whole story—how he had seen the gold and the silver, and the robe—how he had longed for them—how he had taken them and hid them. We may hope Achan was truly sorry for his wickedness; for we know that when any person is truly sorry, and confesses his sin before God, God forgives him, even though he may have to suffer. And though Achan knew he must die, yet death was not so terrible if only he had God's forgiveness.

When he had told his story, some men ran to his tent, and there below the ground they found the things he had hidden. Then Achan and all that he had, and the "accursed thing" from Jericho, the robe, and the gold and the silver, were all taken to a valley between the rocks. There Achan was put to death, and his tent and all that had belonged to him were burned. And then a great heap of stones was raised up over the spot. And they called the place the valley of "Achor," that is, trouble.

I should think the Israelites would never forget that sad scene. And if they were tempted to do some wicked thing when no one was by, they would think of Achan, and remember that God saw them, and that sin would certainly be found out some day.

And even if Achan could feel that God forgave him, still it was dreadful to know that he had brought so much trouble upon Israel. But it is always so when any of us do wrong. We not only hurt ourselves, but in some way we hurt other people too. Will you not ask God to forgive all your sins for the Lord Jesus Christ's sake, and to keep you from doing wrong?

QUESTIONS.

1. What did God command the Israelites to do with the silver and the gold and the other things in Jericho?
2. What did Achan take? and what did he do with the things?
3. Why did he not feel happy when he had got them?
4. What trouble came upon the Israelites at Ai?
5. Why did God allow them to be beaten by their enemies?
6. How did they find out who had taken the "accursed thing"?
7. What does the Bible say about sin which seems to be hidden?
8. What was Achan's punishment?

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Hanley.*

Lesson III.—FEEBLE FAITH STRENGTHENED.

THE HEALING OF THE NOBLEMAN'S SON.

"Increase our faith."

READ—St. John iv. 46—54. FOR REPETITION—Isa. xlii. 3; St. Luke xvii. 5, 6.

HYMN—"Nearer, my God, to Thee."

CENTRAL THOUGHT.

A weak and imperfect faith is not disregarded by God: it is often strengthened and made more worthy by being proved.

HINTS TO THE TEACHER.

In the previous Lesson the power of our Lord was seen as exercised over the good things of the world, blessing and increasing them. It might be pointed out that in this the next recorded miracle of Jesus His power over the evils of our existence is illustrated.

There is some little doubt as to the real meaning of the word translated "nobleman"; but the almost universal opinion is that by it is here meant one of Herod's courtiers, and so the "nobleman" is regarded in the following sketch.

Care should be taken not to break the thread of the Lesson by dwelling at length upon the incidental teaching at the end of Divisions I. and II. of the Sketch.

The teacher will not have attempted this Lesson in vain if he succeeds in giving to his class a clearer notion of what is involved in the word "faith." He should be careful to avoid a loose and indefinite use of terms, which are often in the mouths of both teachers and children without a clear and well-understood meaning being attached to them.

NOTES ON THE TEXT.

1. "*A certain nobleman*" (ver. 46). Probably one of the courtiers or officers of Herod Antipas, the Tetrarch of Galilee. Some have thought that this nobleman was Chuza, Herod's steward (St. Luke viii. 3); others Manaen (Acts xiii. 1). Origen thinks he may have been one of the imperial household having business at this time in Palestine. But these are mere conjectures. The precise meaning of the term translated "nobleman" cannot with certainty be fixed. Some think it means one of royal blood, others one of the Herodian faction. Josephus uses the term, however, to distinguish the courtiers of the petty "kings" of Palestine from those of the imperial court.

2. "*Capernaum*" (ver. 46). The distance between Cana and Capernaum was from twenty to twenty-five miles.

3. "*Except ye see signs,*" &c. (ver. 48). Jesus addresses the Jews whom the nobleman here represents. He is contrasting their faith with that of the Samaritans, who believed without a miracle (ver. 41, 42). The negative in this verse is in its strongest form. The Revised Version has "*Ye will in no wise believe.*"

4. "*Sir, come down*" (ver. 49). Cana was in the hill country; Capernaum lay below on the shores of the lake.

5. "*The seventh hour*" (ver. 52). Most commentators agree that this was one o'clock in the afternoon. If it be so, then it seems probable that the nobleman met his servants after sunset when another day began. It seems very unlikely that he would stay all night on the way. Bishop Wordsworth and others contend that St. John uses the Western mode of counting the hours, and that the "seventh hour" means seven o'clock in the evening.

SKETCH OF LESSON.

A telegraph boy. What is that in his hand? Why is the message sent in that way? Why would not an ordinary letter do? Message must go quickly. Important perhaps. No telegraph—no Post office—no railways in ancient times. Messengers had to run (2 Sam. xviii. 26), or ride (Esth. viii. 10).

A man coming along a rough steep road in Galilee. One or two attendants. Rides at brisk walking pace towards Cana. Anxiety on his face. Evidently in trouble. We shall see who he is.

I. THE COURTIER COMING TO JESUS.

At Cana he makes inquiries. What about? Asks for "the carpenter" (St. Mark vi. 3). Jesus getting more known. Well known in Cana. Why? [*Last Lesson.*] Very anxious to see Jesus at once. See now—

1. *Who he was.*

What is he called in ver. 46? [*Note 1.*] Over Galilee a bad man then ruling. Who? (See St. Luke iii. 1.) Herod Antipas—a sort of "king" under the Romans. What a grand, gay scene his court! Lords—officers—courtiers—great men of Galilee (St. Mark vi. 21). The court of a wicked king not a likely place to find one who cared much about the new Prophet. [How had Herod treated John the Baptist?] Yet see St. Luke viii. 3. Jesus not unknown there. This "nobleman" one of the courtiers—perhaps this very Chuza.

2. *What his errand was.*

Herod's court gay. Not so this

courtier's home. Why not? (ver. 46.) [Picture anxiety of parents—sadness of servants—helplessness of doctors—fears for the worst—despair.] News reaches the courtier. What? (ver. 47.) Jesus again in Galilee. See what news too somebody has brought from Jerusalem (ver. 45; comp. ii. 23). If this all true surely the new Prophet will help him! Believes He will. No time to lose. Start made from Capernaum at once. [*Note 2.*]

Perhaps nobleman would never have come to Jesus but for this trouble. Then trouble sometimes a good thing for us? Yes. (See Ps. cxix. 67; Isa. xxvi. 16.)

II. THE COURTIER PLEADING WITH JESUS.

The journey over. Cana reached. Imagine the eager nobleman going to Jesus. Does he ask listlessly for what he wants? No. "Beseeches" Him. How earnest he is! But is he sure that Jesus can heal his son? Why has he come all that journey—taken all that trouble? *He believes Jesus can.* But thinks He must come to Capernaum. Ah! did not know Jesus yet!

Did Jesus go at once? No. Then did He send the nobleman away? Has something to say to him. (See ver. 48.) Not for him only. A rebuke to the Jewish bystanders. [*Note 3.*] What did it mean? This—"How slow you are to believe in Me—your Messiah. You care more for My wonders and signs than My teaching—than Myself." He had just left some people who believed on Him without seeing His miracles. Who were they? (ver. 40–42.) Samaritans' faith better than theirs!

Look again at the courtier. Is he

trying to excuse himself? No. Has but one thought. Not thinking of Jesus as Messiah, but as a wonderful healer. "Sir, come down." [Note 4.] "My child is dying" (ver. 49). His thoughts on his child.

Something about the courtier's prayer for us to imitate. What is that? It was earnest. He *meant* it. Are we always in earnest in our prayers? Desiring heartily those good things which we ask God to give us? [*Illust.—Child singing solemn hymn, yet staring about, perhaps laughing!*] Yet see what God thinks of this (St. Matt. xv. 7, 8; Eccles. v. 1).

III. THE COURTIER ANSWERED BY JESUS.

The courtier's faith in Jesus not a very strong one. Never dreamt He could heal at a distance. Yet was Jesus offended? Did not crush the poor man's hope (Isa. xlii. 3 [*Rep.*]). Hear what He says to him (ver. 50). Go home? Without Jesus? Look at his face. Anxiety changed to—disappointment? No. Calm now. "Believed the word." Does he rush off in a hurry to see if it is true? No. Some think he remained at Cana all night. His faith getting stronger. At first believed what others said of Jesus. Now believes the word of Jesus.

IV. THE COURTIER BELIEVING IN JESUS.

Picture the journey back. Nobleman feels it is almost too good to be true. Meantime what a difference in the home at Capernaum! One very anxious for father to return. Who? Servants anxious to tell him the good news. Wish perhaps he had never gone. Could have done without fetching the Galilean Prophet. How little they knew that *He had done it all!*

Imagine the servants on the lookout—the meeting—the inquiries. "Is he better?" More. "He is well." "When did it happen?" (ver. 51, 52.) The very moment Jesus had spoken the word! What

was the result? The father himself "believed and his whole house" (ver. 53).

But did he not believe before? Not as he did now. Sure now that Jesus was Messiah. Took Jesus for his Master—his Friend. Loved Him above all others. Perhaps laughed at in Herod's court for becoming a disciple. Think he cared? (See St. Matt. v. 16.) [*Illust.—Man with a torch—holds it up—others light theirs at his.*] Perhaps others became disciples. Some did, we know. Who? (ver. 53.) How sad if that little son did not grow up a faithful disciple!

Something for us to learn in noticing—

1. *How the courtier's faith grew.*

Three steps in its growth. When the stories of His miracles were told him, he believed. In what? In Christ's POWER. Knew He *could* heal his son. But a better faith than this wanted. [*Illust.—Acorn becomes a great oak.*] This belief a good start. See how it grows. Jesus tells him to go home. Does he? Believes in —? His WORD. At last in HIMSELF. This is the faith Jesus likes best. (St. Luke xvii. 5, 6 [*Rep.*].) Now notice—

2. *How Jesus dealt with it.*

Was the courtier's progress all straightforward? What made him beg so hard? Jesus kept him waiting a little. Tried him. Just what God does now. [*Illust.—Father does not give child just what and when it asks. He knows best.*] So does God (Rom. viii. 28).

Have *we* strong faith? The faith of a little trusting child in its father's arms? We believe in Christ's power—in His Word. Do we believe—trust in—cling to *Himself*? Let us with the Apostles pray "Lord, increase our faith (St. Luke xvii. 5). If our faith be weak, let us ask Him to fan the spark into a flame.

"O help us through the prayer of faith
More firmly to believe;
For still the more the servant hath,
The more shall he receive."

Lesson IV.—STRONG FAITH REWARDED.

THE HEALING OF THE CENTURION'S SERVANT.

"I have not found so great faith, no, not in Israel."

READ—St. Luke vii. 1—10 [St. Matt. viii. 5—13]. FOR REPETITION—Col. i. 16; St. Matt. viii. 11, 12.

HYMN—"Put thou thy trust in God."

CENTRAL THOUGHT.

The lofty faith and deep humility of a Roman soldier secured the commendation and reward of Christ—an admonition to Christians to value and use well their privileges.

HINTS TO THE TEACHER.

Most teachers will, we think, find this a fairly easy Lesson to teach. The simple narrative and its obvious teaching will be sufficient material for the younger classes, whilst in the senior classes several points of interest present themselves, upon which it will be advisable to dwell more fully.

Amongst these latter may be reckoned the relations between the Jews and their Roman conquerors, which the teacher should try to make clear. The bitter hatred, smouldering and ill-suppressed, of the Jew to the Roman, and the utter contempt in which the ordinary Roman held the Jew, his religion, and in fact everything Jewish, will bring into strong relief the character of the centurion and some of the main features of the incident.

It will be observed that we have regarded the centurion as the head of the Roman garrison at Capernaum.

NOTES ON THE TEXT.

1. "*Centurion*" (ver. 2). A Roman military officer in command, roundly speaking, of a hundred men. This man was probably the head of a small Roman garrison at Capernaum.

2. "*Servant*" (ver. 2). St. Matthew has "*boy*." The slave was a faithful and beloved one.

3. "*The elders of the Jews*" (ver. 3). According to St. Matthew the centurion came in person. He represents what was done by the agency of others as done by himself.

4. "*He hath built us a synagogue*" (ver. 5), *lit.*, "*the synagogue*." Probably a beautiful and conspicuous one at Capernaum. Perhaps the centurion, like Cornelius (Acts x. 2), was a proselyte.

5. "*I also am a man set under authority*," &c. (ver. 8). "I know how to obey. I am a subordinate. Others in their turn have to obey me. If I, a subordinate, am obeyed, how much more shalt Thou be obeyed who art Lord over all." This is the centurion's meaning.

SKETCH OF LESSON.

Ever seen a regiment of soldiers marching? Who are those on horseback? Different ranks among the officers—lieutenants, captains, majors, colonels, &c. So in all armies. Englishmen proud of their army. Why?

Many soldiers in Palestine in Christ's time. Were the Jews proud of them? Why not? Were Roman soldiers—their conquerors.

In Capernaum a Roman garrison—put there to keep the people quiet.

Of course had its officers. A Roman officer over a hundred (or more) soldiers called a *centurion*. A centurion at Capernaum. [Note 1.]

I. THE CENTURION OF CAPERNAUM.

Several things to notice about this centurion. Observe, he was—

1. A Good Man.

Imagine Jesus entering Capernaum—chief men of the synagogue meeting Him. What for? (ver. 3.) How strange to do this at all! [Elders hated Jesus later on, St. Mark viii. 31; St. Matt. xxvii. 20.] How strange to ask a favour for a *Gentile*—a Roman officer! But see the reason (ver. 4, 5). The centurion was a “worthy” man. Romans usually hated, despised, ill-treated the Jews. Not so this centurion. Built a beautiful synagogue for his Jewish neighbours (ver. 5). [Note 4.] “Loved” the Jews.

Not many good men—not many who knew or cared for the true God among the Roman centurions. Many had no religion at all—some worshipped several gods. But others feeling dissatisfied with false religion, longed for more light—heard from Jews of the ONE GOD—became *proselytes*, i.e., acknowledged the true God and joined the Jews’ worship as far as they were permitted. Probably this centurion a proselyte. Another good centurion spoken of in the Acts. Who? (See Acts x. 1.) But see again. This Capernaum centurion was—

2. A Good Master.

Who was it in whom he was interested? (ver. 3.) A slave. [Note 2.] People came to Jesus for their *sons* (when? St. Luke ix. 38; St. John iv. 47)—for their *daughters* (when? St. Mark vii. 26; St. Luke viii. 41, 42)—for *themselves*. We only hear of one—the centurion—coming for his slave. Most men cared little for their slaves. How different the centurion! Do not forget that all men are brothers. What then is due from one to

another? Love (1 John iii. 10, 23). Even to those poorer, lower than ourselves. The centurion a pattern for us here.

II. THE CENTURION’S HUMILITY.

Compare St. Matt. viii. 5 with St. Luke vii. 3. What is the difference? St. Matthew does not mention the “elders.” Represents the centurion as coming himself. [Illustr.—Stephen-son built the Tubular Bridge. Sir Gilbert Scott built—church. Not, however, with their own hands.] Elders went to Jesus for the centurion. But why did he not go himself? Ashamed? Too proud to let people see him, the greatest man in Capernaum, asking help from Jesus “the carpenter”? No; just the reverse. Thought himself “not worthy.” Was only a Gentile—a “stranger” (Lev. xxii. 10)—a “dog,” as the Jews called the Gentiles—not one of “Abraham’s seed” (St. John viii. 33). Remembered the partition wall between Jew and Gentile—knew he was only in the “outer court.” This the reason why he sent the elders. Thought Jesus would rather listen to them than to him, a Gentile. How humble! Yes, and thought too of his own *personal* unworthiness, as we shall see presently. But this just the spirit Jesus would like (1 Peter v. 6, 7).

III. THE CENTURION’S FAITH.

Does Jesus listen to the elders? But what a strange message sent to Him just before He gets there! (ver. 6.) What does it mean? He begs Jesus not to trouble to come—he is unworthy to receive Him—a *word* will do—why then should He come? But look at ver. 8. What does the centurion mean? Something like this, “I am an officer; I obey my superior officer, my men obey me. Thou art Lord of all; only speak and sickness and disease shall obey Thee and depart.” Was he right? Yes. Jesus over all (Col. i. 16 [Rep.]). Had tens of thousands of angels in *His* army to do His bidding (Ps. ciii. 21; Heb. i. 14).

What did Jesus think of this mes-

sage? He had by this time a number of disciples who "believed." But which believed as firmly as this centurion? The faith of none like his. Such great faith "no, not in Israel." No wonder that Jesus "marvelled"!

IV. THE CENTURION'S REWARD.

What an honour to be spoken of like this by Christ! Centurion little thought that millions of Christians would hear about his "great faith." Think he felt flattered, proud, boastful when told of what Jesus had said? Much too humble for that.

But one thing he did feel. What was that? Gratitude, for (see ver. 10) his prayer was heard. His beloved servant healed.

But surely the elders told the centurion of something else Jesus had said. See what that was (St. Matt. viii. 11, 12 [*Rep.*]). What good news for the centurion! Good news for us too in these words! The doors of God's kingdom open wide to "all believers." [*Te Deum.*] God's Church not for Jews only; for Gentiles too. *Jewish Church* has become the *Catholic Church*—for all nations—to last all time. Centurion did not understand all this as we do. Yet had some notion of it. [*Illust.—Sun rising. Eastern sky brightening. Daylight coming.*] So the daylight dawning on the centurion and the Gentile world. Who was the sun? (Mal. iv. 2; St. Luke i. 78, 79.)

But how plain Christ's words! How strange they would sound in Jews' ears! Jews boasted, "We are God's favoured people—the kingdom of heaven is for us." If the Gentiles had any share in the great feast it would only be to receive "the crumbs." Would not "sit down with Abraham and Isaac and Jacob." But see what Jesus tells them (St. Matt. viii. 11). He tells them—

1. *Who will sit down at the Heavenly Feast.*

Not only Jews, but many from east and west—the despised Gentiles—masters and slaves—of all nations and tongues (Gal. iii. 28). He tells them too (St. Matt. viii. 12)—

2. *Who will be shut out.*

Some of *them* perhaps! Being a Jew not a passport. Only one passport for Jew and Gentile. See what that is (Rom. iii. 29, 30). The very thing Christ praised in the centurion. FAITH. Real, true, living, working FAITH. Have we this passport? Mind we do not lose it.

How the faith of the centurion put to shame the Jews! Yet who had had the greater opportunities? How if some poor Hindoo or African puts us to shame! [*Illust.—Some walk miles to Mission station for service. Would you?*] Remember God will call us to account for the way we have used our privileges and blessings (St. Matt. xxv. 19—30).

Lesson V.—FISHERS OF MEN.

THE FIRST MIRACULOUS DRAUGHT OF FISHES.

"I will go forth in the strength of the Lord God."

READ—St. Luke v. 1—11. FOR REPETITION—St. Matt. x. 37, 38, xxviii. 19, 20.

HYMN—"How beautiful are the feet."

CENTRAL THOUGHT.

The work of the Church is, in obedience to and in dependence upon Christ, to draw the net of the Gospel through the sea of the world.

HINTS TO THE TEACHER.

There is very little in this Lesson to call for special remark. There is enough in the narrative to make the story itself interesting to the

younger scholars, and the numerous points of the miracle which apply easily and naturally to the work of Christ's Church in the world cannot fail, in the hands of a good teacher, to secure the interest of those more advanced. A skilful teacher will lead his scholars to make out many of the points of the application for themselves.

It will be observed that this call of the fishermen is regarded in the sketch as the second and final call by our Lord of St. Peter and his companions. It will, however, make no difference in the main features of the Lesson, if the teacher should agree with the view of Archbishop Trench that the accounts in St. Matt. iv. 18—22; St. Mark i. 16—20; and St. Luke v. 11 all refer to the same event.

NOTES ON THE TEXT.

1. "*Lake of Gennesaret*" (ver. 1). About twelve miles long and six miles broad. Its shores in our Lord's time were well peopled. They are now almost desolate. The waters of the lake are clear and sweet and contain abundance of fish.

2. "*Two ships*" (ver. 2). The larger fishing vessels used on the lake. There was a smaller boat—the "little ship" of St. Mark iv. 36—for which another Greek word is used in the New Testament.

3. "*Launch out*" (ver. 4). Addressed to St. Peter as the steersman. "*Let down your nets*" was spoken to the fishermen collectively.

4. "*Their nets brake*" (ver. 6). *Lit.*, "were breaking."

5. "*Depart from me*" (ver. 8). The expression in the Greek means "Depart out of my ship." The speech of St. Peter was very characteristic. His quick discernment, his yielding freely to the impulse of the moment, are quite such as we afterwards learn to belong to St. Peter.

6. "*Catch men*" (ver. 10). The word in the original means more than catch; it is to *take alive*—a word singularly appropriate to express the work of the "fishers of men."

SKETCH OF LESSON.

Sometimes a terrible storm in the night—wind howls—rain beats—how thankful we are to be safe at home! What anxious faces next morning in some villages on the coast! Why are people so anxiously on the look-out? Little boats went out the night before. What for? But if there has been no storm, fishermen not always happy when they return. Sometimes disappointed. Why? Have caught nothing.

I. FISHING ON THE LAKE OF GALILEE.

You remember where the centurion and the nobleman lived? [*Previous Lessons.*] Capernaum close to a large, beautiful lake. What was its name? (ver. 1.) Called a "sea" too, it was so large (St. Matt. xv. 29). Bright clear water. Abundance of fish. Other towns and vil-

lages on the shores in Jesus Christ's time. Now desolate and forsaken. [*Note 1.*]

Some fishing boats coming home—fishermen disappointed—toiled all night—no fish—boats hauled up on the beach. See what the fishermen are doing yonder (ver. 2). [*Note 2.*]

The washing of nets interrupted. A crowd coming down to the shore. What is the matter? Who is He surrounded by the anxious people? Do the fishermen know Him? Have seen Him before (St. Matt. iv. 18—22). It is Jesus who "called" them some time before. What are the fishermen's names? They are really Christ's disciples—but their fishing not yet given up—did not quite understand *how* they were to "follow" Jesus.

But see Jesus speaking to Simon. What is He saying? (ver. 3.) The

crowd "pressed upon Him." He would speak from the boat. What a strange scene now! The Preacher—the pulpit, Simon's boat rocking on the waves—the listening crowd on the shore.

But why is the ship going into deep water? Fishermen going out to fish again and in daytime? How is this? (See ver. 4.) [Note 3.] It is at Jesus' "word"—and did they not know what that "word" could do? [Last Lesson.] See now what happens (ver. 5—9). The net overboard—the haul of fish—the straining, breaking net—the partners' help—the ships filled. [Note 4.]

How astonished the fishermen! But look where Simon is—on his knees before Jesus. What is he saying? Does he wish Jesus to "depart"? Not really. Feels Jesus to be infinitely above him. Had never dreamt He was so great, so powerful as this. Does not feel fit to serve such a Master—feels unworthy to be near Him. Just the feeling of even the best of God's saints when brought near to the All-holy God. (See Exod. xx. 19; Job xlii. 5, 6; Isa. vi. 5.) But did Simon fear Jesus long? (See St. John xxi. 15—17.) Loved Him. No room for dread then (1 John iv. 18). [Note 5.]

See now Jesus' answer (ver. 10). Did He rebuke him? No. Comforted him: "Fear not." The miracle to teach them something. He was going to make them fishermen of another kind. What? Would they go? leave boats, friends, home, all? What was their answer? (See ver. 11.)

II. FISHING FOR MEN.

Under the city of Rome are gloomy crypts. Christians driven there in ancient times. Rude figures drawn on the walls. Sometimes shepherd and sheep. (What did this mean?) Sometimes figures of fish. These Christians had a certain scene in their mind when they drew this symbol. What? The miracle on the lake was a parable. The ship—the fishermen—the fishing—the fish meant something. Let us see what.

1. The Ship.

Ever see a ship launched? Perhaps heard or read of one. An important event if the ship a large one. There is an account of a ship being launched in Acts ii. What ship was that? The Church of Jesus Christ. All was ready. The ship ready for work. And what was its work to be? To "fish for men." This was the ship in which Simon Peter and the other disciples were to be fishermen. They began the very first day it was launched. Did they catch anything? (See Acts ii. 41.) What a grand success! Think the Apostles were pleased? Yes. "Praised God" (ver. 47).

And so the ship went on "catching men" (Acts iv. 4, viii. 12, ix. 42, xi. 21). This is its work now. Whatever else it does it must keep on fishing. [Illustr.—Fishing-boat may be well-painted, well-manned—be all tight and trim. But what if it bring no fish!] The Church's work is to win souls.

2. The Fishermen.

When a fishing-boat is built, who are needed to man it? So the Church's ship needed fishermen. Who were its first crew? (Acts i. 26.) Who were the fishermen when the Apostles were all dead? Many bishops and clergy then all over the world. Are there any fishermen now? Yes. Ship still sailing. Fishermen still at work—trying to catch men (Heb. xiii. 17). But are only the clergy to work? (See Rev. xxii. 17.) All must work. We can all help with the nets. [Illustr.—District visitors, teachers, collectors for and subscribers to missions—all casting nets.] God likes earnest, self-denying work. (St. Matt. x. 37, 38 [Rep].)

3. The Fishing.

How long has it been since the ship of the Church was launched? And the fishing still going on! But is not the ship wearing out? (See St. Matt. xxviii. 19, 20 [Rep].) Will never wear out—will never be wrecked (St. Matt. xvi. 18).

Still sailing all over "the waves of this troublesome world" (*Bapt. Office*).

Look again at the Lake of Galilee. Did the Galilean fishermen always succeed? When *did* they succeed? When Jesus was there. So now. Our labour lost if Jesus not with us (Ps. cxxvii. 1). All our cleverness—all our skill—all our labour and perseverance nothing without Him. We shall come back empty.

But had the fishermen nothing to do? Yes. Had to cast out the nets. Labour needed. Often fished for a time in vain in after years. But did they give up? Knew Christ was with them. But were patient, energetic—did their best. Knew their toil would not be in vain (1 Cor. iii. 6—8). So with fishermen now. Must not be impatient, disappointed, because they cannot do all the good they would like. Must take courage—be patient. [*Illust.—St. Augustine's mother prayed for his conversion for twenty years. Her prayers answered at last.*] (Gal. vi. 9.)

But what have fishermen to do when their fishing is over? Are the nets ready to be taken out again? Why not? Must be mended and cleaned. The Church's nets always

want looking at—mending—cleansing—altering perhaps to suit the place where the fishing is to be done. Sometimes want *weighting*. Not enough for men to be pleased, interested, instructed by their clergymen. Not enough for a Sunday scholar to be taught to be neat, courteous, thrifty, gentle in manner, &c. See what *is* wanted (Acts xxvi. 18). They are to be caught in the net—brought to Jesus Christ. [*Illust.—Nets of no use if they float on the surface.*]

4. The Fish.

See the fish on the deck of the boat. How still they soon are! Why? They are *dead*. How different the fish caught in Christ's ship! [*Note 6.*] They are brought to Him *that they may live!* (St. John v. 24, 40.) Any little fish among the number? We may be sure there were.

This miracle the turning point in the lives of the Galilean fishermen. See what they did (ver. 11): "Left all and followed Him." Let us learn, 1. To follow Christ. 2. To work for Him.

Lesson VI.—A GREAT CALM.

THE STILLING OF THE TEMPEST.

"Peace, be still."

READ—St. Mark iv. 35—41 [St. Matt. viii. 23—27; St. Luke viii. 22—25].

FOR REPETITION.—Ps. xlv. 1—3; Isa. xxvi. 3.

HYMN—"Fierce raged the tempest o'er the deep."

CENTRAL THOUGHT.

Christ is the speaker of peace to the storm-tossed Church and to the troubled soul. In nearness to Him is safety and deliverance from every danger.

HINTS TO THE TEACHER.

One of the most important elements in the success of a lesson will be found in a good introduction. If the attention of the class is not caught well at the outset, it seldom is thoroughly secured afterwards. The teacher will frequently find it necessary to modify the opening given in the sketch—sometimes to substitute another to suit the particular class he may have to teach. Some teachers, for instance, may prefer to open this Lesson, if given to young children, by describing or questioning upon a case of shipwreck.

Care should be taken that the reference in the latter part of the Lesson to trouble be as little unreal as possible. Children happily know little of serious troubles, but they see enough at their homes to make a reference to these storms of life tell if the teacher will take care not to talk "over their heads."

There is a very graphic description of this miracle in Farrar's *Life of Christ*, which may be useful to some teachers for the first part of the Lesson.

NOTES ON THE TEXT.

1. "*As He was*" (ver. 36), *i.e.*, without making further provision for the voyage.

2. "*Other little ships*" (ver. 36). These seem either to have been frightened back by the signs of a storm, or scattered by the gale.

3. "*A great storm*" (ver. 37). The Sea of Galilee was notoriously liable to sudden and violent squalls, surrounded as it was by mountain gorges, down which the wind rushed with great fury.

4. "*Pillow*" (ver. 38). The leathern pillow of the steersman.

5. "*Peace, be still*" (ver. 39). This expression in the original is one of peculiar energy. It is only recorded by St. Mark.

6. "*They feared*" (ver. 41). Not only the disciples, but the others in the ship.

SKETCH OF LESSON.

Towards evening every cottage, we hope, made as neat and comfortable as possible. Why? Who is expected then? Father home from work. Glad to rest. Why? He is tired. Was Jesus ever tired? (See St. John iv. 6.) Yet often no comfortable home to go to (St. Matt. viii. 20).

Jesus has had a hard day's work. Crowds round Him all day. Teaching the people part of the day from a boat again (ver 1). Many parables (ver. 33). Then explaining them to the disciples when by themselves (ver 34). At last the day at an end. He goes down to the lake-side again. A wild lonely country on the "other side." He wishes to go across.

I. THE STORM RAGING.

But does He not wait for refreshment? No. (See ver. 36.) "Just as He was." Makes no preparation. Tired as He is, goes on board. [Note 1.] Six miles to the other side. Imagine the ship setting sail. Other little ships start too. [Note 2.]

1. But look at the sailors.

At first all seems well. But see yonder black clouds. Storm coming

on. Preparations made. Simon Peter, and the rest, been in many a storm on the lake before. [Note 3.] Can manage the boat all right. But how fierce the wind! Gets worse. Little boats have gone back—nowhere to be seen. Sailors getting alarmed. Never been in a storm like that! Waves dashing over the ship. It full of water. Sailors drenched (ver. 37).

2. Now look at Jesus.

Where is He? (ver. 38.) Near the helmsman. His head on the helmsman's pillow. [Note 4.] Is He afraid? He is *asleep*! Think of Jesus tired out—soundly sleeping. Was truly MAN as well as God. "Perfect Man" (*Athan. Creed*). Felt, sorrowed, suffered just as we do. Why? (See Heb. iv. 15.) Can feel for us then. Yes, and *does*. But one kind of suffering He never felt. What? The sting of conscience. Why not? (1 Peter ii. 22.) A man once slept in a storm in spite of his conscience. Who? (Jonah i. 5, 6, 10.) How different the two sleepers! The ship in *danger* because Jonah in it. The ship *safe* because Jesus in it.

II. THE STORM STILLED.

1. *Look again at the sailors.*

How terrified they are! Expect every moment to perish. See now what they do (ver. 38). The disciples arouse Jesus. "Master, Master, we perish." But why did they go to Him? Did they think He could help them? Yes. Then *why were they afraid?* Surely they were safe as long as He was with them. Ah! had faith—but too little! This just what Jesus told them.

2. *Look now at Jesus.*

Is He afraid when He awakes? Hear what He says to the pale, affrighted disciples (St. Matt. viii. 26). Asks them why they are afraid—how is it that their faith is so weak. Now He rises—speaks—"Peace, be still."

3. *Look at the sea now.*

What a difference! The winds hushed.

"The angry deep
Sank like a little child to sleep."

Needed no rod. (Comp. Exod. xiv. 16, 21, 27.) The "word" obeyed. [Note 5.] How astonished they all were! Well they might be. How they talked about Him among themselves! "Feared exceedingly" (ver. 41). [Note 6.] Wondered "what manner of man" He was. Ah! did not yet understand who Jesus was. Was more than man—more than angel—was God! The Lord of the sea itself (Ps. lxxxix. 9).

But Jesus has something to say to the disciples. They professed to believe in Him. Was *this* their faith? Where was it when it was needed? (St. Luke viii. 25.) Their faith had been tested, and been "found wanting." How much faith—how much religion now like the disciples' faith. [Illustr.—*Building with poor foundation. Soon comes to pieces. One storm perhaps its ruin.*] How different the religion of the martyrs! (St. James i. 12.)

The storm on the Lake of Galilee has something to teach us of—

1. *Other Storms.*

Once a great ship built, the first

we read of. What was that? Why was the ark built? It was a place of safety. Another ark spoken of in the Prayer Book. See the first prayer in *Baptismal Office*. The "Ark of Christ's Church." [Comp. reference in *Last Lesson*.] Has this ship ever been in a storm? Many a time (Acts viii. 1; Rev. xvii. 6). The storms of persecution. Jesus said that it should be (St. Matt. xxiii. 34). Other waves too have passed over her—heresy, worldliness, dissension. The good ship been in many storms. Often damaged too!

But something else besides the Church in storms sometimes. What? (See Ps. lxix. 1, 2.) The soul. The sea not always calm. Nor are men's lives. Many storms, afflictions, tribulations, sorrows. (See Acts xiv. 22; 1 Thess. iii. 3, 4.) Waves of trouble wash over them. Sometimes fierce temptation. Sometimes men tempted to give up, and let the waters overwhelm them. [Illustr.—*Boy tries hard to master his evil temper. Thinks he has almost conquered it. Falls worse than ever. Despairs.*] How sad these storms! But are there any storms, any real troubles, in *children's* lives? Often. [Illustr.—*Unkind acts of others. Illness—poverty—sorrow at home. Misery through their own misconduct.*] Perhaps not much great trouble yet. But storms sure to come.

Now look at a brighter side. There may be troubles, storms, but there may be—

2. *Safety in them.*

The ship on the lake was safe. Why? Jesus in her. Just the reason why the Church is safe. Can't be wrecked (Ps. xli. 5). Jesus is "in the midst of her." Brought her through many storms. Will bring her through more.

Now think of the other storms we spoke of. When the wind howls, and the rain beats, and the storm rages, what does the sailor boy's mother pray for? His safety. Just what we want in trouble. A ship safe when in harbour. See where we have a harbour—a refuge (Ps. xli.

1—3 [Rep.]). Does God ever promise that His people shall have no troubles — temptations — sorrows — storms? No. (Job xiv. 1.) [*Illust.*—*Ship riding at anchor—is safe—does not*

drift on the rocks.] So Jesus is His people's anchor. Troubles not kept from them. But they are safe as they ride over them (Isa. xxvi. 3 [Rep.]). He gives peace in them.

Lesson VII.—CHRIST THE DELIVERER.

THE GADARENE DEMONIACS.

“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

READ—St. Mark v. 1—20 [St. Matt. viii. 28—34; St. Luke viii. 26—39].

FOR REPETITION—St. Luke xi. 21, 22; 1 John iii. 8.

HYMN—“*Hark the glad sound, the Saviour comes.*”

CENTRAL THOUGHT.

Jesus Christ is the Great Deliverer of the soul of man from the bondage and degradation of the dominion of Satan.

HINTS TO THE TEACHER.

The question of demoniacal possession which first meets us in this Lesson is confessedly a mysterious one, and one of great difficulty. With young children, of course, the subject need not be entered into at all; the narrative will bear upon its face the obvious lesson, which will be sufficient for them, that Jesus is the Lord of the world of spirits, and that though Satan is strong, God is stronger. With more advanced scholars a deeper consideration of the question cannot be dispensed with, although at the outset it must be acknowledged that from our almost utter ignorance of the true conditions of spiritual existence, we are incompetent to decide with any degree of certainty on many matters of difficulty which will present themselves.

It is an easy way out of the difficulty to say simply that the demoniacs of ancient days were those we should in our day call maniacs or epileptics, or persons otherwise insane. This does not by any means solve the problem satisfactorily. The question cannot of course be discussed here, but the teacher is advised to study the question carefully in Archbishop Trench's work *On the Miracles*, and in Dean Alford's *Testament*, where the subject is handled very reverently and skilfully.

The teacher will observe that the view is taken that there were *two* demoniacs (as is recorded in St. Matthew's account), but that the one mentioned in the accounts of St. Mark and St. Luke was the more prominent and conspicuous—probably the more afflicted of the two.

NOTES ON THE TEXT.

1. “*The country of the Gadarenes*” (ver. 1). St. Matthew has “*Gergenes*,” which perhaps is the correct reading. Gadara was some distance from the southern extremity of the lake. Ancient writers mention a little place on the shore called Gergesa, which may have been the scene of the miracle. Some think the event happened on the confines of the two districts of Gergesa and Gadara. [Another reading is *Gerasenes*.]

2. "*A man*" (ver. 2). St. Matthew speaks of two men. Probably one was much less prominent and less grievously afflicted than the other.

3. "*Fetters and chains*" (ver 4). By fetters are meant shackles for the feet.

4. "*The tombs*" (ver. 5). The caves in the hill-sides of that district. They were cut out of the limestone rock, and served as tombs. These caves may still be seen in the neighbourhood of Gadara.

5. "*Legion*" (ver. 9). A Roman legion was about 6,000 men. The term would be familiar to the demoniac from the presence of the Roman army in Palestine.

6. "*Herd of swine*" (ver. 11). The keepers of the swine would probably be Gentile inhabitants of the district, swine being unclean animals. If they were Jews, the breach of the Mosaic law received marked condemnation.

SKETCH OF LESSON.

One thing men value next to life. What is that? Many a battle fought for it—many a life sacrificed for it. *Freedom*. How sad to be a slave! Bound to a master—bought, sold like an animal. Suppose a slave is likely to run away, how is he prevented? Fetters, chains put on him. Another word used sometimes for these. (See Acts xxvi. 29.) Hence another word used for a state of slavery. What? (Exod. ii. 23). *Bondage*.

I. THE DEMONIACS' BONDAGE.

Come again to the Lake of Galilee. Across the lake, on the eastern side, is a wild, desolate hill-country. See who lived in that district (ver. 1. Comp. St. Matt. viii. 28). [*Note 1.*] The inhabitants chiefly Gentiles. Some Romans, some Greeks, some from Syria and the East—almost all heathens.

In that wild country a terrible sight sometimes seen. Two fierce, wild, raging maniacs. One especially terrible. [*Note 2.*] How afraid the villagers of him! See what the poor man's friends had done with him (ver. 4).

1. He was bound with fetters and chains. [*Note 3.*] Were they of much use? [*Illust.—How terribly strong a poor lunatic or epileptic man in his fits!*] So this poor demoniac. What a sad description in ver. 5! The escaped demoniac—shrieking on the hill-sides—maiming himself—tearing his clothes to tatters—a terror to the passers-by. Often

chained—as often broke loose—lived in the caverns. [*Note 4.*] But, whilst roaming at liberty with his companion—

2. He was in worse chains. Imagine one of the negro slaves in times past. Whose bidding had he to do? Whose will had he to obey? His master's. See in whose possession this poor man was (ver. 2, 15). Satan "possessed" him—had conquered him and held him fast—had him in bondage—made him do his will—how terrible! Can't understand *how*, but God allowed the Evil Spirit to have power over men's bodies as well as souls. Perhaps does so now more than we sometimes think. Jews usually looked on mad people and epileptics as under Satan's power. Often wrong no doubt. But sometimes right. How dreadful this bondage—this evil spirit's power over men—these invisible fetters! Could break friends' fetters, but not these. The will—the speech guided by the Evil One in spite of the poor man himself!

II. THE DEMONIACS' DELIVERANCE.

Picture the boat coming to shore. [*Question on Last Lesson.*] Our Lord landing—these wild demoniacs rushing down to meet Him—the terror of the disciples. Is Jesus afraid? Had calmed the storm on the lake—could calm these disordered beings too. But see what the fiercest of these demoniacs does (ver. 6). Falls before Jesus. (Very likely the other does

too.) But what a strange cry! Was it a cry for help? What then did it mean? Hatred—fear—a wish that Jesus would go away. Then why did the poor man run to Jesus? Ah, not the man speaking—it is the *evil spirit*! A foul spirit not likely to wish to be near Jesus! Afraid too. Of what? (See St. Luke viii. 31; Rev. xx. 3, 10.) Fearful “abyss” to be the spirits’ doom.

See Jesus speaking to the poor man—tells the spirit to depart—asks him his name (ver. 9). What a wild, strange answer! He is thinking of the Roman army—the soldiers he has seen so often. [Note 5.] Seems to be speaking for a host of evil spirits within him. See what they ask (ver. 10—12).

Yonder a herd of swine. [Note 6.] See what happens. Terrible struggle of poor demoniac—confusion—panic among the swine—they rush in terror down the cliff into the sea. What a strange scene! The spirits allowed to enter the swine—no doubt about the man being delivered—see what happens (ver. 13). How mysterious all this! We cannot quite understand it. Those present too who could not either. Who are they? (ver. 14.) One thing they could see (ver. 15). The wild man was cured—delivered—“*in his right mind*”!

Were they pleased? What did they ask Jesus to do? Stay with them—heal others? (ver. 17.) Begged Him to go! Thought more of their swine than of the Saviour.

How different the demoniac! What was *his* request? Did Jesus allow him to go? No—had a work for him to do (ver. 18—20). [Illustr.—*Man wonderfully cured of some terrible malady. Would he keep other sufferers in the dark about it if he could help them? Glad for others to know how to be cured.*] So God now expects every Christian man to be a sort of missionary. (See Ps. lxvi. 16; Rev. xxii. 17.) This demoniac became a missionary (ver. 20).

III. THE SOUL’S BONDAGE.

Handcuffs, fetters, chains—what are they used for? Not a free man

with those on. Demoniac not free then. But whose were his worst fetters? Satan’s bondage—the worst slavery? Any of this slavery now? Yes. Satan takes captives daily (2 Tim. ii. 26). Any children amongst them? Alas! many.

Ever seen a wretched man handcuffed? He would hide the handcuffs if he could. Why? Ashamed of them. Yet many not ashamed of Satan’s chains. Proud of them (Phil. iii. 19). Think it manly and clever to swear, cheat, live a fast, bad life. Perhaps have money—many admirers—everything they seem to want. But yet are slaves. [Illustr.—*Chains may be golden; but they hold fast all the same.*] Their master’s chain galls them when they do not speak of it. Gets heavier, too, daily.

How many like the demoniac—have evil spirits which want casting out! How the spirits “tear” them! Would give the world to get rid of them. Drunkenness—evil tempers—spite—greed—bad thoughts—what terribly powerful spirits these are! How many they bring to ruin!

IV. THE SOUL’S DELIVERANCE.

Two men are struggling; one falls directly—has no chance—why? Too weak. If the conqueror is to be beaten, who must be brought to overmatch him? A stronger man than he is. This is just how we can be delivered from the slavery we spoke of. Satan, strong—Jesus, a “stronger than he” (St. Luke xi. 21, 22 [Rep.]). Cannot break our chains ourselves. Are we “tied and bound with the chain of our sins”? Ask Him to have mercy and “loose us.” [Collect.] [Illustr.—*Balloon would rise towards heaven, but held down by ropes.*] So sin’s chains keep us from God. One there is who likes to strengthen these chains—hates God—hates goodness. Who? Yet one ready to cut away these chains (1 Tim. i. 15)—ready to “destroy the works of the devil” (1 John iii. 8 [Rep.]). Which shall we be then—Satan’s slaves or Christ’s freed men?

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THIRD SUNDAY IN ADVENT.

MORNING.

LESSON V.—THE CHRISTIAN NAME.

"I have called thee by thy name."

Repeat—"What is your name?"—and Answer. *Learn*—Rev. iii. 5.

NOTE.

The letters N. or M. in the first answer in the Catechism have been often misunderstood. It has been supposed that they stand for *Nicholas* and *Mary*; but (1) Nicholas was never a common name in England; and (2) in the Marriage Service M. stands for the man's name and N.

for the woman's. The real explanation is that M. is a printer's error for NN. (written thus "NN"), and standing for the plural. It means "Name or Names," as MSS. is used for "manuscripts," and JJ. for "Judges."

OUTLINE OF LESSON.

I. WHAT A NAME MEANS.

What we call people and things by; what they are known by, to distinguish them. Names formerly had special meanings. [Instance from O. T.] Now given after friends or relations, or from fancy.

God Himself has a Name. What do we say in Lord's Prayer? Pray that we may reverence God as far as we know Him. And see Exod. iii. 13, 14; compare with Heb. xiii. 8. What else may we call God? (St. Matt. vi. 9; Rom. viii. 15; 1 St. John iv. 8.) And look at Rev. xix. 16.

II. WHAT THE CHRISTIAN NAME MEANS.

When given? At Baptism, when made child of God; therefore when-

ever hear our name should remind us that we are not our own (1 Cor. vi. 19; and see Isa. xliii. 1). Remember God knows and cares for every one of us individually and separately (St. John x. 14; St. Luke xv. 4—7). And what does *Text for repetition* (Rev. iii. 5) say? If we overcome, our Christian name, given at baptism on earth, shall be written for ever in heaven. And how can we overcome? (1 St. John v. 4, 5.) By *faith*. (Shall speak more of it by-and-by.) Because He has first overcome for us (St. John xvi. 33). Remember all this is meant by your "Christian name."

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 3.

AFTERNOON.

LESSON VI.—BRINGING HOME THE ARK.

"With shouting, and with the sound of the trumpet."

Read—2 Sam. vi., vii. (parts). *Learn*—Ps. xxiv. 7—10.

NOTES.

Chap. vi. 2. — "*Baale of Judah*" (Josh. xv. 9). The ark had been there about seventy years, from the

time that it was restored by the Philistines (1 Sam. vii. 1, 2).

Ver. 3.—“*In Gibeah*” should rather be translated “on the hill” (1 Sam. vii. 1). Uzzah and Ahio were probably grandsons of Abinadab.

Ver. 5.—“*On all manner of instruments made of fir wood.*” In 1 Chron. xiii. 8 the words are “with all their might”; and as the Hebrew words are nearly the same the latter is more probably the correct reading.

Ver. 6.—See Numb. iv. 18.

Ver. 10.—“*The Gittite.*” Probably

he belonged to the Levitical city “Gath-rimmon” (Josh. xxi. 24, 25).

Chap. vii. 2.—“*Within curtains,*” i.e., in a tent, not a house.

Ver. 7.—“*With any of the tribes.*” Before the establishment of the monarchy the judges had come from different tribes.

Ver. 11.—“*Make thee an house,*” i.e., “establish thy family.”

Ver. 19.—See 1 Chron. xvii. 17.

Ver. 23.—“*For you*” is probably a mistake of the copyist; it should be “for them.”

OUTLINE OF LESSON.

David established in his city—enemies all subdued—peace and prosperity about him. Did he forget God? (See Deut. vi. 10—12.) Wished to bring back ark of God, re-establish daily services of the tabernacle. Where was ark? (1 Sam. vii. 1.) How did it come to be there? [Recapitulate shortly history.] Almost forgotten (1 Chron. xiii. 3).

I. THE DEPARTURE FROM KIRJATH-JEARIM. (Read chap. vi. 1—5.)

Picture scene—the procession, the music. What mistake made? Ark should have been carried, not put in a cart (Numb. vii. 9). Oxen stumble, danger of accident. (Read v. 6—11). Uzzah laid hold of the ark—why wrong? (Numb. iv. 15.) What happened? See danger of irreverence. Uzzah had lived in house where ark was kept; familiarity with sacred things had made him irreverent. Joy and triumph turned to sorrow. David went home saddened.

II. THE ARK BROUGHT TO ZION. (Read chap. vi. 12—15.)

David heard that God had blessed Obed-edom—thought that His anger was turned away—made a second attempt. Ark brought to Zion in triumph “with gladness.” 24th Psalm sung. (*Text for repetition*, Ps. xxiv. 7—10.) One drawback: David’s wife Michal, Saul’s daughter, saw David leading dancing and singing “with all his might”;

thought that king ought not to have demeaned himself—ought to have been too proud to do so. But in whose honour was it? God is “King of kings and Lord of lords” (Rev. xix. 16). David was not ashamed of God and of His service (St. Mark viii. 38).

III. DAVID’S PURPOSE. (Read chap. vii. 1—3.)

David had brought the ark to Zion, had set up the tabernacle (1 Chron. xvi. 1), and had re-established the daily sacrifices (1 Chron. xvi. 37). Was he satisfied? Thought he had done enough? No; wished to build a house for God, what we should call a “church” or “cathedral.” A great and noble wish.

IV. GOD’S PROMISE. (Read v. 4—17.)

Nathan at first approves, but then tells David that God does not wish him to build His temple. Why? (1 Kings v. 3.) God is a God of Peace (Isa. ix. 6; Acts x. 36); but promises to David that His family shall be established for ever. How fulfilled in the end? (St. Luke i. 31, 32.) David did not know all this, but trusted God as far as he did know. (Read v. 18—22.)

Now let us learn—

(1) From the story of Uzzah, danger of irreverence.

(2) From the story of Michal, not to despise God’s servants and His service.

- (3) From David two things—
 (a) Not to forget God in our prosperity.
 (b) To give up our own ways and cherished purposes if He sees good.

Refer to—
Lessons on Old Testament History
 (Rev. J. Watson), vol. ii., Lessons
 4 and 5.

FOURTH SUNDAY IN ADVENT.

MORNING.

LESSON VII.—ACCEPTING THE COVENANT.

"Let him . . . take up his cross."

Repeat—"Dost thou think . . . unto my life's end." *Learn*—St. Matt. vi. 24.

OUTLINE OF LESSON.

Have spoken in Lesson III. of God's covenant with us, and in Lesson V. of our name, and how it should remind us of God's goodness and of promises made for us; now come to serious question. (*Repeat.*) Are we willing to take it on ourselves, as it were, to sign the agreement which has been drawn up for us? What is answer? (*Repeat.*) "I will"; not "I will think about it," or "I will do my best," but "with God's help so I will," and gladly and thankfully. But see what *Text for repetition* (St. Matt. vi. 24) says. If serve God must give up service of Satan,—“renounce the devil and all his works.” What does our Lord call this? (St. Luke ix. 23.) [Explain metaphor “take up cross.”] Not

always easy and pleasant, often hard and disagreeable. Look at St. John xvi. 33: we “shall have tribulation, but . . .” He has overcome, and how can we overcome? (1 St. John v. 4.) And what then? (Rev. xxi. 7.)

Are you willing to accept this offer? Do your part of covenant? But we must persevere, not get tired of it, and give it up (St. Matt. xxiv. 13; Heb. iii. 14). In spiritual warfare, as in earthly, the one that holds ground most firmly will win.

And when must this be done? (St. Luke ix. 23.) “Daily”; not now and then on great occasions, but all through life (Gal. vi. 9).

Refer to—
Lessons on the Catechism (Rev. A. C. Macpherson), 8.

AFTERNOON.

LESSON VIII.—DAVID'S PROSPERITY.

"They shall prosper that love thee."

Read—2 Sam. viii. *Learn*—Ps. xviii. 50.

NOTES.

Ver. 1.—“*Metheg-ammah*.” 1 Chron. xviii. 1 says, “Gath and her towns.” It may have been a citadel commanding Gath.

Ver. 2.—This means that he put two-thirds of the Moabites to death. His reason for doing so is unknown.

Ver. 3.—*Zobah* and *Hamath* were Syrian towns N.E. of Palestine.

Ver. 13.—See Ps. lx. (title).

Ver. 16.—“*Recorder*,” i.e.,

“Chronicler”; not a judge, as the “Recorder” is now.

Ver. 17.—“*The scribe*,” i.e., the king's private secretary.

Ahimelech the son of Abiathar should be “Abiathar the son of Ahimelech.” (See 1 Sam. xxii. 20.) The names have been transposed.

Ver. 18.—The Cherethites and Pelethites seem to have been bodies of foreign mercenaries.

OUTLINE OF LESSON.

David now a great king. Trace steps of his rise—shepherd, soldier, courtier, captain of outlaws, king of part of the country, now at last of the whole. Let us look at—

I. DAVID'S PROSPERITY.

David king on his throne in his capital at Jerusalem, looked up to and feared among the kings of the earth (2 Sam. vii. 9). His enemies defeated all round him (2 Sam. viii. 1—14)—the Philistines, the Moabites, the Syrians, the Edomites—his empire extended as far as the river Euphrates (v. 3), as God had said (Josh. i. 4). Had mighty warriors about him (1 Chron. xi. 10—25, xii. 2, 8, 15), besides secretaries, and writers, and priests (2 Sam. viii. 15—17), when the king sat in the gate to judge the people in his grandeur, with his body-guard (v. 18), his "Life Guards," and his sons about him; and besides all this, great riches (2 Sam. viii. 2, 6, 7, 8, 10, 11), tribute and spoils from conquered nations, presents from other kings.

II. THE SECRET OF DAVID'S PROSPERITY.

Look at v. 14, and 1 Chron. xi. 9,

that explains all—why David had supplanted Saul and Ishbosheth, and had become such a great king. (See Prov. x. 22; Ps. xxxvii. 22.) All success of every sort is from God alone (St. Jas. i. 17).

III. HOW DAVID BEHAVED.

Look at 2 Sam. vii. 18—20; and *Text for repetition* (Ps. xviii. 50); Ps. xxi. 1—7. Where had David the king learnt this? "Abiding in the field, keeping watch over his flock by night" (Ps. xxiii.). What David the shepherd had learnt the king did not forget—was not made proud by his rise—knew what our Lord taught (St. Mark viii. 36; St. Luke xii. 15). Riches and power may be a blessing, but they may be a snare if they make us forget God (St. Luke viii. 14; 1 Cor. i. 26; 1 Tim. vi. 9, 10). And remember, we may be too fond of a little money; we need not be *very* rich to fall into the Devil's snare.

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 6.

CHRISTMAS DAY.

MORNING.

LESSON IX.—THE WORD MADE FLESH.

"The life was the light of men."

Read—St. John i. 1—14. *Learn*—St. John viii. 12.

NOTES.

The word "Christmas" (as also Michaelmas, Martinmas, Lammas, &c.) is derived from the pre-Reformation "Mass," which is probably the same word as "mess," and means "the meal" *par excellence*.

Ver. 1.—The phrase "*The Word*," applied to Christ as the Revealer of God to man, is derived from the

terms of the Alexandrian philosophy.

"*In the beginning*" must mean "Before the creation of the world" (Gen. i. 1).

Ver. 14.—"*Flesh*" is used in the sense of "human nature" generally. (See Isa. xl. 6; St. Matt. xxiv. 22.)

OUTLINE OF LESSON.

Why do we keep Christmas Day? What is it? Jesus Christ's birthday. All know the story of His

birth in the manger of the inn. [Recapitulate briefly if necessary with young class.] Where were

we before we were born? Nowhere, not in existence at all. Where was He? (Read St. John i. 1—3.) What is He called?

I. CHRIST THE WORD. A strange name. Our words tell our thoughts, so He came to tell us God's thoughts (Isa. lv. 8, 9). How could He do this? Because He was, (1) with God; and more, He was, (2) God. What was great thing He came to tell us? (St. John iii. 16, 17.)

II. CHRIST THE LIGHT. (Read St. John i. 4—13.)

Another title given to Christ: means knowledge, purity, life, joy. (See Mal. iv. 2, and Isa. ix. 2; Morning 1st Lesson.) But all men would not receive Him (v. 11). Why not? (St. John iii. 19.)

III. THE WORD MADE FLESH. (Read St. John i. 14.)

The everlasting Son of God became a man like us. Why?

- (1) To take away our sins.
- (2) To conquer death.
- (3) To be our example.
- (4) To unite God and man.

Now let us see what we have learned about Him.

(a) That He existed from the beginning (v. 11).

(b) With God (vv. 1, 2).

(c) That He is God (v. 1).

(d) That all things were made by (or through) Him (vv. 3, 10).

(e) That in Him is life (v. 4).

(f) That He is Light (v. 9).

(g) That He was made man (v. 14).

[With an elder class the Nicene Creed may be referred to.]

What does our *Text for repetition* (St. John viii. 12) teach us if we do receive Him? (See also St. John i. 12, 13.)

Have we not good reason to keep His birthday?

Refer to—

Lessons on the Life of our Lord (Eugene Stock), 1.

Lessons on the Gospels (Miss Cawthorn), 5.

Lessons on the Collects (Rev. J. Kyle), Christmas Day.

AFTERNOON.

CHILDREN'S SERVICE IN CHURCH.

THE SUNDAY AFTER CHRISTMAS.

MORNING.

LESSON X.—A LIGHT TO LIGHTEN THE GENTILES.

"Arise, shine, for thy light is come."

Read—St. Matt. ii. 1—12. Learn—Isa. lx. 3.

NOTES.

Ver. 1.—It is most probable that the events recorded in this chapter occurred after the presentation in Temple, and before the return to Nazareth. (See St. Luke ii. 39.)

The word translated "wise men" is in the original "Magians," *i.e.*, Chaldaean priests and astronomers. The idea that they were three in number is purely traditional, and was probably derived from the number of their gifts.

Ver. 2.—"His star." A conjunction of Jupiter and Saturn took place

about the time of our Lord's birth, and it has been conjectured that this was the appearance which the Magi saw; but it is, to say the least, doubtful, and v. 9 seems to point to a miraculous phenomenon. It is not necessary to suppose that the star was visible to them during the whole of their journey, but their astrological science induced them to travel to Jerusalem after the first appearance.

Ver. 6.—The quotation is from the Septuagint Version of Micah v. 2, not from our Hebrew text.

Ver. 11.—Some commentators have seen a symbolic meaning in the gifts, gold for the king, incense for God, myrrh for embalming the dead.

OUTLINE OF LESSON.

What was second title of our Lord which last Lesson and Text for repetition taught us? For whom was that light? (St. John xii. 46.) Who had had the only light up to that time? Now what does *Text for repetition* (Isa. lx. 3) say? See, too, Isa. ix. 2. Who were first Gentiles who came to the rising light?

I. THE WISE MEN IN THE EAST. (Read St. Matt. ii. 1, 2.)

[Explain the ancient study of astronomy in the clear skies of the East; the unusual appearance which led them to think of something unusual in Judæa (refer to Numb. xxiv. 17); the long journey.]

II. THE WISE MEN AT JERUSALEM. (Read vv. 3—8.)

Arrival at Jerusalem; think that King of Jews must be there; find people there knew less than themselves—"troubled," puzzled at their inquiry.

[Enlarge; explain Herod's suspicions and jealousy.]

III. THE WISE MEN AT BETHLEHEM. (Read vv. 9—12.)

People at Jerusalem tell them to go on to Bethlehem. See star again. What do they find? A king? A young prince? No, a poor woman with a child; but they knew that this is He whom they seek, and they

offer their gifts, and go home without lending themselves to Herod's schemes, thinking, no doubt, much the same as Simeon (St. Luke ii. 29—32).

Now what can we learn from this "Epiphany," or Manifestation to them on this first Sunday of a new year?

(1) *To seek Christ.* Not as they did, by actual travelling, but how? In prayer, in His Word. They knew more than the Jews at Jerusalem; take care that those who have not our advantages do not come before us (St. Matt. viii. 11, 12; see Isa. lv. 6, 7).

(2) *To find Christ.* Not as they did, actually in the body, but as truly in our hearts (Prov. viii. 17, 35; St. John vi. 37).

(3) *To worship Christ.* We may give Him our gold if we have it to give, but if not, see Rom. xii. 1; Prov. xxiii. 26.

And if we are not seeking Him already, let us begin at once with the New Year.

Refer to—

Lessons on the Gospels (Miss Cawthorn), 11.

Lessons on the Life of our Lord (Eugene Stock), 7.

Lessons on the Collects (Rev. J. Kyle), The Epiphany.

Lessons for the Ecclesiastical Year (Rev. J. Draper), 8.

AFTERNOON.

LESSON XI.—MEPHIBOSHETH.

"I will surely show thee kindness."

Read—2 Sam. ix. Learn—Gal. vi. 10.

NOTES.

Ver. 3—"The kindness of God," i.e., "great kindness." (See 1 Sam. xx. 14.) As to Mephibosheth's lameness, see 2 Sam. iv. 4.

Ver. 4.—The site of "Lodebar" is unknown, but it was on the other side of the Jordan, in the country which had remained loyal to the house of Saul (2 Sam. xvii. 27).

Ver. 6.—*Mephibosheth* was also called Merib-baal (1 Chron. viii. 34). See Note on Lesson II.

Ver. 8.—Dogs in the East are the common scavengers of the towns, and are looked upon with loathing. They exist in great numbers in an untended state.

OUTLINE OF LESSON.

David established in his kingdom; enemies of all sorts, at home and abroad, conquered. Saw in last Lesson did not forget God, now see that he did not forget friends either. Who had been David's great friend? (1 Sam. xviii. 1.) What was the promise they had made to each other? (1 Sam. xx. 14—17.) How had David been treated by Saul, Jonathan's father, and Ishbosheth his brother? (Lesson II.) Now see—

I. THE KINDNESS OF AN OLD FRIEND REMEMBERED. David put away his causes for anger with the house of Saul; did not bear malice, only anxious to help any of the family "for Jonathan's sake." (Read v. 1—6.) In his prosperity did not forget those who had been his friends in adversity.

II. THE KINDNESS OF AN OLD FRIEND REPAID. (Read v. 7—13.) [Enlarge the history. Not only a descendant of Saul, but of Jonathan himself; crippled (explain how); living in retirement among old

friends of his family, probably wishing to keep out of David's way; finds himself sent for; not put to death as a pretender to the throne might have been, but advanced to honour.]

What does *Text for repetition* (Gal. vi. 10) say? "As we have opportunity." We all have some opportunities of doing good, though some may have more than others. [Enlarge.] Compare parable of "Good Samaritan" (St. Luke x. 25—37). (Lesson LXXXIII.) And see St. Matt. x. 42; St. Mark ix. 41. Jonathan risked his life for David (1 Sam. xx. 32, 33). What has Jesus done for us? What should we do to His people for His sake? Should we help our friends only? (St. Matt. v. 43—48; Rom. xii. 19—21.) Above all, let us not in our prosperity forget old friends and be ungrateful; remember this on this first day of New Year.

Refer to—

Lessons on Old Testament History, (Rev. J. Watson), vol. ii., Lesson 7.

THE FIRST SUNDAY AFTER EPIPHANY.

MORNING.

LESSON XII.—FAITH: GOD THE FATHER.

"There is but one God, the Father."

Repeat—"Rehearse the Articles . . . heaven and earth." *Learn*—Gen. i. 1.

OUTLINE OF LESSON.

In Lesson III. said Catechism taught us not only what to do, but what to believe. Going to speak of this. What do we call act of believing? "Faith." Have to use faith in many things besides religion (*e.g.*, facts of astronomy or science, existence of foreign countries, historical persons, &c.). What called? (Heb. xi. 1.) "Evidence" (Revised Version, "proving") "of things not seen." Look, too, at Heb. xi. 6. Faith is necessary in religious matters; if mean to come to God must first believe in Him. How show this?

(Josh. ii. 17, 18, 26.) As in earthly things we show we believe a statement by acting on it; as wise men (Lesson X.) believed that star was evidence of something unseen, and acted on their belief. And shall find faith great help to us (Eph. vi. 16). [Enlarge.]

What is first thing in which we have to believe?

I. GOD THE FATHER. What existed before everything else? (*Text for repetition*, Gen. i. 1.) Refer to Lesson IX. All nations all over

the world have some god or gods. [The teacher may enlarge on some forms of idolatry.] We have knowledge of true God in His Word (Deut. vi. 4; St. Mark xii. 29; 1 Cor. viii. 5, 6), and may call Him—? “Father” (Rom. viii. 15, 16; 2 Cor. vi. 18; Rev. xxi. 7), through His Son Jesus Christ our Lord, though cannot see Him (St. John i. 18).

II. ALMIGHTY. And this Father not like our earthly fathers, whoever they may be, but can (and does) do everything (Ps. xxiv. 1); rules the

whole world which He made, yet cares for us (Ps. viii. 3, 4).

III. MAKER OF HEAVEN AND EARTH. (*Text for repetition*, Gen. i. 1.) See Ps. l. 1; Job xxxviii. 4–6. “By” (or Revised Version, “through”) “Jesus Christ” (St. John i. 3, 10).

Cannot know and understand all about God (see Eccles. v. 2), but can believe in Him, and must do so.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 9, 10.

AFTERNOON.

LESSON XIII.—DAVID'S SIN AND REPENTANCE.

“Cleanse me from my sin.”

Read—2 Sam. xii. 1–14. *Learn*—St. Luke xv. 10.

NOTE.

Nathan, no doubt, presented to adjudicate upon (2 Sam. viii. this case to David as one for him | 15).

OUTLINE OF LESSON.

Sketch briefly the story of chapter xi. in a manner suited to age of class, pointing out David's injustice and treachery, and how he had in fact broken the Sixth, Seventh, and Tenth Commandments.

I. THE FAITHFUL PROPHET. Not afraid to stand before king when has done wrong, and to rebuke him. So Samuel before and Elijah after. Read (1) Nathan's parable (v. 1–6); (2) Nathan's rebuke (v. 7–14), and compare St. Matt. vii. 1–5.

II. THE FALLEN KING. David, the chosen of God, the “man after God's own heart,” who had served Him, and had shown such zeal for His service (Lesson VI.), had fallen into sin, was convicted out of his own mouth; covetousness had led to adultery, deceit, and murder (St. Luke xii. 15. See, too, 1 Tim. i. 5).

What had become of David's charity, purity, and good conscience? (See Acts xxiv. 16.) And he had harmed the cause of God and of truth (v. 14). No one's sin stops with himself.

III. THE FORGIVEN KING. Look at v. 13. David repented and acknowledged his sin, and he was forgiven; and so it will be with us and our sins. Past cannot be undone, cannot be as if had not sinned—the consequences lasted through David's life (v. 10)—but forgiven. See Ps. li.; Isa. i. 18, lv. 7; St. Luke xv. 11–32. (*The Prodigal Son*). (*Text for repetition*, St. Luke xv. 10). But repentance must be real, not in words only, but in fact (Ps. li. 10, 17).

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 8.

The Institute's Work.

DEPUTATION WORK.—During the past month the work of the Rev. W. A. Corbett has taken him to the meetings of several flourishing Associations in large and important centres. At Sheffield, Great Yarmouth, and Dartford, the attendance of teachers amounted to nearly 500 in the aggregate. In the case of other Associations which he has visited during the same period, though the numbers present were less, this fact is due not to less interest or diminished activity in the cause of Sunday-schools, but to the smaller constituency to which they appeal. These include gatherings at Boughton (Ospringe); Brenchley; Southborough; Penshurst (South Malling); Sandy (Biggleswade); and Yorktown. Besides these, he has been present at meetings in places where no Associations exist as yet, viz., East Retford; Rawdon; Baildon; and Doddington.

The Rev. H. Roe attended during the month a meeting of the Axbridge Deanery Association; the Rev. E. J. Houghton one in connexion with the Malvern Branch; and Mr. Fleet meetings at Chichester, Chipping Norton, and Greenwich.

DAYS OF INTERCESSION.—We have reason to believe that the Days of Intercession were this year observed by the clergy of the Church of England very generally. Although the Committee made no request for reports of the services and meetings held, a large number have been furnished from all parts of the kingdom, and these accounts, together with the figures of the previous sales of the special service published by the Institute for use on those Days, are a substantial evidence of their wide-spread observance. So greatly have not only those actually employed in Sunday-school work, but congregations and parishes, benefited by the Days of Intercession, that the clergy welcome their return, and in most places the services and meetings to be held enter into the arrangements of the year. In the metropolis we have marked with much satisfaction the well-organised effort which has this year been brought to bear on entire districts, with the object of gaining more attention for the Days. Chief among the many interesting gatherings were those of scholars and parents belonging to the extensive districts covered by the operations of the Spitalfields and Stepney Sunday School Associations, under whose auspices the arrangements were made. In the respective districts the most central churches, to the number of about twenty, in each case were crowded with those for whose especial benefit the services had been arranged. In the westerly districts of Kensington, Chelsea, Paddington, Marylebone, and others, and from Holloway to Lambeth in another direction, a spirit of activity was displayed, the results of which will doubtless be forthcoming. Nor were less zeal and effort shown in many of the suburban districts, as accounts from Sydenham, Kingston-on-Thames, Greenwich, Walthamstow, Croydon, Edmonton, North and South St. Pancras, and other places testify. At Wanstead the Bishop of St. Albans preached before a large congregation, which included about 200 teachers belonging to the Association for the district of the Forest.

From most of the cities and towns in the provinces full reports of proceedings have been received. Nor were the villages, as a rule, unmindful of the invitation to assist in maintaining the character of the Days. By some country Associations the opportunity was taken of holding their annual services on the Sunday and the meeting on the following day, with certain modifications in regard to the proceedings, such as an additional devotional meeting, or a special address. Our Newcastle correspondent reports the observance of the Days to have been general in the town. Many of the clergy brought the subject of Sunday-schools before their congregations, and others gave a special invitation to the parents of their Sunday scholars

to attend. A special service was held at St. John's Church for members of the Association, when the Rev. Professor Pearce delivered an impressive sermon on "Christian Character." In the Walsall and Rushall district the arrangements were also general. From Darlaston, Wednesbury, Frome, Bradford, Sheffield, Plymouth, Macclesfield, Dover, Worcester, Southampton, Bury, Wolverhampton, Somerton (for the Ilchester Deanery), and several places in the Lake district, from Blackburn, Liverpool, Manchester, Leeds, Bristol, Taunton (where 1,600 children attended a service arranged for them), and other centres, reports have been voluntarily furnished by the clergy and others, some indicating a general and others a partial observance of the Days.

In enclosing reports from ten of the parishes of Birmingham, Canon Bowlby writes: "I have no doubt, from what I have heard, that the Days of Intercession were observed in all the other parishes, but the arrangements having probably been the same as last year the clergy and superintendents have not thought it necessary to make any new report."

In response to the Institute's circular, the Committee of the York Church of England Sunday-schools requested the clerical visitors and superintendents of their sixteen district schools to make such arrangements for the observance of the Days of Intercession as might be best suited to local circumstances. This request was readily complied with, without exception, by special meetings for prayer being held in the several school-rooms, with suitable addresses to both teachers and scholars, reference was also made to the occasion in several of the churches. The Committee also arranged for a special service for teachers at St. Martin's Church, Coney Street, on the Monday evening, when an excellent sermon was preached by the Rev. N. F. McNeile, Vicar of Brafferton, at the conclusion of which above eighty persons remained to partake of the Holy Communion. There is evidently a growing interest taken by the teachers of this important Church centre in the annual Days of Intercession.

From Ireland correspondents at Ballymena, Belfast, and Dublin furnish satisfactory accounts of the observance of the Days, and, up to date, we have received several brief reports from the Colonies. At Harbour Grace, Newfoundland, one of the features was a special children's service, held at St. Paul's Church, on the afternoon of the Sunday. Our correspondent adds that the Sunday-schools are in a flourishing condition.

THE BISHOP OF NIAGARA ON SUNDAY-SCHOOL TEACHING.—A highly successful Sunday-school Conference was recently held at Hamilton, in the Diocese of Niagara. It was inaugurated by a children's service in the Cathedral. At the opening of the Conference on the following day the Bishop said that the grand gathering in the Cathedral had reminded him of the vast responsibility of those to whom were entrusted the training of those hundreds of children in "the way in which they should

go." The teachers in their public schools held very responsible positions; but he was grieved to say, those who engaged and paid them looked to them to cultivate chiefly the intellect of their pupils. But, with regard to Sunday-school teachers, they were expected to train up those who were placed under their care as heirs of immortality. Their chief work was with the religious principles, the consciences, the hearts of their scholars, instead of merely with their intellectual faculties.

OBITUARY.—We regret to announce the death of Mr. William Simpson, the much respected treasurer of the Committee of the "York Church of England Sunday Schools, Instituted 1786," which took place on the 2nd of November.



Wm. H. W. H. W.
H. H. W. H. W.
H. H. W. H. W.

The
Church Sunday School Magazine.

JANUARY, 1882.

The Prayer Book as a Guide to Private
Devotion ;

OR,

THE BALANCE OF FORCES IN THE PRAYER BOOK.

BY THE AUTHOR OF *Chronicles of the Schönberg-Cotta Family*.

CHAPTER III.

FROM the Confession, the Daily Service rises through the Lord's Prayer,* the great type and compendium of all Christian prayer, to which we recur now and again as to a key-note, and through the Lessons from the Old and New Testament to the great Hymns, the Te Deum, the Benedicite, the Benedictus, the Jubilate, the Magnificat, and the Nunc Dimittis, those glorious strains which soar direct above all lower heights to God Himself, adoring Him for what He is, as well as for what He has done, rising to the "Holy, Holy, Holy" of heaven, expanding to the "Holy Church throughout the world."

The balance, and the interweaving of truth, is as remarkable in the Te Deum as in the Confession. As the Confession rises from the depths of humiliation to the fulness of the hope of

* One word as to the frequent repetition of the Lord's Prayer, which is sometimes felt to be a perplexity. Apart from its *unintended* multiplication, through the accidental welding of several offices into one, we cannot but see much instructive meaning in these repetitions, if we look carefully at them. After the Confession, its petitions for forgiveness, and deliverance out of temptation meet the newly awakened sense of need; whilst after the Creed, the "Thy kingdom come, Thy will be done," come on us with a fresh significance from the echo of the ancient words which proclaim what God is, and what His kingdom; and the Communion Service, the Lord's Prayer, uttered at first alone in quiet petition by the minister, seems, when we all say it together, after communicating, to rise like a glorious hymn of trust from the whole redeemed family.

restoration and life, so the *Te Deum*, at first soaring direct among the Cherubim and Seraphim, the glorious Company of the Apostles, the noble Army of Martyrs, closes with the lowly, simple prayer that we who so adore may "this day," just this day in which we are living, be "kept without sin," that we may not stain the glory of His name by anything unworthy of Him Whom we adore.

And we must observe that all the daily Services (as almost all the Psalms) end with thanksgiving, as the full common chord on which the heart reposes, the Major Gloria to the minor Psalm. Matins, Evensong, Litany, all rise at the close to the General Thanksgiving. And this Thanksgiving, beginning with the gift of our very existence, and ranging through all the natural blessings which sustain and gladden it, and through redemption, expands, as all true gratitude must, into thanksgiving not only with the lip, but the life, into the offering up not of our 'praises only, but of "*ourselves*," thus linking together the two responsive sacrifices from humanity, with which, the Hebrews, the Great Epistle of Divine Sacrifice is concluded, "the sacrifice of praise to God continually," and the "sacrifice of doing good and communicating." (Heb. xiii. 15, 16.)

The Communion Office is, as we all know, essentially Eucharistic, one of the most beautiful and ancient names of this Blessed Sacrament being the Holy Eucharist; the Sacrament in which the Divine Sacrifice of Divine Love is met by the sacrifice of human love; the Holy spotless Lamb of God giving Himself eternally for and to us, the redeemed Church giving herself perpetually to Him.

From Confession and Adoration we pass to petition, asking what we need and desire for ourselves and for others.

And in this we cannot but observe the beautiful balance between our higher and lower needs. The daily forgiveness is placed next the "daily bread." The "daily bread" comes indeed after the Will and the Kingdom of God; but it is not left out.

In the Morning Collect, which so joyfully proclaims that to know God is eternal life, and to serve Him perfect freedom, we recognise also that we are in a world of peril and of battle: we ask to be delivered from our enemies, and that we may not only "fall into no sin," which is always of primary moment, but that we may not run into any kind of danger.

At Evensong we ask of Him from Whom all holy desires, all good counsels, and all just works do proceed, not only to give us inward peace and holy obedience, but to give us, while slumbering and helpless in this world of peril, "rest and quietness, through His defence" Who neither slumbers nor sleeps.

In the Litany, amongst those all-embracing prayers against

the secret crafts and open assaults of the Devil, entreating by all the Love and Passion and Victory of our Lord that we may have His love and peace in our hearts, for increase of grace, for power to receive His Word, for the fruits of the Spirit, we nevertheless do not leave out the simplest human wants and fears. We humbly ask to be delivered from lightning, tempest, pestilence and famine, battle and murder, and from sudden death; and remembering the especial wandering tendencies of our race of emigrants, colonists, sailors, and travellers, we ask to be kept safe by sea and land, and that the kindly fruits of the earth may be preserved that we may enjoy them.

And in those two most comprehensive prayers, towards the close, all the varied evils and troubles of humanity are traced to the two sources: in the first, we pray to be defended against all that has been brought upon us from outside by the craft of devil or man; in the second, we venture to ask what it is far more difficult to hope, that the evils we have deserved and brought on ourselves may be turned from us, and that in all our troubles, though deepened by the consciousness of sin as the cause, we may still trust in the mercy that upholds whilst it chastens, and yet rise out of those deepest depths into which our sins have sunk us to serve God in holiness and purity.

Finally, the petitions of the Liturgy are continually expanding into Intercession. Indeed, in one sense, it is all intercession, being "Common Prayer," like the Lord's Prayer itself; it is always "we," not merely "I," always involving the Church, the living Company of fellow-sufferers, fellow-soldiers, fellow-worshippers.

But it is delightful to observe also how large a portion of the prayers are especially and directly intercessory, a large portion of the prayers in the Daily Services, and at least half of the Litany, intercession extending in ever-widening circles, like the last prayer on the last night of His earthly life, of the great High Priest Himself. "Not for the world, but for those whom Thou hast given Me," is His first petition; next, "Not for these alone, but for those who shall believe on Me through their word"; and last extending to the world, "that the world may believe that Thou hast sent Me."

From the Nation, with its ancient royalties and as ancient liberties, the Queen, the Parliament, the Council at the helm, and the voluntary local jurisdiction, to the "unity, peace, and concord of all nations," and the petition for all sorts and conditions of men; from the Communion to which we belong, with its Bishops, Priests, and Deacons, its cures in crowded city and quiet village, to the corporate life, spiritual and secular, national and universal, all is fully comprehended and recognised. And yet there is no smoothing of the requests into mere vague

oratorical good wishes for the world ; there is detailed sympathetic remembrance of every need and every circumstance, every adversity of mind, body, or estate.

To quote the intercessions of the Litany and the Daily Services is to bring before us, not in a confused mass, but in discriminated and ordered multitudes, the dangers, necessities, and tribulations of our sinful and suffering humanity. We enter into prisons, we journey over all lands, we go forth on the great waters with our seafaring and colonising race ; the helpless little children are on our hearts, the travailing and toiling, the sick and suffering, the fatherless and forsaken, those who have injured us by word or deed, the oppressed and the oppressor. We think of this bewildering world as a wilderness, and pray for those who have lost their way through wilfulness or delusion, who have "erred" or are "deceived." We think of this mortal life as a battle-field, and seek by prayer to hold up the hands of our fellow-soldiers, that "those who stand" may be "strengthened," the "weak-hearted" be "comforted," reinforced ; that those who have "fallen," not being despaired of, may be "raised up," and finally, the great victory over the great common enemy may be won, "Satan beaten down under our feet," "evil overcome," as only it can be, "with good." The intercessions are as free from vagueness as from narrowness, expanding to the whole range of human need, yet touching every detail with a tenderness as precious for its reticence as for its minuteness. For in intercession, as in Confession, the sobriety we so prize in the Prayer Book is the calm not of coldness, but of fire which has deepened from flame into a steady fusing glow. There is no agony of penitence or depth of humiliation which cannot find its utterance in the Confessions and Psalms, and the acceptance of the place below the dogs which gather the crumbs. There is no rapture of adoration which may not find expression in *Te Deum* or *Benedicite*, in David's Psalms, in the angelic *Gloria*, or in the lauding and magnifying with "the Company of heaven" ; yet all is restrained and harmonised, as the thought of the poet is at once ordered and inspired by the music of his verse. And, moreover, with all the broad and minute recognition of human sorrow and joy as things which He cares about Who was present at the marriage and wept at the grave, never for a page does the Prayer Book suffer us to forget that *the* evil and misery of man is sin, in its root of self-will and self-love, and its development of blindness and hardness of heart, vain-glory, envy, uncharitableness, impurity, contempt of Divine revelation ; and that the beginning and end of all good is restoration to God and His holy likeness.

Then as to the *food* of the spiritual life, how perfect is the balance.

The Sacraments and the Holy Scriptures; the Sacraments not as mere memorials of an historical Founder, but as communications of life from the life-giving, Incarnate Lord, the Second Man, the Lord from heaven; the Holy Scriptures, the Word of Life, brought before us in their whole range, and in their various modes of use. Hebrew psalm and Christian hymn echoing the songs of the innumerable multitudes from the shores of the Red Sea of old to the sea of glass mingled with fire; the song of the Three Children walking unharmed through the furnace mingling with the song of the Blessed Virgin Mother, first singer of the Church, whilst the continual inspiration of the Holy Spirit is recognised in the glorious *Te Deum*, part of that great tide of adoring praise. *Misereres* for our penitence, *Jubilate*, *Magnificat*, *Te Deum*, *Nunc Dimittis* for our days of fulfilment of hope in life, or of life in death, all voices and all tones blend thus in our daily worship; the foundations of our faith in history are recognised in the regular reading of the Old Testament and the New; whilst at the same time the other meaning of the Bible, as a direct voice of God to every human soul, is admitted by the detachment of distinct portions in rebuke and promise and devotional utterance.

And again, whilst the influence of familiar association is secured to us in the repetitions of our Daily Services, the necessity of our nature for variety is met by the recurring changes of the Festivals of the Christian year; just as in Nature the ever-changing seasons bring us ever-varying welcome repetitions of the same familiar flowers and fruits and songs.

And, moreover, besides the great facts of the life and passion of our Incarnate Lord, one by one rise before us the varied characters and histories of Apostle and Evangelist and the noble army of martyrs; in a cluster, at Christmas, round the Birthday of Christ; distributed afterwards through each month of the year, that no portion of our sky may be without its especial star.

With glad and thankful hearts we must indeed recognise that God has given us in this our English Church such a glorious Cathedral, with all its growth of varied beauty, and its associations of centuries; and, at the same time, such a dear familiar Home full of sacred human memories, and hallowed by household words in our own familiar mother-tongue.*

But we must never forget that a Home is no exclusive privilege to glorify ourselves about in comparison with others; that

* We should, also, I think, remember with gladness that in the Black Letter Saints in the Calendar we have surely a sanction of the extension of the Lives of the Saints beyond the sacred records. The Calendar which includes St. Alban, St. Martin, St. Cecilia, Boniface, the Venerable Bede, surely includes, by implication, such names as those of Henry Martyn and Bishop Patteson. And also we must acknowledge with thankfulness the sweeping up of the tide of Christian Song to our very feet in the modern hymns now habitually sung in all our Churches.

would soon make any home virtually a prison; for in shutting others out, we do but shut ourselves in; it is a Home to which we must gather in all we can by the sweetness of its music, by the glow of its fires, by all its wealth of love, gather and gather from the streets and highways, from the hospital and the battle-field, from the wilderness and the solitary place.

It is a Cathedral, not merely that we may delight in its beauty, and go round about it, and tell the towers thereof, studying its history and its construction; that were to lower it into a mere historical monument of an obsolete religion. It is a Cathedral primarily because it is the shrine of the living Divine Presence, wherein we may adore with ordered and eucharistic worship the God of the whole world, the Lord of the whole Church, the Saviour of all men, until we are called to the City which has no Temple, because it is all one Temple, because the Lord God Almighty and the Lamb are in the midst of it, the heavenly City which is free, and which is the Mother of us all.

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

II.—WHAT HINDERS IT.

N our last paper we began to answer the question, How may *esprit de corps* be cultivated in our schools? but before going on to discuss the further question, "How does it act for good?" it will be necessary briefly to notice a few of the chief blights which mar its growth. I will only take three:—

1st. *Favouritism*. In a school where the superintendent is jealous of one teacher, afraid of another, dislikes a third, patronises a fourth, and is indifferent to all the rest, some of whom specially need encouragement; or, again, where the teachers have one or two boys ticketed "good," one or two boys ticketed "very bad," and several humdrum little fellows in the middle who hardly occupy their thoughts at all—how can there be *esprit de corps*? You might as well expect a Brahmin to drink out of the same vessel with an outcaste Hindu, as your "good boys" and your "bad" to unite in common interest for the school.

I say ticketed "good or bad" advisedly, because of course there may be in the class one or two specially good or bad boys; whilst most, whatever their mammas may think of them, are only ordinary boys after all. But all should be treated on

an equal footing. If a boy is ticketed "good," he will not try to improve; if he is ticketed "very bad," he will give up trying.

The teacher should be keenest in looking out for public notice the faults of his good boys, and the good points of his young scape-graces.

The gardener is most careful in picking the smallest flies off his prize flowers, whilst he leaves the rest to the influence of syringing and tobacco-smoke. The proceeding is sanctioned by common sense. The prevailing fault of the good boy is self-conceit; of the bad boy a kind of recklessness proceeding from want of self-respect. In fact they are young Ishmaels.

Again, there is another form of favouritism equally bad and equally destructive of all *esprit de corps*—I mean where any teacher tries to make himself or herself "a favourite." Some teachers seem ready to make any sacrifice to get their children to love them, whilst they care very little for the school at large. A genuine teacher will make it his first aim to win his children's hearts for Christ, his second to win them for their school, whilst he leaves his own popularity to take care of itself. This is only reasonable after all. The teacher may go, but the school remains behind; the school may be broken up, or the child lose his connexion with it, but Christ remains the same yesterday, to-day, and for ever, and after all there is no danger of our forgetting self too much. I will give one or two instances to make clear what I mean by this kind of favouritism.

A wealthy teacher is appointed to a class of rather noisy boys. His next-door neighbour is a working lad, saving up to marry, and with no cash to spare—rather rough and ready, but with a strong determination to obtain discipline amongst his boys, and very painstaking in preparing his lessons. Very few of his boys have learnt to love him—perhaps they will not do that till he leaves—but they can't help respecting him, and are beginning to listen more or less to the teaching which causes him such toil. Well, what does our wealthy friend? A hasty glance at the lesson-notes will suffice for the teaching in prospect, and for the rest, he relies upon his superior education and scriptural knowledge. But one act of preparation he considers absolutely essential to his work. On Saturday afternoon he goes to the stationer's and buys a series of brilliant cards or still more brilliant magazines. His boys are not in very good order next day; they squeeze round him very close, in fact surround him utterly, for there are two of them behind his back. But they are very affectionate, and he is flattered by their conduct. Perhaps he teaches them something; more likely not. At any rate they have read round the chapter with interpretations and other interruptions equally intelligible. Alas! five minutes before the closing bell our learned friend's stock of erudition has run

absolutely dry; he sits there feeling quite a fool, and pulls out his gold watch, the admiration of his satellites, to see the time. What does he now? He has but one resource. Out come his cards and magazines; hands are out to clutch at once, and the little Babel of exclamations exceeds his power to repress—"O teacher, how beautiful! Where did you get them? How much did they cost?" "My eye! a monkey sitting on a tree." Our wealthy friend is a little staggered at the noise, but on the whole content with the success of his stratagem. Anything is better than the appalling silence of his previous inanity. He is far too closely hemmed in to observe the look of chagrin and disappointment upon his neighbour-teacher's face. He, poor man, was just beginning to drive his lesson home, when he finds his whole class slipping from his hands. The room is all too small, and the classes have to be crowded together. Half his boys are craning over into the next class to see the good things there, the other half are longing that there was room for them to do the same. One vociferous little fellow acts as interpreter to those who do not see. Our working friend finds his hardly saved labour all in vain, and his misery is made perfect by his most unappreciative and best loved boy exclaiming, sulkily, "You never give us any cards, teacher. Shan't come any more." He does not say, what he would be fully entitled to, had it occurred to him, "Silver and gold have I none, but such as I have I give thee." But he does feel a strange gulping in his throat, as he blurts out, "I can't afford it, boy, not if I had the mind." But the mischief ends not here. The prayer-bell rings. The superintendent finds that portion of the school the least responsive to his call, throughout the closing service there is in three classes at least far more of picture-worship than true prayer. Yet our wealthy friend meant no harm, and is very little conscious of all the mischief he has caused; he was simply selfish and self-engrossed. Such things ought not to be allowed, and yet they are.

Why, I have had a teacher come to me, looking as pleased as possible, and telling me that if he left, not one of his boys meant to stay behind, as if this was the greatest triumph of instructive skill. But all such triumphs are rotten and hollow to the core, and do as much to mar our work as anything I know.

In some schools it is the practice of certain teachers to give separate treats to their classes, and separate prizes or presents, and to invite them to tea and games, and such like things. My own conviction is, that what teachers like to do out of school for their own scholars must be left to their individual consciences, but in school all must be upon an absolute equality. I have very strong opinions even about the out-of-doors treating. I think each teacher should seriously consider whether in the kindness

of his heart he is not unwarily seeking favour for himself, and destroying the full harmony of the whole school. I don't think we ought to win our boys by treating them. If we can get them to entrust us with their own savings, and show them how to get an honest day's enjoyment with but a little cash, there is no harm in that; it will give us more trouble, and it will draw the boys closer together, and yet they will not be demoralised. But I never heard of the mere expenditure of brute wealth being effectual for the conversion of any soul. Of course, cases of sickness and real destitution are very different; but even here we must be very careful not to make the Sunday-school a school of beggary. I have dwelt far longer on this subject than I intended, because it is one on which I have a very strong feeling, and so the words would come.

The second blight is

Tale-bearing. It is wonderful how the words of Solomon about this most objectionable vice are disregarded by the average teacher. "Set a thief to catch a thief" is a very good motto in its way, and no doubt there is no one more capable; but what if the thief should choose to catch an honest man? And what does Solomon say?

"A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter."

"A tale-bearer revealeth secrets, therefore meddle not with him that flattereth with his lips."

"The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly."

"Where there is no wood the fire goeth out; so where there is no tale-bearer the strife ceaseth."

A personal incident may perhaps serve to make the last proverb more clear. I taught a class in a day-school, and had a class-room to myself. The general behaviour was good enough; but one day a very dull-pated boy, to my astonishment, entirely refused to do what I told him (to this day I do not know whether it was the indigestion or the sulks), but I was taken unawares, and utterly mismanaged him; gave him a minute, I think, to do what I said, and told him that if he did not obey I should inform the master of it. Perhaps if I had sent another boy at once for the master, I might have received an unconditional surrender, and have been able to recall the messenger before he reached the door. As it was, a sort of dead-lock was produced; the lesson was got through somehow, nobody feeling very comfortable, but the boys feeling withal a sort of pleasurable excitement. At the close one more chance was given to the recalcitrant, but utterly without avail. Seeing no other method of redeeming my word and escaping from the difficulty, I told the master. He spoke to the boys, no doubt with a cane in his

hand and a most terrible frown upon his brow; the rebel came with tears in his eyes to apologise. I accepted his *amende*, and particularly requested the master that he should not be thrashed. The master made a wry face, and said he didn't think it *wise*, but he would let him know it was *my* wish. Well, I hoped there was an end to the matter; but I found for two or three weeks afterwards not actual misconduct, but a kind of restlessness and want of cordiality which I was unable to understand. At last the cat slipped out of the bag one day. When I had read prayers the master said to me, "I hear, sir, Brown gave you some trouble last week." I opened my eyes and puzzled my head, and bethought me that there was a boy of that name who had been talking, and that I had accordingly made him shift his place, I had quite forgotten the circumstance. After the collect, and before the lesson began, I said, "I wonder who are the tell-tales in the class?" They all looked aghast for a moment, and then I heard the first syllable of one very good little smiling boy's name, who was looking uncomfortable, and of two or three names of rather bad charactered boys who were also looking uncomfortable. So I cut them short and said, "I don't want any names; somebody did it, and it must not be done again. Each of you has quite enough to do to keep himself quiet, and I can manage all the rest. It's generally only the worst boys who *tell* of the others." There was a momentary pause, as if it were an altogether new idea, and then one boy exclaimed, "But Mr. S—— (the master) told us we *were* to tell." "Well," said I, "if I really want Mr. S—— to know anything, I've got a tongue myself, and I will let him know. All you have got to do is just to mind your own business." After this I never had any trouble at all with them, but the weekly lessons were a weekly pleasure.

The third and last blight is

Lawlessness. I need not enlarge upon this; it is manifestly opposed to all unity of purpose and of aim. A state in which "every one is for himself" cannot be consistent with *esprit de corps*. But more than enough has been *written* about the majesty of law. I would only draw the attention of my fellow-teachers to the prayer most aptly introduced in the Sunday-school Liturgy at the close of afternoon school:—

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, take away from us" (that is, from both teachers and scholars) "all that may hinder us from godly union and concord; that so we may all be of one heart and of one soul, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen."

How refreshing it is, when the afternoon has been felt as one long struggle with obstinacy and indifference, and we feel ruffled

and ill at ease both with ourselves, the superintendent perhaps, and our own scholars certainly, to be brought back in the comparative quietude of prayer-time to these few words that breathe of unity and peace. They surely cannot Sunday after Sunday be uttered entirely in vain. If so, is it not our own fault, and is it not a grievous reflection upon our want of faith?

Notes on the Church Catechism and Confirmation Service.

BY THE REV. JOHN KYLE.

CHAPTER IV.

THE ARTICLES OF THE CHRISTIAN FAITH.

Q. 5. “**R**ehearse,” &c. The second Baptismal Promise was “to believe all the Articles of the Christian Faith.” These, twelve in number, are contained in what is commonly called “the Apostles’ Creed,” probably because it was the Creed of the Church at Rome which early claimed the title “Apostolic.” The student is referred to the “Notes on the Three Creeds” published in *The Church Sunday School Magazine* for 1880 for a fuller exposition of these Articles than can be attempted here.

Art. 1. “I believe in God the Father Almighty, Maker of heaven and earth.”

“*I believe.*” Faith may be defined as an *absolute certainty* of the truth of our most holy religion founded on a sufficiency of evidence both human and divine. But none can acquire this faith except by the Spirit of God. See Heb. xi. 1—3; 1 Cor. ii. 5; Eph. ii. 8; 1 John v. 4—12.

“*In God the Father,*” &c. The fundamental truth of revealed religion is the *Existence* and *Fatherhood* of God;—*His Existence* from and to all eternity as a Personal God, though the manner of that Existence is by our finite minds incomprehensible; *His Fatherhood* as the Omnipotent Creator and Upholder of all things visible and invisible. And there is also a special reference to God as the Father of our Lord Jesus Christ.

References:—Heb. xi. 2; Gen. i. 1; Mal. ii. 10; Acts xiv. 17; 2 Cor. xi. 31.

Art. 2. “And in Jesus Christ His only Son, our Lord.”

“*Jesus Christ.*” The earthly Name and Mediatorial Office of the Eternal Son; “*Jesus,*” or Joshua, the Name chosen for Him by God and meaning *Saviour*; “*Christ,*” or Messiah, the *Anointed* or *Sent One*.

References:—St. Matt. i. 21 ; St. Luke iv. 16—22 ; Heb. x. 5—9.

"His only Son," i.e., only-begotten Son. The three kinds of sonship have been already noticed. This title asserts His eternal Godhead as being *derived from* the Father ; but He was begotten in a further sense when He became incarnate, and again when He was raised from the dead.

References:—St. John i. 1 ; v. 26 ; St. Luke i. 32, 35 ; Col. i. 18.

"Our Lord." This implies the Divinity of Christ, the word translated "Lord" being the equivalent of the Hebrew JEHOVAH ; but it is here more expressly applied to Him *as Man* and in His Mediatorial capacity. This Lordship was bestowed on Him by the Father, and we are His bond-servants (so the Greek of Rom. i. 1 and many other passages), having been purchased by Him with His blood.

References:—Isa. vi. 1—3 with St. John xii. 36—41 ; Isa. xl. 3 with St. Luke i. 16, 17 ; 1 Cor. viii. 6 ; St. Matt. xxviii. 18 ; Heb. i. 8 ; Acts xx. 28.

This is the second of the three principal Articles of the Creed, the five following being subordinate to it, and probably added to the earliest confession of faith as heresies arose.

Art. 3. "Who was conceived by the Holy Ghost, born of the Virgin Mary."

The simplicity of this ancient Article of the Faith is remarkable when looked at in the light of the numerous heresies which vexed the Church in comparatively early times, and drew forth those more explicit statements of the orthodox faith concerning the Divinity and Incarnation of Christ which are to be found in the Nicene and Athanasian Confessions. Though His Incarnation and Birth were miraculous, yet was He Perfect Man, being "born of a woman," "made in all things like unto His brethren, sin only except." And therefore Christ is now God and Man—two Natures in one Person, never to be divided. (Second Article of Religion.)

References:—St. Luke i. 35 ; ii. 7 ; Heb. ii. 14—18 ; St. Luke ii. 52 ; Acts ii. 27, 31 ; St. John vi. 38.

Art. 4. "Suffered under Pontius Pilate, was crucified, dead, and buried."

"Suffered." The sufferings Christ endured "for us and for our salvation," were both physical and mental. His whole life was one of suffering ; but the Creed refers especially to its closing scenes. See Isa. liii. with St. Matt. viii. 16, 17 ; St. John xii. 27 ; St. Matt. xxvi. 38 ; xxvii. 46, and accounts of trial and crucifixion generally.

"Under Pontius Pilate." That is, in his time. The presence

of a *Roman* governor in Judea at the time of the Crucifixion led to the fact that though Jesus was condemned and delivered over to death by His own people He yet suffered after the Roman manner. And the significance of this lies in the further fact that all was in fulfilment of prophecy.

"*Was crucified*," because the sceptre had departed from Judah (Gen. xlix. 10 with St. John xviii. 31)—*lifted up* on the Cross as Moses uplifted the serpent in the wilderness (St. John iii. 14, 15)—by hanging on "the accursed tree" to redeem those who were under the curse of the Law (Gal. iii. 10—13).

"*Dead*." (St. John xix. 33.) A later addition to the Article ; but still ancient. Thus the Atonement for sin was completed (Rom. v. 10) and Jesus sealed His testimony by His blood (Rev. i. 5). The Roman spear piercing the heart placed the fact that Christ was dead beyond all doubt. The mingled "blood and water"—like the "blood-sweat" of Gethsemane—was perhaps the physical result and indication of the unspeakable sorrow He had undergone, His heart having burst in His agony. See Ps. lxix. 20.

"*And buried*." That prophecy might be fulfilled (Isa. liii. 9 with St. John xix. 41, 42 ; St. Matt. xii. 40) and the evidence of the coming Resurrection be rendered irrefragable. See St. Matt. xxvii. 62—66.

Art. 5. "He descended into Hell ; the third day He rose again from the dead."

"*He descended into Hell*" is the latest addition to the Apostles' Creed. See the Third Article of Religion. "Hell" (the covered place) is used both for *Hades*, the place of departed spirits, and *Gehenna*, the place of the lost. In the Creed it is meant for *Hades*, which the ancients supposed was *beneath the earth*—hence "descended." This statement is a necessary consequence of our belief in Christ's Human Soul, and is proved from 1 Pet. iii. 19 ; Eph. iv. 9 ; Ps. xvi. 9, 10 ; Acts ii. 27—31. That Jesus had some ulterior purpose of mercy in His descent to Hades is probable from St. Peter's statement referred to above.

"*The third day*." The first day of the week, ever since held sacred by Christians as "the Lord's Day" (Rev. i. 10).

"*He rose again*." Not merely *was raised*, though this is true (1 Cor. xv. 4, R. V.) He raised Himself and thus proved Himself GOD (St. John ii. 19 with xx. 25, 28). See also St. John x. 17, 18.

"*From the dead*." The "spirits in prison." "Dead" is plural—Latin, *de mortuis*. Returning from the dead implies the reunion of soul and body, and, consequently, *Life*. See St. Luke xxiv. 36—43. Yet Christ did not return to Life under the former conditions. His is the Resurrection-Life. Compare

His various sudden *appearances* to His disciples, proving His emancipation from physical laws, and see also Rom. vi. 9, 10.

The Resurrection is the Central Fact of the Christian Faith. Hence the Apostles were before all things Witnesses of the Resurrection. (Acts i. 8, 22, &c.)

Art. 6. "He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty."

The Ascension was the necessary sequel to the Resurrection. See St. John xx. 17. The Humanity of Jesus was now to be enthroned above, and the second part of His Mediatorial work to be begun. (See Rom. viii. 34; Heb. vii. 25; St. John xiv. 2, 3.) The Ascension was *visible* that the disciples' faith in Him might be confirmed (St. Luke xxiv. 52). "*Heaven*" = that which is *heaved* up; hence "*ascended*."

"*And sitteth.*" Enthroned.

"*On the Right Hand of God the Father.*" "The highest place that Heaven affords." See Acts ii. 33—36; vii. 56; Phil. ii. 9—11; Heb. viii. 1.

"*Almighty.*" In Article One this word means having all *authority*; here, having all *power*. By His Almighty power the Father raised the Man Jesus to His Right Hand, and the same power He now wields as Mediatorial King.

Art. 7. "From thence He shall come to judge the quick and the dead."

"*He shall come.*" According to His own promise. (St. John xiv. 3, comp. 2 Pet. iii. 8—10.)

"*To judge.*" According to our works, and with an unerring judgment. To those who shall be found in Him the award will be everlasting Life—to the wicked everlasting Death. (See St. John v. 22, 27; St. Matt. xxv.)

"*The quick.*" The living. For the expression, see Acts x. 42; 2 Tim. iv. 1; 1 Pet. iv. 5.

"*The dead.*" After they have been raised to life. See below.

Summary of Artt. 2—7. "*Secondly, in God the Son, Who hath redeemed me and all mankind.*" Compare the Nicene Creed: "Who for us men and for our salvation," &c. "*Hath redeemed me,*" the language of faith. "*All mankind,*" because Christ died for all, even though all may not accept His redemption. (St. John iii. 16.)

Art. 8. "I believe in the Holy Ghost."

This is the third principal Article of the Creed. Compare the more detailed language of the Nicene Creed. The Holy Ghost is GOD (St. Matt. xii. 32; Acts v. 3, 4; 1 Cor. iii. 16, vi. 19; 2 Cor. iii. 17, 18, and others); yet is He a *Person* distinct both from the Father and from the Son. (See St. Matt. xxviii. 19;

St. John xiv. 16, 26, and other passages.) To take the last-mentioned for an example: The Son would not speak of "sending" Himself; neither could the Father be said "to proceed from" Himself. But the Spirit *is sent by* the Son and *proceeds from* the Father. He also proceeds from the Son; but this is not expressed in the Apostles' Creed. He is the "Spirit of Christ" (Rom. viii. 9, and elsewhere).

The Holy Ghost is *the Sanctifier* of "the elect" (Summary), and it is He Who calls dead souls to life. (See 1 Pet. i. 2; 2 Thess. ii. 13; 2 Cor. iii. 18.)

Art. 9. "*The Holy Catholic Church; the Communion of Saints.*" "*Holy.*" Because its members are holy—consecrated to God (Eph. v. 26, 27).

"*Catholic.*" Universal. It is intended to include all the nations of the earth as was promised to Abraham (Gen. xii.).

"*Church.*" From a word signifying "House of the Lord." Comp. Coll. for Fifth Sunday after the Epiphany. It is the "habitation of God" (Eph. ii. 20—22).

"*The Communion.*" Fellowship.

"*Saints.*" All the members of the Church.

This phrase is added as explaining the preceding. God's people have fellowship with—that is, partake of the bliss of—God Himself, with the Angels, and with one another.

References:—1 John i. 3; 2 Cor. xiii. 14; Heb. xii. 22—24; 1 John i. 7.

Art. 10. "*The forgiveness of sins.*"

The Spirit is the *Author*, the Church is the *Region*, and Forgiveness of sin is the *Beginning* of our sanctification. Hence "One Baptism for the remission," &c. (Nicene Creed).

"*Forgiveness.*" Complete. (Ps. ciii. 3, 12.)

"*Sin.*" Both original and actual. See 1 John i. 7.

Art. 11. "*The Resurrection of the Body.*"

Because Christ rose again and took again His Body we shall be like Him. He is the First-Fruit; and *the Pattern* of the General Resurrection. See 1 Cor. xv.; Phil. iii. 21.

Art. 12. "*And the Life Everlasting.*"

The Resurrection is to Everlasting Life; and it was Christ "Who brought Life and Immortality to light." See 2 Tim. i. 10. Hence the appropriateness of this closing confession of the Christian Faith. That which was to many "seekers after God" but as a dream almost too good to be true is to us a glorious certainty. "I believe in the Resurrection of the Body *and therefore* in the Life Everlasting."

AMEN. "I give my unfeigned assent and consent to each and every Article of the Christian Faith."

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

IV.—THE TWO STORMS.

(*St. Mark* iv. 36—41; *St. Matt.* xiv. 24—33.)

THESE miracles should by all means be studied in the Revised Version, which brings out clearly, in many small touches, the simple vividness of narratives derived from men who never could forget those two midnights, the terrors of death amid storm and wild waters, the calm sleep of the Master, the unknown form gliding across the waves, the beloved and tranquil voice, the contrast of the sudden hush.

In the earlier miracle we find that when they awoke Him "the boat was filling," that He was "asleep on the cushion"—the only one, and probably kept for the helmsman in the hinder part of the boat, and that (in *St. Mark* and *St. Luke*) they asked not only "What manner of man is this?" but "Who is this?" with perhaps some consciousness of more than manhood. His rebuke in *St. Mark* is now consistent with that in *St. Matthew*, for while one complains of "little faith," the other does not assert that they have actually "no faith," but asks, "Have ye not yet faith?"

Some changes in the second miracle are very graphic. The boat was "distressed by the waves"; the men were "distressed in rowing"; the sea not only rose, but "was rising" continuously until the crisis; Peter "went down out of the boat and walked on the waters"; his Master and he went "up into the boat" again; his terror is curiously expressed in the bold figure, "he saw the wind"; and they do not "come and worship," but simply "worship" Christ, for indeed there is no spacious deck to move about upon, it is "a boat."

Not in a mere allegory, or dream of the sanctified imagination, do these two storms—one in which Christ sleeps, the other in which He comes like "an apparition" across the sea—represent our voyage across the waves of this troublesome world to the land of everlasting life. To the Christian, life *is* a journey, Christ *is* with us, or watching from the everlasting hills, we *are* storm-tossed and in danger. How natural, then, it is to think of Him acting as He acted long ago. Sometimes, as in the first storm, we know Him to be near. The soul is not separated from Him by any departure through unbelief or disobedience. Yet we are not saved from perils; life is strangely unchanged, the winds just as wild, the waves as pitiless, the boat as difficult to propel. There is no help, Jesus cares not that we perish, He is

asleep. That is hard to bear ; and we pray after so clamorous a fashion, with petitions so like demands, that, it appears, we too have undertaken to awake our Lord. But let us learn wisdom, not only from the miracle, but from its delay. They should have remained quiet, being safe, had they only known it, whether He would of Himself have interposed, or whether they might still have needed to appeal to Him, but in a milder fashion. For we *may* ask help, but in a serene untrembling spirit, anxious for nothing, but in everything by prayer and supplication, with thanksgiving, letting our requests be known unto God. It is then that the peace of God is promised to keep our hearts and minds, for want of which Jesus asked His disciples, "Where is your faith?" Comparing the accounts, we infer that He reassured their hearts before He even arose, and having by such calmness silenced the storm within them, He stood up, and addressed Himself to the storm around. Then again they were more fully admonished.

Is the "rebuke" addressed to nature a mere figure of speech? Some have inferred from it that natural convulsions are a direct work of evil angels, to whom Jesus really spoke. But the plain assertion is that He rebuked the winds and waves, and certainly these do not mean Satan, whether Satan was behind their rage or not. We ourselves continually personify and even complain of the course of nature, and Scripture employs human modes of expression. Yet the strong word here employed cannot be undesigned. It reminds us that the universe is deranged by sin, creation itself is made subject to vanity, and there is much around us as well as within which our Lord came to adjust, and will finally redress, creating a new earth as well as a new heaven.

This miracle first taught Christ's followers that not only were human disorders under His control, and blessings in His gift, but the whole range of nature also was His subject, the winds and the sea obeyed Him.

The second storm should have found them braver ; but mentally as well as bodily they were further removed from Christ. The people, profoundly moved by Herod's murder of the Baptist, wished to set Jesus upon the throne.* The disciples, too ambitious to be present while He dismissed the multitudes, were sent before Him while this was done. Then came the sudden tempest which isolated Him, for it was seen in the morning that no other vessel had come their way, although boats from Tiberias were driven to the shore on which Jesus stood. Praying on the hill-side He saw their danger. No one now was

* "To make Him King" not "*a* king" (R.V.). In the first three gospels, this miracle follows immediately after the execution of John the Baptist.

in their boat to save them, and in heart also they had gone out from the presence of their Lord. Therefore they failed to remember that He had sent them into the ship; they had no sense of security or guidance; and it was a terrible moment when a vague form was seen to glide over the waves. He was seemingly about to go before them, to lead them towards the haven where they would be. Or perhaps "He would have passed by them" (as He would afterwards have gone further than Emmaus), that they, if any trustful half-recognition drew them towards Him, might call to Him and be rewarded. But they cried out for fear. Is it not thus continually with God in Providence? We feel no safety in being where He sets us; and therefore when some strange and mysterious crisis comes—one at least must come finally to each of us—we also are terrified and cry out.

Even when His voice is heard, perhaps we only half believe, and first say, "Lord, if it be Thou," and then dictate a test, one which is rather for our own honour than for His glory. Unbelief is at work as really in the vaunt of our presumption as in the cry of our fear.

Alas for us (and yet well for us) when He takes us at our word! For then succeed distraction of mind, dread of the dangers and wild forces that our rashness has provoked, an appalling consciousness of failure, and the deep waters coming in even upon our soul. But if, by God's grace, we utter to Christ the last cry even of our despair, we are saved by His hand reaching us, not by our grasp on Him; and now the wonder is wrought indeed, yet none of the praise is ours; and so at last He rejoins His trembling people, and perfect calm attends His presence, and we gain the land of our desire.

V.—CHRIST AND THE DEMONIACS.

No miracles are more derided by unbelievers than those which broke the power of demons over men who were bodily enthralled. The very existence of demons is treated as a libel upon the goodness or the power of God. But what about the existence of bad men, "incarnate fiends"? Men, it is certain, can and do take pleasure in unrighteousness, wantonly seduce others into sin, and curse with a lasting and fearful curse not only individuals but nations. It is a bold thing to infer from God's goodness that man has a monopoly of this dreadful power, and that the freedom which is given, at whatever hazard, to our wills, cannot possibly extend to the wills of other beings. It is nowhere asserted that the wickedness of the demons is infinite, but only that it is profound. Now it is certain that profound gulfs of wickedness exist. What can we gain by asserting, then, that all these must have originated with mankind? "They got rid of the Wicked One," said Goethe, "but the wicked ones remain."

But once it is granted that demons may, through temptations, exercise a terrible pressure upon men's minds (such as human tempters exercise) it will follow that they can affect human bodies. For the mind acts upon the body, it may be always. There are sins which notoriously and often lead to madness and self-torture. There are forms of insanity so blasphemous, and others so repulsive, that one cannot easily believe in spirits who hate and tempt us, without believing further that they eagerly watch, and craftily urge forward, the wretches who totter on the brink of such a gulf.

How far such frenzies differ from actual possession is not the question, but only whether, the one being granted, the other is incredible. If evil spirits may tempt men to murder, to suicide, to the bodily and eternal ruin of others and of themselves, and can lure them on to madness, their power to cause other forms of convulsion and self-torture is not astonishing. It may be that keener eyes than ours would still, in our gaols and asylums, detect occasional traces of their awful work. Or it may be that such influences have vanished before the redeeming power of a dispensation in which the prince of this world is cast out. We cannot tell, and do not need to ask.

One further remark is needed. A notion is abroad that persons must always have been specially and supremely wicked before they fell into this fearful wretchedness. But this does not seem to follow. More than one young child was thus afflicted. Possession was less a temptation than a tyranny, and the cruelty of men is not withheld from afflicting others beside the worst. When Jesus removed the penal consequences of special sin, He often cautioned the sufferer to sin no more, but He does not seem to have considered the demoniacs fit objects for such a warning.

It appears then that the spirit of these narratives need startle no man who believes in God and in moral good and evil, and who considers the unquestionable facts of life as we see it. But if the gospels were what unbelievers think, there would have been absurdities enough. Tobit exorcises a demon by the entrails of a fish. In Josephus the spell is the name of Solomon and the use of a root; the demon is dragged through the nostrils with a ring, and he upsets a pitcher by the violence of his flight. The age was full of low and degrading beliefs in charms, spells, fumigations. If Christianity were the mere offspring of that age, she would have inherited its mean beliefs. Yet the scriptural doctrine of possession is so reasonable that even the name of Jesus fails, when the sons of Sceva resort to it as a mechanical charm.

It is now time to examine the details of these narratives.

A. The Demoniac of Gadara. (St. Matt. viii. 21—34.)

We learn from St. Matthew that two demoniacs beset "that way" so fiercely that no man could pass by. But either the greater violence of one, or his fulfilment afterward of the commandment to show how great things God had done for him, led St. Mark and St. Luke to record the particulars of his case only. His gloomy and unclean dwelling in a sepulchral cave, violence like that of a madman snapping his chains and tearing off his clothes, his cries and self-torture, make a fearful example of moral ruin. Yet the demons who torment him cannot prevent him from adoring Christ, and Jesus orders the spirit to come out, invoking no Awful Name, but by His own right to command. It was perhaps from this absence of any invocation that His enemies charged Him with having a dreadful reason for silence, and casting out devils by Beelzebub. Perhaps, also, it led these dark spirits to their miserable appeal—"I adjure Thee by God that Thou torment me not"—"Art Thou come to torment us before the time?"

For they who tormented others were tormented by every approach of goodness, and haunted by a fearful looking for of judgment at an appointed time.

Jesus asks, "What is thy name?" perhaps to calm the man's excitement, and to remind him of himself, of what he was once, before evil beings had dethroned his will. It is always sobering to think of "Myself," an individual, apart from others though they influence me, with a lonely soul within to save or lose. With this very question, our Catechism begins its work of arousing and instructing the conscience of each child, each unit with whom, as the next question reminds him, God has a work of grace. But either the fiends within their victim dictated his reply, or the consciousness of them wrings from his lips the cry of agony, We are many, a regiment of foreign tyrants, drilled and armed to trample and destroy, a legion. This answer distinctly contradicts what Christ had implied, that he is one, an individual, precious in his Maker's sight. The demons go on to beseech Him not to drive them into the abyss, the place of their final banishment, and chose rather to sink so low as to inhabit the herd of swine.

How this may be, we cannot expect to understand, who know so little of the nature of either the spirit or the beast. Nor indeed is it said to be more than an unsuccessful attempt of the demons in their despair. But there is no reason for refusing to believe that spirits can influence the lower creatures, considering especially how far we ourselves can uplift or degrade the brutes which associate with man. The permission which Jesus gave was no more unjust to the owners than the ravages of a plague

or an earthquake are. It might have taught them to respect the law of Moses, which always reckoned as unclean the creatures among whom now these unclean spirits seek a forlorn asylum. But vainly they seek it, for either in a panic or by a supernatural impulse the herd destroys itself. Thereupon the owners pray Jesus to depart, and He takes them at their word, yet leaves them a witness and an influence. For the rescued man, who clings timidly to his deliverer, is taught a stronger faith, and left where his testimony will have most weight for good.

What an example of saving power, and yet of respect for the human will, which Jesus never forces, and of unwearying care for the rebellious, and again, of the sacredness of those lowly duties that were better for the demoniac than the immediate companionship upon Christ.

B. The Demoniac in the Synagogue in Capernaum. (St. Mark i. 23—27.)

In this case, and that of the spirit of infirmity, the evil influence has not been so violent as to exclude the sufferer from the synagogue. But the presence of Jesus at once excites the demon into clamour, which takes the mischievous form of a compromising acknowledgment. This noisy confession by an evil spirit was the least likely of all things to help the truth. Jesus therefore commands him to be silent and come out, and though he cries out, he speaks no more, though he convulses his prisoner, he does him no real injury. We do not read that any one was converted by this miracle. All were amazed, but impression is not self-surrender. They were content to let the wonder die, as all violent emotions must do, though here again they had observed that inherent unborrowed "authority" to which the unclean spirits bowed.

Illustrations of Lessons on the Miracles.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE TOUCH OF CLEANSING.

THE CLEANSING OF THE LEPER.

"A man full of leprosy" (St. Luke v. 12).



SHALL always bear a terrible remembrance of the disease of leprosy. It is still very prevalent in Palestine; and Jerusalem is one of the two or three cities where these poor creatures are allowed to live in small communities, and are assigned a wretched quarter of mud huts. As they sit by the side of the Jaffa Road "in the dust," which so largely accumulates in summer, scarcely covered with loathsome rags of camel's hair clothing, with their tin mugs placed before them to receive the alms of charitable passers-by, they present a constant spectacle of pain and hopeless misery never to be forgotten.

Sometimes in earnest appeals for help I have seen them stretch out their stumps of limbs from which fingers and hands had rotted away, and lift up sightless, almost featureless faces which looked one mass of ulcerous sores, while wailing, inarticulate, unearthly sounds struggled from their palateless throats! It was a fearful sight, and spoke with eloquence of the strong faith of one who though in such a case could say, "Lord, if Thou wilt, Thou canst make me clean," and of the strong sovereign might of Him who with a touch could give perfect and instantaneous deliverance from so foul and fatal a disease. Leprosy being regarded and feared as contagious in the East, still compels complete isolation and banishment from all intercourse with the rest of the world. No sooner do the Arabs of Palestine discover the first slight symptoms of this terrible disorder than they drive the leper out of their village. Dr. Thomas Chaplin, our experienced English physician at Jerusalem, told me that so quick and unerring is the diagnosis of the *fellahheen*, or peasantry, that often long before he could detect any symptoms of the disease they had banished one of their number, but in such a case he always found in the end that they were right by the full signs of leprosy appearing later on. These poor creatures are in the habit of marrying and thus perpetuating their wretched race.

Leprosy is a complete and striking type of the far more deadly malady of sin. Hence in the laws with relation to it in Lev. xiii. and xiv., it is treated not as a sickness but as an "uncleanness." Sin, like leprosy, is a thing that banishes. It is an uncleanness, "a filthiness of flesh and spirit" (2 Cor. vii. 1), which separates a man from God and from His people, and drives him into the company of those who are as lost and wretched as himself. Again, the taint of leprosy descends from father to son. "New born children of leprous parents," says Dr. Thomson, "are often as pretty and as healthy in appearance as any, but by-and-by its presence and working become visible in some of the signs in the 13th chapter of Leviticus. The scab comes on by degrees in different parts of the body; the hair falls from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrink up, and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed, and, finally, the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of the fell disease, or even to mitigate sensibly its tortures. Who can fail to find in all this a most affecting type of man's moral leprosy?"

"Go, and show thyself to the priest" (St. Luke v. 14).

This would involve a long journey of at least some sixty miles to Jerusalem. Our Lord charged him to do this before speaking to any man about the matter, because He was not only desirous that he should obey the law (which required a cleansed leper to go to a priest to be formally pronounced clean, to offer the two birds and the three lambs, or if poor, one lamb and two turtle doves, and to be sprinkled with blood and oil (Lev. xiv. 1—32), all which had to be done at the Temple at Jerusalem), but also it would seem that he should do it *at once without a moment's delay*, lest a report should go before him, and the priests out of opposi-

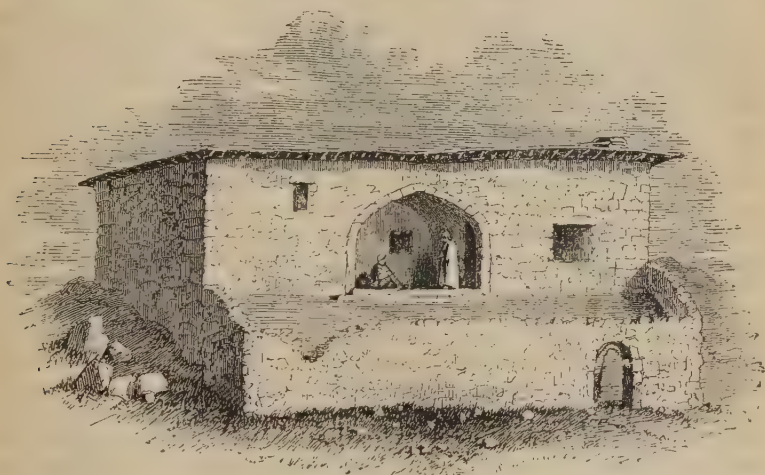
tion to Jesus, should pronounce it an imposture. It was to be for "a testimony unto them," that is, "unto the people," and to make this testimony complete and irrefutable He needed the legal and formal sanction of one of the acting priests of the Temple to the genuineness of his cure, which was necessary before he could be restored to the society of his fellow-men, thus the proof of the miracle was put beyond all possibility of doubt.

HEALTH OF SOUL AND BODY.

THE HEALING OF THE PARALYTIC.

"They uncovered the roof" (St. Mark ii. 4.)

Many ingenious and elaborate explanations have been offered of this action, but the true and simple one is probably as follows. Capernaum, where it happened, as I have already shown, was a village, albeit a very large and important one, and the extensive ruins there show us that most of the houses were similar in their general character to those of the larger and better built mountain villages of Palestine at the present day. These have their outside walls of stone seldom carried up to a greater height than seven or eight feet. There is a central apartment



AN ARAB HOUSE.

opening on to the street forming the largest room in the house, and most probably this was the one at the furthest end of which Jesus was standing to address the people. In many instances a short flight of steps close to the entrance of this apartment leads to the flat roof. This roof is very simple, consisting of beams of wood laid about three feet apart across which short sticks are placed close together, and generally covered with boughs of a thickset thorn-bush, called *bellan*. Over this there is put a thick layer of marl, or clayey earth, which has to be rolled with a stone roller each winter, and then, baked by the scorching sun,

forms a firm close surface, which, though it gives good protection from the heat, is rarely quite waterproof and requires constant attention. Sometimes a layer of mortar is placed under the earth, but in most cases the roof above the thorn-bushes consists alone of sun-dried clay. A portion of this is easily removed at any time by being scraped away, and the hole thus made can be easily repaired. The *fellahheen*, or peasants, open their roofs in this way to let down grain, straw, and other articles, and that those plain countrymen who brought their sick friend to our Lord should have done the same is natural enough. A shower of dust can hardly be avoided at such a time if the roof be of earth. Sometimes, however, thick matting, or stone slabs, are placed over the thorn-bushes instead of earth and clay. If this were the case in the house in question "the uncovering [or removing] the roof" by "breaking it up," or making an opening (St. Mark ii. 4), would be a still easier matter. The lowness of the roof, probably not more than some eight feet from the ground, rendered the letting down of the sick man in his bed a very simple affair, which could have been done almost by their reaching down with the arms which held the corners of the couch. None the less this persevering, daring mode of approaching the Saviour spoke eloquently of the faith of this poor man and his four friends.

"Take up thy bed" (St. Mark ii. 11).

The "bed" of Palestine consists simply of a very thin mattress stuffed with cotton or wool, and, even in the case of the wealthy, is only some three inches in thickness, and about two and a half feet wide. There is no special bedchamber or sleeping apartment in the East. When night comes these mattresses are brought out and laid on the floor of one of the rooms in which the people live during the day, and in the morning are as readily rolled up into a small bundle and put away in a closet or curtained recess (2 Kings xi. 2). As Easterns never undress at night, but simply remove their turban, shoes, and outer garment upon lying down to rest, they use no other bed-clothes than a thickly padded quilt, with sometimes a sheet sewn to it. A divan cushion serves for pillow and bolster. The bed is sometimes laid on a high raised step of masonry work placed in an arched recess in the wall of the room, called a *mastabeh*, which accounts for such expressions as "Thou shalt not *come down* from that bed on which thou art gone up" (2 Kings i. 4). All this applies to the beds of the townspeople, or the well-to-do. The *fellahheen*, or peasantry, the mass of the people, employ no bed-covering, but simply wrap themselves up at night in their large sack-like *abaiyeh*, or thick sleeveless camel's hair cloak, and their beds throughout Palestine are little more than thick quilts stuffed with cotton. This accounts for the ease with which such a bed could be let down from the low roof, and also carried home by the man when he was healed.

MIRACLES ON THE SABBATH.

THE MAN WITH THE WITHERED HAND, &c.

"Is it lawful on the Sabbath-days to do good?" (St. Luke vi. 9.)

"Because that Jesus had healed on the Sabbath-day" (St. Luke xiii. 14).

The Pharisaical and Rabbinical tyranny on this subject continues unabated to the present day. Still the teachers of Israel load them with

heavy burdens on the Sabbath which are not laid upon them by the law of Moses. I remember on one occasion visiting a Jewish family in Jerusalem in company with one of our medical missionaries on the Sabbath-day, when the latter went to attend the case of a poor little child who was suffering from a severe tumour. The doctor told the mother that he found it necessary to lance the tumour at once, and that it would give the child immediate relief. But both the parents stoutly refused to allow it to be done, and declared, as the reason for their refusal, that they dare not so much as bathe or bind up the wound because it would be unlawful to do such work on the Sabbath! This is only one of the numerous instances of cruel and unscriptural bondage brought about by those "traditions" of men by which they have "made the word of God of none effect"; and it was doubtless this very state of things in our Lord's time which led Him to rebuke the evil by specially doing His works of mercy on that day.

The Institute's New Building.

CONCERT IN EXETER HALL.

HE inaugural proceedings in connexion with the opening of the new building of the Institute in Serjeants' Inn, included not only the more formal proceedings recorded in last month's *Church Sunday School Magazine*, but also a concert given in Exeter Hall by the Church Sunday School Choir on Tuesday, November 22nd. Although this choir has on two former occasions sung at the Crystal Palace, this was the first time that the members had appeared at Exeter Hall, and we are pleased to be able to record that the concert was a success, not only as regards the large number of persons who were present, but also as regards the musical portion, which was deserving of considerable credit. The great attraction, however, on this occasion was the presentation of purses to H.R.H. the Princess Mary in aid of the Institute's Building Fund.

Her Royal Highness, having previously inspected the new building at Serjeants' Inn, arrived shortly before half-past six o'clock at Exeter Hall, where she was received by Mr. Thomas Rutt, the Vice-Chairman, and the other members of the Committee, and by Mr. John Palmer, the Secretary. On entering the hall, Her Royal Highness was greeted with the National Anthem, sung in chorus by the choir, whose members, all drawn from Church Sunday-schools, filled the orchestra.

As soon as the Duke and Duchess had been conducted to their seats in the front row facing the platform, a

concert of choral music was appropriately commenced with the singing of Dr. Boyce's "Te Deum laudamus," the Church's grand hymn of praise. The organist was Mr. Richard Stokoe, and the conductor Mr. W. Roston Bourke, both of these gentlemen acting in an honorary capacity, together with the secretaries of the choir, the Rev. E. P. Cache-maille and Mr. H. Burbage. The first part of the concert consisted entirely of sacred music, one of the most effective pieces sung being the anthem by J. Vaughan, "O Lord our Governor." At the conclusion of the first part the Princess Mary was

escorted to a chair on the platform, where she sat to receive the purses.

In introducing the purse-bearers, the Secretary made a statement, in the course of which he said that the contributions were in aid of the building fund of the Church of England Sunday School Institute. The offerings had been made for the most part by schools situated in the metropolis; but the list included contributions from Liverpool, Manchester, Walsall, Canterbury, Lampeter, Kingswinford, and other centres. The building fund, to which these offerings would be given, had been founded for the purpose of completing the purchase of the freehold of the new house in which the Institute now carried on its operations. The total expenses incurred by the purchase of the freehold, the adaptation of the building, the memorial at Gloucester, together with other incidental charges, would amount to about £15,000, of which sum £10,000 had been raised.

The purse-bearers then passed slowly before Her Royal Highness, who received from each one the contribution brought, and handed it to Mr. Palmer, by whom the name of the school or association thus represented was read out. Altogether eighty-nine purses were presented, the contents of which amounted to £253 19s. 9d. At the termination of this pleasant ceremony the Rev. J. F. Kitto came forward to express the thanks of the Committee and all present to Her Royal Highness for her kindness in attending, and mentioned that just a century ago an ancestor of the Princess had given his countenance to the cause of Sunday-schools, then in their infancy, and he could assure Her Royal Highness that her condescension was not less appreciated than when Robert Raikes secured a share of royal favour for his effort. No cause was more worthy of royal support, and nothing so endeared the Royal Family to the hearts of the people as such acts of thoughtful kindness as that for which he begged leave to tender the respectful gratitude of those present. The choir and audience having joined in

the thanks with a loud burst of applause,

The Duke of Teck acknowledged the warm reception accorded to the Princess and himself, and observed that the Princess had experienced much pleasure in being present, both at the larger gathering in the grounds of Lambeth Palace and on this occasion, and had, witnessed with much satisfaction the evidence of the progress which had been made by the Sunday-school movement, a progress which he hoped would still continue. On behalf of the Princess and himself he begged to thank the choir for the excellent music which they had so well performed, and he regretted that another engagement prevented Her Royal Highness from remaining to the close of the performance.

The second part of the choral concert then began; and after the first part-song the Duchess of Teck still remained to hear "Cherry-ripe," which was admirably given. This was not enough; and to the intense delight of the children the Princess audibly encouraged them to proceed with yet another part-song, which was undoubtedly the gem of the whole concert, "The Song of the New Year," adapted to the sparkling music of Donizetti. This was given with so good a result that Her Royal Highness and the Duke of Teck called for its repetition. Thus, instead of leaving immediately after the ceremony for which she had mainly come, the Princess Mary stayed to hear the greater part of the secular music of the programme. The concert, which was closed with "Rule Britannia," sung in spirited style, evidently gave great satisfaction to the large audience assembled on the occasion.

Mr. Rutt proposed a vote of thanks to the choir, which was heartily accepted by the audience. The Conductor (Mr. W. Roston Bourke) returned thanks on behalf of the choir, the Organist (Mr. Stokoe), the Secretaries, and himself. The choir numbered upwards of 500, being made up of 230 soprano voices, 80 alto, 100 tenor, and 100 bass.

FESTIVAL DINNER.

The festival dinner of the Institute took place on Thursday evening, November 24th, in Willis's Rooms, King Street, about a hundred gentlemen being present. Lord George Hamilton, M.P., occupied the Chair, and among those who took part in the proceedings were Sir Richard Temple, General Sir R. Wilbraham, Alderman Sir F. Wyatt Truscott, Messrs. Saunders, Q.C., Littler, Q.C., J. T. Agg-Gardner, the Hon. and Rev. Canon Legge, the Hon. E. P. Thesiger, &c. The noble Chairman, in proposing "Prosperity to the Church of England Sunday School Institute," said

That if he might bring his Education Department experience to bear on the question of Sunday-school teaching, the number of children in Her Majesty's dominions who ought on a certain day of each week to be under Sunday-school instruction amounted to forty-two millions. Referring to the functions of the Institute, he said that in the year 1837 certain persons who were in the habit of teaching in Sunday-schools in the southern part of London were dissatisfied with their own attainments, and were anxious to associate themselves as teachers, but they found there was no organisation to which they could go to get the necessary knowledge. They, therefore, determined to form an association for themselves. The idea rapidly extended to the metropolis, and in a very short time persons who were outside were allowed to come, and so rapidly did this Institute increase, that whereas in the year after it was started there were only 18 clergymen and 306 subscribers connected with it, yet last year the annual income from subscribers alone was over £2,225, and there were over 6,000 clergymen of the Church of England associated with the Institute. The Society devoted itself to the spreading and organising of Sunday-school teaching, and the first object which it attempted was annually to publish works which would be of use both to teachers and scholars. The next object which it was found necessary to promote was some system by which teachers should be well trained, and by which, after a certain course of training, they should be examined. He found

from various reports of those who had conducted the examinations that the results were most satisfactory. Last year at the May Examination there were 1,114 candidates, and nearly 400 of these passed in the first class, and about 200 in the second class. In the report of one of the Examiners, it was stated that the attainments of many of the candidates were very remarkable, and that they seemed to him to exceed the average qualifications of the candidates for ordination. On the subject of the collection of statistics, his Lordship observed that it was necessary to have correct returns of those who belonged to the Church of England and of the pupils attending the Sunday-schools; for at the last census, when certain acknowledged friends of the Church of England proposed to have a return of the different denominations, the proposal was met by the political Dissenters with opposition amounting to obstruction. This was a remarkable contradiction on the part of those who were always boasting of the great numerical majority of their supporters. In conclusion, his Lordship made an eloquent appeal for contributions towards the debt of £5,000 remaining on the building. The toast having been responded to, the Rev. J. F. Kitto replied, after which Mr. John Palmer, the Secretary, read out the subscription list, amounting to £955. Other toasts followed, the speakers being Mr. Littler, Q.C., Mr. Thomas Rutt, the Rev. J. W. Gedge, and Sir Francis Truscott. During the evening a selection of vocal music was sung by a glee party, under the leadership of Mr. Winn.

In Memoriam.—Henry George Heald.

THE reports which have from time to time appeared of Mr. Heald's serious illness must, to some extent, have prepared his friends for the announcement that he died at his residence in Peckham Rye on the night of November 25th, of heart disease and dropsy.

So long ago as last September his state was considered to be critical, not only by his immediate medical attendant, but by Dr. Andrew Clarke, Dr. Symes Thompson, and several medical friends of large experience who visited him. In spite of all that science could suggest, and the loving, unwearied care of his family and friends could do, the disease made its slow but certain progress, until even the most sanguine saw that there was no hope of his recovery.

His bedroom became the meeting-place of old friends who had not seen each other for many years. The early days of the Sunday School Institute were recalled by some who had been amongst its promoters. And whether its first struggles, or its present prosperity was discussed, Mr. Heald manifested the liveliest interest in all that was said. Friends of other Societies and Institutions with which he was connected were not less frequent in their visits. Indeed the catholicity of his sympathies was shown by the number and varied character of the persons who came to his sick-room. Letters and messages were sent by many who could not call personally—letters and messages from all parts of the country—and our friend valued them all. He was gratified at the kindly message of the Archbishop of Canterbury, at the resolutions of sympathy from Sunday School Associations, from clergymen and from teachers, but not less gratified with the inquiries which came from Sunday scholars. Tears were in his eyes as he referred to a letter received from the father of a little girl who was told that Mr. Heald was very ill—not likely ever to be better. "Never be any better," said the little one, who remembered the kindly face, and the loving words she had heard and wanted to hear again; "then I shall go and have a good cry."

Mr. Heald's name will, no doubt, be chiefly associated with the Sunday School Institute, to which Society his strength was directed for many years before his death. But there are other Societies which claimed his sympathy, and which now mourn his loss. Few men were more widely known and had a larger circle of friends. He was not an old man. He once said during his last illness that he was born in the year 1823. He was generally thought to be older; he often spoke of himself as the "little old man," but he usually said this when speaking in public, and when making a more than usually sharp home-thrust, the severity of which was moderated, as he thought, by the fact of its coming from a man of advanced years.

In early life Mr. Heald was occupied in the office of Pugin, the great church architect, and there he no doubt acquired his facility with pen and pencil, his remarkable skill in ornamental and illuminated writing, and his keen, quick perception of any incongruity in artistic designs. The writer well remembers accompanying him on a visit to Cologne

Cathedral, and listening with pleasure and advantage to his rapid, intelligent criticism of many portions of that noble building. He seems also to have had some skill in etching and engraving. But the work did not suit his health, and, by the advice of his friend Dean Chandler, he moved to Wilton, where he was married.

After being engaged for some time in tuition, he returned to London. He became known to the Bishop of Ripon (Bickersteth), who was then Rector of St. Giles-in-the-Fields, and by him was introduced to the Rev. Alexander Dallas, one of the Hon. Secretaries of the Irish Church Missions. He acted as assistant to Mr. Dallas, and lived at Wonston for some years, not only helping Mr. Dallas in duties connected with the Irish Church Missions, but taking part in the work of the parish. Mr. Heald always thanked Mr. Dallas for the clear views of religious truth which he possessed. He used to say, "Mr. Dallas taught me to know and love my Bible." He visited Ireland more than once, and never lost the impressions which those visits made upon his quick, receptive mind.

It was natural that any one knowing Mr. Dallas well should also become known to Bishop Charles Sumner of Winchester, and thus it came about that Mr. Heald was recommended by the Bishop to the Committee of the Church of England Sunday School Institute in the year 1856, when he was appointed its Secretary, at first acting under the three Hon. Secretaries, who had for some years managed the work of the Society. But his connexion with the Diocese of Winchester did not cease. He had been associated with the National Sanatorium at Bournemouth from its commencement, and he continued to fill the position of Secretary to that Institution, as well as to the Winchester Diocesan Fund, after he joined the Sunday School Institute.

We are all wise after the event, and it soon became apparent that it would have been better if, instead of being distracted with the claims of several Societies, our friend's whole time and attention had been given to one. At the same time, it must be borne in mind that it was not in the power of the Committee of the Institute to offer a stipend commensurate with Mr. Heald's ability and experience. His principal attention, however, was given to the Sunday School Institute, and his name was soon identified with it. His hearty, genial manners were very attractive, his knowledge of the clergy, even then considerable, brought many callers to the Office, and through his instrumentality the Society became far more widely known than it had been before.

This is not the place or time to criticise Mr. Heald's work at the Institute. The correspondence increased rapidly, and the number of callers still more rapidly. His counsel was sought on all sides by Sunday-school teachers, and by many who were not teachers, but who claimed his assistance in their own trials and difficulties. There was no portion of the Institute's work in which he did not take part. He prepared lessons, wrote articles for the Magazines. For a few years he edited the *Sunday Scholar's Companion*, and assisted wherever assistance was needed. No doubt his composition sometimes bore marks of haste, but there were few who could frame more agreeable, easy flowing sentences than he could, even if writing against time, and when able to command sufficient leisure his language was such as

to earn the praise of men who were themselves masters of the English tongue.

During Mr. Heald's Secretariat, the practice of giving training or model lessons and addresses on Sunday-school subjects greatly increased. At one time a few members of the Committee were able to fulfil all such engagements, but, as invitations multiplied, Mr. Heald was gradually occupied in this way. At first, his absences were only occasional, but they soon grew more frequent; those who heard his lessons once wished to hear them again, and spoke of them to their friends, who, in their turn, applied to him. Thus it came to pass that much of his time was spent in travelling about the country, addressing meetings of teachers and teaching classes of children, until there was scarcely a town in the kingdom, however small, which he had not visited.

In order to discharge his office duties, constant hurry and frequent night journeys were necessary. On one day he might be at Alnwick, and the next at Southampton; you might receive in London a letter from him dated Manchester, and while reading it he would walk into your room. For some years, wherever he happened to be on Saturday, he made a point of being in his Sunday-school at Denmark Hill on Sunday morning. And, after teaching and addressing children during the day, he would frequently undertake a school-room service in the evening. No constitution could stand such demands upon it, and strong as Mr. Heald was, naturally, he began to show signs of overwork. It became evident, at last, both to his friends and to himself, that, on this account and because it was impossible for one man to do all that he had undertaken, it was his duty to relinquish his position at the Sunday School Institute, and to rest for a while. Upon his resignation he received a highly complimentary resolution from the Committee, with a request that he would accept a seat at their Board. A public testimonial from Sunday teachers, consisting of a silver salver and a purse containing £230, was presented to him at a meeting presided over by Dr. Utterton, Suffragan Bishop of Guildford.

He now became more closely identified with the Winchester Diocesan, the South London Bishopric, the Wilberforce Memorial Funds, and the Surrey Church Association, still retaining his connexion with the Sanatorium at Bournemouth. After some time he was elected a member of the London School Board for Southwark. This demanded more attention than he could give, and the work was never quite after his own heart. His attendances grew less frequent, and when he sought re-election—which he did, after much hesitation and with no real spirit—he was not successful in his candidature. This, however, gave him little concern. He recommenced—if he had ever relinquished—his labours for the Sunday School Institute. His main work consisted in addressing meetings of teachers and giving training-lessons.

No one who listened to one of Mr. Heald's lessons could fail to see why they charmed those who listened to them. Other teachers might be more logical, more systematic, but none could be more affectionate, more winning, more impressive. The mobile features, the eager eye, the kindly smile, the peculiar catch in the voice, were all characteristic of the man and enchained his audience. One little boy meeting him in

the street on the morning after a training-lesson, looked up with a smile, and as Mr. Heald recognised him as one of his last night's class the child put his little hand in his and said, with a simplicity that went to our friend's heart, "I wish you was my father, that I do."

Mr. Heald's engagements grew more and more numerous. Friends on all sides applied to him, and were not satisfied unless he attended their meetings himself. They saw that the wear and tear of such a life must be very great, but while they exhorted him to lessen his engagements, they generally bargained that he should make an exception in their own case. Warnings were uttered in vain, medical advisers reasoned with him, his intimate friends used their influence, but the mode of life had become so absorbing that he was unable to resist the invitations that poured in upon him. More than once at the close of an evening's exertions he was seized with illness, but even such intimations as these were insufficient to check him. At last a more severe attack than usual struck him down, after an evening meeting; his wife was telegraphed for and he was compelled to return home.

During his illness his mind constantly turned to his work. With the greatest reluctance he gave up various appointments already made for him. Almost to the last he cherished the hope that he might resume his duties. When unable to move from his chair, he occupied his mind in arranging lessons for future use. He deeply regretted his inability to be present at the opening of the new house in Serjeants' Inn on October 26th, but he sent a letter to the Secretary, which was read by the Hon. and Rev. Canon Legge at the commencement of the proceedings, in which he expressed his cordial sympathy in what was then taking place.

He continued to receive many visitors. He sent messages to his colleagues on the Committee of the Infant Orphan Asylum—an Institution in which he took the deepest interest—he remembered the Poor Clergy Relief Society, of which he was the Treasurer, and preserved the clearest recollection of the individual circumstances of his numerous friends. At length, however, his mind grew weaker, and sustained interest in passing events difficult. But when the thoughts wandered, it was affecting to hear him referring to some meeting which he fancied he was obliged to attend, but to which he could not find the way.

The long illness and confinement to his room were peculiarly trying to Mr. Heald. His life of activity could not be closed at once without a struggle, but the pain and weakness, sad as they were to himself and those who witnessed them, compelled that quiet reflection which the ceaseless excitement of his busy life had well-nigh rendered impossible. At first, while he recognised the force of such considerations as were affectionately urged upon him, he yet clung to the prospect of once more taking up his old work. Indeed, only his absolute inability to leave his room prevented his making the attempt. But at last he gave up the conflict and acquiesced in the will of God. He began to dwell upon the prospect of "that rest which remains for the people of God." He never at any time indulged in great professions of personal experience; his piety was simple and humble. "The Master said" was a frequent introduction to some favourite text. When unable to read without fatigue, his friends read to him from books of devotion.

Thomas à Kempis he especially prized. But, above all, he loved God's Word, and his own references to it showed how well he had read it.

While consciousness remained, he continued to take interest in others. The last note he dictated referred to the wants of several poor widows in whom he was interested, and the last time he held a pen in his hand he filled up and signed a cheque to accompany that letter, and to be used for the benefit of the persons to whom it related. In two days after this the end approached; he became unconscious, and, in a few hours, with his head resting on his wife's shoulder, he passed away peacefully. He was buried at Brompton Cemetery on Wednesday, the 30th of November, the Rev. J. F. Kitto, Rector of Stepney and Chairman of the Sunday School Institute Committee, reading the concluding portion of the Burial Service at the grave. Representatives from the Church of England Sunday School Institute, the Infant Orphan Asylum, the Irish Church Missions, the Poor Clergy Relief Society, and other Societies with which he had been connected, were present to testify their respect. All felt that they had lost a friend, one whose place could not be entirely filled—one who was not quite like any other man they knew.

For it cannot be denied that Henry George Heald was a man who, in many respects, stood alone. He was many-sided, and, on this account, was not understood by all, and, perhaps, not thoroughly understood by any one. But, though he sometimes puzzled and even startled you, though he might occasionally upset your calculations and almost vex you, yet when he explained what had appeared inexplicable, you felt that you admired and loved him. He captivated you almost at first sight. He had a geniality of manner, a youthfulness of spirits, a desire to please which could not fail to attract strangers. He had no relish for form and ceremony; but that politeness which springs from forgetfulness of self was with him a second nature. As a travelling companion he was always agreeable; his book, or his newspaper, was at the service of any one, while his marvellous topographical knowledge, his acquaintance with men and things, added to his conversational power, enabled him to amuse, and frequently to instruct, his fellow-travellers.

Few could relate an anecdote with more telling effect, and, as he had been brought into contact with men of all classes and shades of opinion, he was rarely at a loss for an apposite story. He had known personally Mr. Keble, Bishop Sumner, Bishop Wilberforce, Archbishop Tait, Bishop Magee, Cardinal Manning (when Archdeacon of Chichester), Dr. Newman, Dean Stanley, Mr. Bennett of Frome, and many others of every aspect of religious thought. His knowledge of the Clergy constituted him almost a walking Clergy List. He knew not merely their names, but their characters, their peculiarities, their parishes.

His love of children rendered him a general favourite in the families he visited. His recollection of children he had thus met was astonishing. He delighted to be the centre of a knot of young persons and to tell them some of his charming stories. When thus engaged he had them entirely at his mercy; he could be so droll that peals of merry laughter came from their midst, and then there was a hush, and the little ones, with solemn faces, were melting into tears at some pathetic turn he had

given to his story—for our dear friend's drollery was sometimes exquisitely pathetic. And this power was just as easily exercised over children of a larger growth. The writer well remembers hearing Mr. Heald address a crowd of at least a thousand parents at the Town Hall, Poplar, when he held his audience in his hand as a potter holds his clay. The broad faces were shining with laughter at Mr. Heald's humorous sallies, but in a short time tears were running down the same faces as he touched their hearts with some recital of irresistible pathos. And this power our friend enjoyed. He enjoyed it, indeed, too much. It led him to exertions which were far beyond his strength, and induced a restlessness of mind which could only be satisfied by continued excitement of a similar nature.

Mr. Heald's popularity, and his readiness to think well of every one, did not, however, prevent his having a remarkably clear insight into character. He could indicate with a few graphic touches, but with immense power, the salient peculiarities of any one he met with. Sometimes only a word or two, with an indescribably droll look, would be enough to convey what he meant. His own manners were so easy and natural that he had no sympathy with any affectation of importance, or with any one, to use his own words, "who considered himself to be somebody in particular." Still less did he admire those whose interest in others was limited to professions. He often applied to such persons Sydney Smith's remark, "That it was easy enough to do the good Samaritan without the oil and twopence." His own sympathy was not of this sort. He was generous and open-handed, ready to distribute, and always alive to any cry for help. No one can ever know, for he did not talk about these things, how many persons he befriended. His family and his intimate friends, however, knew quite enough to enable them to form some little idea of his generosity. It was one of his curious traits that, though apparently careless about money matters, he kept a minute record of his personal expenditure, and while rather remarkable for forgetfulness of details, he would remember at the end of a busy day and enter, in his well-known, beautifully neat writing, every shilling that he had spent.

There were many features in his life and character which were not generally suspected. For example, he was so good-tempered and so gentle in his dealings with others, that few were aware of the latent fire, or realised how terrible his invective could be if he was goaded to indignation. Among his minor characteristics—which may not be without interest to some of his many friends—may be mentioned his remarkable sight and hearing. He could decipher almost any handwriting, and could, at a considerable distance, read either print or manuscript upside down as quickly as most people could read it in the proper position. He had also the singular power of sleeping at will, and, when challenged, would prove that his pretension to this gift—a very useful one in his case—was well supported.

For some years before his death he rarely took a holiday, but he loved to go through the picture galleries on the Continent, and point out the distinctive marks of celebrated painters. He also loved the scenery of his own country; he was an adept in fly-fishing, and could tell you where to find all the best trout-streams in the kingdom. He

was familiar with the Cathedrals of England; he had visited most of the celebrated Abbeys and Ruins; he had seen many of the Great Houses, and could tell something fresh and interesting about most of them.

He was, as these brief and imperfect reminiscences will show, a man of no ordinary stamp. He filled a place in the religious and educational world which cannot easily be supplied. But the seed which he sowed remains. It cannot be that the lessons given with so much love and power, the kindly, practical advice, urged with his peculiar force, can be unproductive. It is no exaggeration to say that our dear friend hastened his death by his devotion to Sunday-schools. His own health and his domestic comforts were made subordinate to his irresistible desire to fulfil his Sunday-school engagements. But, though his living voice can be heard no more, his words can be remembered. And if he could now speak to those whom he has so often and so affectionately addressed, may we not believe he would say—

“He who ploughed and who sowed is not missed by the reaper,
He is only remembered by what he has done;
Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages; all about me forgotten,
Save the truth I have spoken, the things I have done.”

H. W. G.

Notes and Comments.

TEACHERS' EXAMINATION.



FEATURE in the late Teachers' Examination which will be regarded with special interest by Churchmen in the sister island is the greater number of candidates who presented themselves for examination in Ireland, and the marked results as compared with last year. In 1880 the candidates numbered 64, a large increase on the previous year; and in 1881 they numbered 93. Those who last year obtained special first class certificates, signed by the Archbishops, were 4, as against 26 this year. In that year 8 ordinary first class and 28 second class certificates were obtained by Irish candidates. The numbers this year were respectively 19 and 32.

It is a further source of satisfaction to find how steadily the scheme in its entirety is advancing year by year in its solid character of results. Taking the data from the first year of the Examination, we find the number of entries for the seven years denoted by the following figures:—611, 781, 977, 978, 1,072, 1,114, and 1,230. The numbers actually examined were 491, 635, 778, 807, 904, 910, 987.

The candidates have in every year been identified with a great number of centres; those in 1875 numbering 72, and in the present year 138, several being in the Colonies. There has been a large increase in the number of Metropolitan candidates, who were 65 in the first year of the Examination, and last year 301.

We may take this opportunity of saying that the conditions of the revised Examination scheme, which is to come into operation next year, bears no relation in regard to its conditions and plan of awards to

the existing scheme. We make this statement at the request of the Secretary, to whom many inquiries have been addressed. Candidates of all classes will have to begin their efforts *de novo*, and no advantage will accrue to the holders of special or other certificates in respect to any provision of the new scheme.

SUNDAY-SCHOOLS IN BOARD SCHOOLS.

REFERRING to the notice which appeared in our last number, it may be of use if we draw attention to the fact that the Society for Promoting Christian Knowledge gives grants to assist the clergy to rent Board-schools for Sunday-school purposes. The Society does not, however, undertake to repeat grants year by year to the same clergyman, and as a rule the grant is limited to two or three years, and after the first year the amount is reduced. The Committee of the Institute are likewise prepared to make grants of material when such schools are opened.

SATURDAY SCHOOLS.

THE experiment of making use of Saturdays for giving religious instruction to children has been tried with very great success at Bangor, and to the Dean of that Cathedral the credit is entirely due. In the *School Guardian* we read that the Dean's

"Plan is to collect the teachers every Friday evening, and to go over with them that portion of the Church Catechism in which he wishes the children to be instructed on the following day. At ten o'clock on Saturday morning the children assemble in the aisles of the Cathedral, where they are divided into classes under their several teachers, in the same manner as the children in Milan Cathedral every Sunday afternoon; with this difference, that at Milan there are curtains hung up to divide the classes, whereas at Bangor there are none. For three-quarters of an hour, or rather more, the work of preparation proceeds in these comparatively small classes; the children are then brought from the aisles into the body of the Cathedral, and the Dean ascends the pulpit and proceeds to catechise them upon what they have been learning. After this, for a quarter

of an hour or more, the children sing hymns to the organ accompaniment. More than 600 children come every Saturday, all the year round, to be thus catechised; and there are fifty-four teachers, chiefly ladies, who undertake the work of instruction. In this way scores, if not hundreds, who would not otherwise have a chance of knowing what the Church receives and believes, have the truth of our holy religion placed before them. As our readers are probably aware, Bangor is in the midst of a country which, for a long time, was largely given over to Dissent, and where it still retains great power. It is, therefore, all the more surprising that such an effort should have succeeded; and that hundreds of children, who would not be found in Church schools on a Sunday, should voluntarily come for Church teaching on a Saturday morning."

These Saturday Schools have also been carried on with great success for nearly three years at Petersfield—popular with the children and very much so with the parents. We therefore desire to commend this plan to the consideration of the clergy generally. We have no doubt but that they will speedily enlist lay-helpers to assist in this new work.

SUNDAY CLASSES IN PRIVATE HOUSES.

At a Sunday-school Conference lately held, a suggestion was thrown out that much more should be done in the way of utilising private residences as auxiliaries to the Sunday-school. One speaker said—

“Into the warm and beautiful room he would not invite those who were so high in taste and so dainty and sensitive in feeling that they could not meet their fellow-creatures on a common platform. He would rather make it a kind of recognition of those who would see little of the luxury and comfort and warmth of social life. He would on no account allow scholars to choose whether they would go to the school or to the house, but would leave the appointment of all house-scholars to the superintendents, secretaries, and teachers

of the schools, and the promotion or transfer of scholars to houses should be in recognition of industry, ability, and character, in the most general sense of the term. He had before him instances in which ladies, who simply could not come to the Sunday-school, have classes in their own houses, and conduct those classes with the greatest simplicity and efficiency. He believed it would repay their very careful consideration to think what use could be made of their houses as an auxiliary of the present educational appliances.”

We certainly agree in thinking that there is a wide field of usefulness open for those who will utilize their houses for such classes. Many scholars who consider themselves too old to attend the ordinary Sunday-school, may by means of such efforts be kept together under instruction at the most critical period of their life ; and those who now hold aloof from ordinary Sunday-school work might, by having such a class at their own houses, and there instructing elder children in religious truths, render important service to the cause of true religion.

SUPERINTENDENTS' MEETINGS.

ON Monday, December 5th, and on Monday, December 12th, meetings of superintendents were held at the Institute's Rooms, to discuss the question, “How may the Institute best Promote the further Efficiency of Sunday-schools?” On the former occasion, when the Rev. J. F. Kitto presided, the discussion was opened by Mr. A. R. Pennefather, who advocated the establishment of a “Teachers' Library and Reading Rooms,” together with various central classes for the instruction of teachers. On the second evening the Chair was occupied by Mr. W. Gray, and the Rev. H. W. Dearden opened the Conference, advocating the inspection of Sunday-schools, the establishment of a Normal class and various other agencies. On both evenings the attendance was somewhat less than had been anticipated owing to the inclemency of the weather, but the suggestions made by those present were very practical, and will be thoroughly considered by the Committee.

A GOOD SUGGESTION.—At the meeting of superintendents, the Rev. H. W. Dearden, in advocating the desirability of making our Sunday-schools as bright and attractive as possible, and as different from the day school-room as circumstances

would permit of, made a remark which may prove of use. He suggested that the *backs* of all the ordinary day-school maps, &c., should be decorated with texts, mottoes, Scripture pictures, &c., which on the Sunday should be exposed to

view, the maps, &c., being turned for the day with their faces to the wall. This plan is worth trying.

"THE CHURCH-WORKER."—We have been asked to draw the attention of our readers once again to the new serial of the Church Sunday School Institute, entitled *The Church-Worker*, published at one penny a month, the first number of which is now on sale. That the new Magazine will supply a want long felt we have no doubt; that it will supply it well we also feel confident. As we write, the first number lies before us, and, judged whether by the variety of the topics considered in its pages, or by the literary skill displayed by the writers, or by the editorial ability of those to whose lot it has fallen to conduct it, we can but express our opinion that if the want for such a cheap Teachers' Magazine has existed in the past, it is now met in a way that must ensure the success of *The Church-Worker*.

"THE SUNDAY SCHOLAR'S COMPANION."—Speaking of *The Church-Worker*, we must not omit to mention that the Institute's Magazine for Sunday scholars commences the new year with very bright prospects.

The Committee of the Institute have carefully considered the best means of increasing the usefulness and popularity of this Magazine, and they trust that when teachers have had an opportunity themselves of judging of the various improvements effected in the January number, they will make a special effort to increase its circulation amongst the members of their classes. In one school of which we have heard a copy of the *Companion* is to be given to every scholar on New Year's Day, an example which we hope may be widely followed.

SCHOLARS' LESSONS PAPERS.—Many of our readers may be unaware that in connexion with the Course of Lessons now appearing in this Magazine on the Miracles and Parables "Scholars' Lessons Papers" are published. They are sold in packets containing twelve papers for the Lessons for four Sundays. Those who used similar Scholars' Papers published with the Lessons entitled "Bethlehem to Olivet," found them of great value; so much so that at least one local Association (Wallasey) found it desirable to print for itself similar papers for the Lessons taken from the Life of our Lord.

Reviews.

MEMORIALS OF THE RIGHT REV. CHARLES PETTIT MCILVAINE, D.D., D.C.L., late Bishop of Ohio, in the Protestant Episcopal Church of the United States. Edited by the Rev. William Carus, M.A., Canon of Winchester Cathedral. London: Elliot Stock.

"He bade, as he was passing to his rest,
And mused on some who might hereafter yearn
More of the fashion of his life to learn,
He bade that this might be by one expressed
Who knew him longest, and who knew him best;
And so committing to skilled hands and true
The holding that life up in open view,
From night to light, from death to life he prest."

E at once recalled these lines, taken from the *Guardian* of August 17th of last year, as we read the introduction to the work before us. They were suggested by the touching wish expressed on his death-bed by the late Dean of Westminster that Dr. Vaughan should preach in the Abbey on the Sunday after his death, because, as he said, "he has known me longest."

For a similar reason immediately after the death of the late Bishop of Ohio, his coadjutor and successor, Bishop Bedell, asked the honoured and venerable biographer of Simeon to take in hand a memoir of the Bishop, because he had enjoyed the great privilege of a very close affection and intimacy with him for a period of thirty-eight years.

“O happy, who in face of friend and foe
Dare, humbly bold, to challenge the dead years
All which they keep most hidden to reveal;
Who with the Christ depositing their fears,
Bid those who them did most entirely know
To set upon their lives Truth’s final seal.”

Such a challenge Bishop McIlvaine might have offered to one of his oldest and most intimate friends. Canon Carus writes :—

“What was once observed of Archbishop Leighton by one of his most intimate friends, I may say with great truth of Bishop McIlvaine, ‘that after free and frequent conversation with him for many years, I never once saw him in any other temper but that which I wished to be in, in the last moments of my life’” (p. 3).

It is almost needless to say that these memorials are well put together, and extremely interesting and profitable ; and yet we confess to some feeling of dissatisfaction and disappointment after their careful perusal. We had hoped to learn much about the Protestant Episcopal Church of the United States, and of the principal events and actors in it during the lengthened period of Dr. McIlvaine’s episcopate. We learned little or nothing.

The three opening chapters give an account of the Bishop’s early life and ordination—of his ministry from 1825 to 1827 at the United States Military Academy at West Point—and of his ministry from 1827 to 1830 at St. Ann’s, Brooklyn, in each of which positions he was highly valued and much blessed in his work.

At the early age of thirty-two he was unanimously elected by the Convention of the Diocese Bishop of Ohio, and was spared for an active episcopate of over forty years, being called to his rest at Florence on the 9th of March, 1873, in the course of a tour taken for the benefit of his health in the company of Canon and Mrs. Carus : thus was remarkably fulfilled a wish expressed in a letter written from Cincinnati seven years before. “Dear Carus . . . When I lie on my death-bed how sweet it would be to have you at my side, and hear the voice of the Lord from your lips” (p. 262). A few sentences at the close of the book from the pen of Bishop Bedell (pp. 362—367) give some details of the work of his episcopate, and show how useful and successful that work was, but very little indeed is told us of it.

The main portion of the volume is filled with extracts from the Bishop’s diary and correspondence, and with interesting details of his many visits to England. The editor evidently felt that his work would leave untold much which his readers would wish to know, and answers by anticipation our criticism when he says that to tell the chief incidents of his eventful forty years episcopate would have been a work of far greater magnitude and responsibility than he could undertake ; but he hopes that the Bishop’s life will hereafter be fully written by one of his friends of the

American Episcopal Church. We do not know whether any steps are being taken to carry out the wish thus expressed.

Instead, therefore, of information about the American Church, and the Bishop's connexion with the leading persons in it, we read much about our own Church, and the Bishop's intimacy with our leading Churchmen, especially, though not exclusively, with those of the Evangelical section of it. There are most interesting accounts of two interviews with Simeon (in 1830 and 1835), whose cassock was given to the Bishop after Simeon's death (*see* p. 159); of one with Hannah More at Clifton when in her eighty-sixth year (July, 1830); accounts of many other visits to Cambridge, with references to Professor Farish, Professor Scholefield, and in later years to Dr. Whewell, Dr. Guest, Professors Jeremie and Selwyn, not to speak of others still alive. There is a most entertaining letter with particulars of his visit to Oxford to receive an honorary degree when the Earl of Derby was installed as Chancellor of the University (June, 1853); and another telling of a similar honour conferred upon him by Cambridge, when degrees were also conferred upon Bishop Selwyn of New Zealand, and on one whom he speaks of as the new Bishop of Ely. There must be some error about the date assigned to this letter (December 8th, 1858), if he is correct in writing Ely, as Bishop Turton did not die till some years after this (1864), and held the see of Ely until his death. The writer must either refer to some other new Bishop, or the editor has subsequently altered Professor Harold Brown into the new Bishop of Ely. We read of a visit to Archbishop Sumner at Addington, of many visits to the "dear" Bishop (the other Sumner) at Farnham, of Ordination sermons preached for him, of sermons at St. Paul's and elsewhere; and to change completely our train of thought, visits to the Prince of Wales at Marlborough House and to the Queen at Osborne.

That Bishop McIlvaine in a very remarkable degree won the love and confidence of those with whom he was associated, is shown in many ways throughout the volume. He was the delegate sent to represent the American Church at the Jubilee of the British and Foreign Bible Society, and was asked by influential persons on the other side of the Atlantic to visit England at the time of the Trent controversy, that he might endeavour to soothe the angry feelings raised. On this occasion he was able to render valuable services, for which he was most heartily thanked upon both sides of the water. He took a very leading part in the Lambeth Conference in 1867, and very materially modified the Resolutions and Pastoral issued in the interests of what he believed to be Evangelical Truth. The present Archbishop of Canterbury, in a letter written after the Bishop's death, alludes to the important position taken by him at the Conference (p. 284), "which so much tended to the happy issue of that meeting." After his death his remains received on their way to America, by the wish of the Dean, a temporary resting-place in Westminster Abbey; a striking funeral service was arranged there, and on the following Sunday evening the Dean alluded to the "valued and noble Bishop," and to "the bonds of settled union which, in spite of ancient discords or recent rivalries, knit together the two great nations in one communion and fellowship of faith and love, which the good Bishop in his life ever so earnestly desired—so zealously promoted."

The Bishop was not only an able preacher, but an able writer ; his work upon the *Christian Evidences* will be known to many of our readers as a standard one, and his primary charge on preaching Christ crucified was largely circulated and read in England.

Our readers will have gathered that the Bishop, though universally loved and respected, was a man of very decided opinions. He tells us his favourite hymn was "Just as I am" ; it contained, he says, his religion, his theology, his hope—the views he held, he preached in the pulpit, defended in his works, and commended in his life ; he adopted them at the outset of his ministry, and never saw cause to change them. Entries in his diary and passages in his letters show how deeply he lamented the spread of Rationalism and Ritualism. And yet he was a man of a truly Catholic spirit ; and in controversy "his candour and fairness were recognised by those who differed from him in opinion, and his warm maintenance of his own principles never betrayed him into rancour or bitterness."

In his life he acted up to the views he held ; as far as man can judge his was a singularly pure and holy one. He lived in the constant remembrance of death, and for many years was waiting for his summons. As Canon Carus points out, his habitual walk with God, whilst it wrought in him an increasing likeness to his Lord, and devotion to His service, produced also an increasing sense of his own shortcomings. This is abundantly shown by the extracts from his private diary and birthday reflections.

It seemed to us as we read these memorials that these extracts, valuable as some few would have been, were too numerous ; that there is a necessary sameness about them ; and that more about his work and less of these reflections would have added to the interest and value of the volume.

To the readers of our Magazine it will be especially interesting to note that the future Bishop's earliest efforts in the cause of Christ and His Gospel were made in the Sunday-school, and after his consecration, the Sunday-school, as appears from more than one passage in his life, was most in his mind. "Take care of the Sunday-school," he writes from England ; it was evidently his first love.

"I was a candidate for orders four years. During this period I originated the Sunday-school of St. Mary's Church, one of the first Sunday-schools organised in the United States. I superintended it until I was ordained. The school has continued to this day.

"He thus describes its origin in a letter dated April 9th, 1872. 'While I was at Princeton, one of my classmates, John Newbold, on returning from a vacation brought to us students an account of a Sunday-school he had attended in Philadelphia. It was the very beginning of Sunday-schools in the country. A

number of the students in college formed a Sunday-school Society, and raised a fund of about 400 dollars, of which I (then in my seventeenth year) was made treasurer. We set up four schools in and about Princeton. My first extempore address was then made to the school I was detailed to as teacher. Going home in 1816, the project of the Burlington school originated. Such a thing had never been heard of in Burlington !'

"This school largely embraced the children and youth of the place, as well as those of Episcopal families. Besides superintending and teaching

in the Sunday-school of St. Mary's Church, which he had organised, young Mr. McIlvaine appears to have been diligently engaged in various other labours of love amongst the sick and the poor of the neighbourhood, in cottage lectures, and in Bible-classes. These services, not

common in those days, had a wide influence for good, and left their mark upon the place. On his leaving Burlington he received a very affectionate letter from the Sunday-school teachers of St. Mary's Church, expressing their gratitude and Christian regard" (p. 11).

We had intended to make other extracts, to show the good McIlvaine did in his early days, by perseverance in the face of obstacles, the value he set upon our Scriptural Liturgy, the importance he attached to Confirmation, the high standard which he set before himself and others of parental responsibility, the value he attached to the power of extempore speaking, and by what means he considered a high standard of excellence may be attained in it, but space forbids. Every earnest worker for God, and especially every Sunday-school teacher into whose hands this volume may come, will find profit, as well as interest and pleasure, from its careful perusal. He cannot but be led to examine himself as to his own motives and aims in his work for God, and to desire for himself and for others a trust and hope such as that which Bishop McIlvaine enjoyed during his long life, and which brought to him the inestimable blessing of "peace at the last."

SHORT NOTICES.

PUBLICATIONS OF THE S.P.C.K.

HIDE AND SEEK: A STORY OF THE NEW FOREST IN 1647. By *Mrs. Frank Cooper*.

A most interesting and well-written story, picturing the dangers of the Royalists during the Civil Wars, and recounting how, at the house of Col. Knollys, three of those who had been faithful to Charles I. escaped by a stratagem of "*Hide and Seek*" from that most valiant of Cromwell's commanders, General Ireton. All boys will read this story with avidity; but we think the main title of the book a mistake, as from it one would infer that the story was one for young children.

NO PLACE LIKE HOME. By *Alice Lang*.

An interesting story with a good temperance moral in it. One could wish that all drunkards were as easily won over to temperance as Paul Slater was through Mr. Locke's instrumentality.

VANDA. By *Esmé Stuart*.

Vanda Grace, the heroine of the above story, was a proud, petulant,

passionate girl, whose early life was overshadowed by some mystery in connexion with her parents. Her natural character became softened and purified by trouble of various kinds. The story is well written throughout, is perfectly natural, and would make a very good gift-book for girls.

"UNDER THE TREES." By *Harriet L. Childe-Pemberton*.

This is a collection of three short stories, supposed to be read to some children as they sit, or lounge, "under the trees," hence the title. The stories are interesting in themselves, especially the one entitled "On the Staircase," bringing out forcibly the Christian truth that we are all "one body in Christ, and every one members one of another."

ANN WHITBY'S TRIAL.

A tale of possible every-day life has always an interest to the reader. This story tells how factory workers can also be workers for God, and how heart sorrow is best cured and comforted by active occupation. The

little child comforter is prettily described. Baby Lydia was the sun-beam in Ann Whitby's life, and God's messenger to lighten her darkness. The story teaches—

"'Tis religion that must give
Sweetest comfort while we live."

TURNED TO GOD. *By Louisa Emily Dobrée.*

A touching, interesting story of every-day life, specially suitable as a gift or prize to working girls. The aspirations of the awakened mind to be of some real use in this world are naturally described, and very valuable and with sustained interest is the lesson taught, that it is in the daily home life God intends His children to begin to work for Him; further, that whoso is faithful in that which is least shall be given wider opportunities and be allowed to serve Him in larger measure.

A "LEAL LIGHT HEART." *By Annette Lyster.*

This novelette is written, to our mind, in a most uninteresting way; the composition (we trust the authoress of so many previous works will excuse our saying this) is careless. It is certainly not a work that we could recommend as suitable either for a parish library or for a Sunday-school reward.

THE YOUNG DRAYTONS; OR, "LOST IN THE BUSH." *By Mary F. A. Tench.*

The writer of this story, if not possessing an acquaintance with bush life, has acquitted herself very creditably of the task of recounting many of its incidents. The plot is of the simplest kind, and the chief interest of the narrative is contained in the circumstances attending the wanderings of runaway boys, who are by no means made heroes of. Nor do we discern a moral to the story. One is apt, however, as a reader, to forget this deficiency. The boys who escape owe the motive to their fear of a step-mother who, according to report, was about to be introduced into the family. The story ends happily enough, and in a novel way, with a value that does not depend upon accidents of situa-

tion, but on a sturdy tone and a free, healthful style of writing. A very good feature of the book is the absence of those sensational items which, by many writers of narrative, seem to be considered essential to the spirit of adventure.

UNTO HIS LIFE'S END. *A Book for Choir Boys. By Ursula.*

Although nominally addressed to choir boys, the story will be read with interest by a wider circle, who will probably derive good from its perusal. It is attractively written, and the tone is very healthy.

A HEAP OF STONES. *By Caroline Birley.*

This story is founded on the following incident, said to be true:—

A poor quarryman grieving over the wickedness of the village in which he lived, earnestly longed to see a church built in the place, and resolved to do what he could towards it. So every day as he returned from his labour he carried home a large stone or some bricks till they grew into a large heap, and were really used at last in building the much-needed church. The minor incidents in the story are well told, especially the poaching affray, which brought so much trouble to young Ned Simpson.

"ONLY A ROSEBUD." *By Cecilia Findlay.*

A pretty story, illustrating the good effects of the Hospital Flower Mission, and showing how much kindness in simple ways we all might do, if we only had open eyes and willing hearts.

MISTRESS MARY'S GARDEN. *By Salem Hall.*

Three little children are left motherless, and an aunt comes to take care of them. As soon as the eldest, a boy, hears the plan that is made, he determines to make his aunt so uncomfortable that she shall be obliged to go away. How he tries to do this, and how he is at last won over by her love and kindness, are brightly and well related. The tale seems to us a little spoiled by the introduction of so much of Rosie's "baby-talk."

ANNUALS.

THE CHILD'S COMPANION AND JUVENILE INSTRUCTOR. *London: Religious Tract Society.*

Though amongst the smallest of the annuals, this new volume is to be classed with the best, many of its engravings (and every page has its picture) showing good work, and character out of the common way. The end-papers of the volume are a charming novelty, being made up of pictures in miniature.

THE TRACT MAGAZINE AND CHRISTIAN MISCELLANY. Vol. XII. *London: The Religious Tract Society.*

A volume of simple articles and extracts, in prose and verse, well adapted for cottage reading.

HOME WORDS. *Edited by the Rev. Charles Bullock, B.D. London: "Home Words" Publishing Office, Paternoster Buildings.*

The new volume of this well-known publication comes to us in attractive guise. In its harmony of blue and gold, and the suggestiveness of its design, it is plainly intended to be seen; and its contents are as varied and interesting as well-practised hands can answer for. A new and capital feature is the "Church Portrait Gallery," comprising no less than forty like-

nesses of Churchmen whose names are, with very few exceptions, "household words." These portraits, and the accompanying very useful biographical sketches, make the volume worth a place on any library shelf.

THE FIRESIDE. *Edited by the Rev. C. Bullock, B.D. Same Publishers.*

It is hard to say what topics are not included in the contents of this bulky but very handsome volume of nearly 800 pages. To a senior scholar it would make a princely gift-book, and if placed on the shelves of a school library would soon want another binding. As a family magazine the *Fireside* has its speciality in keeping well abreast of current events. Its biographies are always fresh and interesting.

THE DAY OF DAYS ANNUAL. *Conducted by the Editor of "Home Words." Same Publishers.*

The companion volume to *Home Words*, the *Day of Days* is as worthy of our good word. With equal external attractions, the contents are as distinctive in purpose as a volume for Sunday reading should be, and light, bright, and varied in subject as cut-and-dried selections not always are.

THE WIFE'S SECRET, AND OTHER SKETCHES. *London: The Religious Tract Society.*

This little book seems to us very inferior to the stories generally published by the R.T.S. Though the lessons inculcated are good and important, the so-called sketches are most uninteresting and poor. They are seven in number, and except perhaps the first, which gives its name to the book, not one was worth publishing. It is right also to add that the religious tone of the book is decidedly towards attendance at Chapel rather than at Church.

DIAMONDS IN THE SAND, AND OTHER STORIES. *By S. T. A. Radcliffe. London: Cassell, Petter, & Galpin.*

A pleasantly written collection of short stories, combining a good moral

tone, with sufficient incident and adventure to interest and amuse children.

SEE-SAW STORIES. *London: Cassell, Petter, & Galpin.*

This small book will no doubt be much appreciated by the juvenile readers for whom it is intended. The stories are rendered doubly attractive by the numerous illustrations.

OUT IN GOD'S WORLD; OR, ELECTA'S STORY. *By J. M. Conklin. London: John F. Shaw & Co.*

We wish that all writers for young people did their work as conscientiously as it has been done in the book before us. The authoress (we presume the writer is a lady) has made it her chief aim to inculcate the necessity of separation from the

world and daily dependence upon God. To these principles the tale closely adheres. It is throughout a good illustration of the old saying, "God's providence is mine inheritance." The scene of the story is laid in America. Electa's father is a country clergyman, and, like many of his class, not rich in this world's goods. The character of Electa herself, and of her many brothers and sisters, are admirably drawn, and the cares and pleasures of an overflowing household most faithfully delineated. If there is a certain want of variety in the plot, it is amply atoned for by the bright, vivacious manner in which each little incident connected with the home circle is related. No girl can fail to be charmed with the book, and it is one which the most scrupulous parent or teacher may with safety place in the hands of those under their care.

ALL AMONG THE DAISIES. *By Mrs. Stanley Leathes.* London: John F. Shaw & Co.

This is just one of those story books which one has pleasure in recommending. Charminglly written, the story of Little Pearl is sure to be a favourite with those into whose hands it falls; this is the highest commendation which we can give it.

"OUR FOLKS": JOHN CHURCHILL'S LETTERS HOME. *By Agnes Gibberne.* London: "Hurd and Heart" Office, E.C.

Our Folks contains about forty sketches of various individuals living in a distant country town in the form of letters from a son to his mother, brother, and sister, describing his new surroundings and acquaintances. There is an honest religious tone throughout the book, and those who care for letters and people may find *Our Folks* interesting.

TALKS WITH THE PEOPLE BY MEN OF MARK. Vol. II. **PRESIDENT GARFIELD.** *Edited by the Rev. Charles Bullock, B.D.* London: "Home Words" Publishing Office.

This little book, brought out under the editorship of the Rev. Charles Bullock, contains first a sketch of the life of President Garfield, by

H. G. Reid, which will be read with universal interest. The second part, by A. J. Symington, contains a happy selection of the President's own words and thoughts, taken from his writings and speeches, which cannot fail to stir the reader's heart with admiration for the noble-hearted man whose thoughts and words are so striking, firm, and telling.

PETER TRAWL; OR, THE ADVENTURES OF A WHALER. *By W. H. G. Kingston.* London: Hodder & Stoughton.

Once a boy commences to read this book he will not be satisfied until he has read every line. Full of thrilling adventures and marvellous escapes, the life of young Peter Trawl is told with all that graphic picturing of this well-known writer. Capitally illustrated and prettily bound, it forms in every sense a most desirable gift-book.

JOVINIAN; A STORY OF THE EARLY DAYS OF PAPAL ROME. *By W. H. G. Kingston.* London: Hodder & Stoughton.

This story of olden times shows the difference between real religion and mere profession; it proves how God's strength and grace enables His weak children to dare and do great things—meeting death itself rather than disobey Him; and further, how when the gold is tried it comes out purified, while trial exposes the sham of mere political profession.

"THE GIANT OF THE NORTH;" OR, POKING ROUND THE POLE. *By R. M. Ballantyne.* London: James Nisbet & Co.

Is full of adventure from beginning to end, and like the other tales from this well-known author, will be greedily devoured by boys. We think many boys would like to try a trip in one of the india-rubber boats with the wonderful kite appliance which Captain Vane and his party found so useful in their journey to the North Pole. We only wish our Arctic explorers *could* meet with so true and useful and helpful a friend as Chingatok the Giant.

A SUMMER IN THE LIFE OF TWO LITTLE CHILDREN. *By the Author of "The Lilies of the Valley and other Stories."* London: James Nisbet & Co.

A story-book suitable for small children, prettily written, and intended to teach the lesson of always listening to the voice of conscience; but we doubt whether those for whom it is written will understand the Scotch dialect on page 98, &c. And why should Trina, on page 132, speak in broken English, whereas ordinarily she is not represented as so doing.

BIBLE IMAGES. *By the Rev. James Wells.* London: James Nisbet & Co.

One of the best books of children's sermons that we have recently come across. Sunday-school teachers who

have to give addresses at children's services will find this volume invaluable. Mr. Wells evidently is accustomed to speak to children, and knows well how to interest them. We were especially struck with the address on the text, "Yield yourselves unto God," the three distinct ideas of pressure, resistance, and resistance giving way under pressure, being beautifully worked out.

THE RIVER SINGERS. *By William Robson.* London: Bemrose & Sons, 23, Old Bailey.

The River Singers contains a plea for Ragged Schools and summer excursions, which all thoughtful workers among the poor will appreciate, and may, we hope, induce the richer children who read this book to respond by ready help.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being extracts from Dean Goulburn's work on "The Collects.")

SECOND SUNDAY AFTER EPIPHANY.

THE word *govern*, here, does not mean in the original the prudent guidance of a helmsman. The original meaning of *this* word (*moderaris*) is to set bounds to, and hence to restrain. It is used of the government of the tongue, which, of course, consists in restraining it from idle words; and of the government of horses, which implies the holding them in with the bridle and turning them. The word afterwards comes to have the more general meaning of administration and sway; but never altogether drops the notion of something which offers resistance to the administration, and rebels against the sway.

Originally the prayer was, "Grant Thy peace to our times"; but as it now stands it is a request for peace to ourselves rather than to our times—a prayer that God would *instil* peace *into* our hearts, rather than *distil* it *upon* our circumstances and surroundings. Peace in the heart through the blood of the cross, and the overshadowing of the wings of the Spirit; peace through the consciousness that God hears, and in His own good time and manner will answer, all our prayers for His sake, this peace may subsist and be enjoyed amid the most troublous and unquiet outward circumstances, just as a few feet beneath its agitated surface the sea may be as calm and profoundly silent as the slumber of an infant.

THIRD SUNDAY AFTER EPIPHANY.

We ask the strong and changeless One mercifully to look upon our weakness, for so it is in the original. It is the Church's paraphrase of Ps. vi. 2. One of the features of our own nature is, that nothing goes so directly to our hearts, and opens so readily our sympathies, as an appeal made to us, whether in words or mutely, from an utterly helpless object. An infant is the weakest and most helpless object in the world, and does not its very weakness and helplessness act as a powerful magnet to attract

towards it the mother's sympathies? Will she feel the same tenderness for it, or watch over it with the same anxiety, when it is strong, and grown, and able to shift for itself? A sheep which has fallen into a pit, or has been entangled in a thicket, is helpless; and do not its helpless bleatings pierce the shepherd's heart? . . . But the heavenly Father will not content Himself with a merciful casting of His eyes upon His suppliants. *Atque*, translated "and," is not the simple copulative, but an intensified form of it. It cannot be translated by a single English word. "Not look only, *but* actively assist *also*." The benevolence of God does not stop short in kindly emotions. He does not say, "Depart in peace, be ye warmed and filled," without giving those things which are needful for the body.

FOURTH SUNDAY AFTER EPIPHANY.

Connect the Gospel with the Collect—"The so great dangers," &c., with the danger which the disciples incurred from the tempest (St. Luke viii. 23). "By reason of," &c., is an allusion to the momentary failure of the disciples' faith (St. Matt. viii. 26). The strength (in the original it was "health of mind and body") refers to the inward calm which He instilled into their hearts, and the silence which He enjoined upon the blustering elements, whilst the close contains an evident allusion to the safe passage of the boat to the other side, and to their overcoming, through the Saviour's re-animating words, the temptation which had beset them, and nearly made their faith to fail.

SEPTUAGESIMA SUNDAY.

The Latin Collect in a copy of the Prayer Book in the British Museum which has illuminated initials, begins with the word "*Preces*" (prayers), and the illumination of the initial P represents a traveller in the act of receiving a letter from a venerable-looking man through the bars of a cell in which he is confined. There can be little doubt that this is designed as an illustration of the Collect, the keyword of which is "that we may be *delivered*" or liberated. Sin is thought of as a captivity or bondage (*cf.* "Though we be tied and *bound with the chain* of our sins"). The venerable captive in the cell is the sinner returning to a better mind; the letter with which he is charging the traveller is a supplication for deliverance; and probably the traveller, free to go about where he pleases, and ready to start for a distant country, is intended to represent an angel, charged to deliver the suppliant's message at the throne of grace (*cf.* Isa. lxi. 1, and St. Luke iv. 18. Also Judges xvi. 21). Sin, wilfully admitted, dims our spiritual sight, clogs our feet when we wish to walk in the way of God's commandments, ties our hands when we would do His work, makes us its own drudges, and shuts us out from all but an occasional glimpse of heaven through the bars of our cage. It is a bondage of the will which through indulgence in sinful pleasures loses its freedom; and a degradation of the affections which, though they demand greater objects than this world can supply them with, are yet made by sin to grovel in the dust of earthliness, and even in the cell of sensuality. And as a prisoner, he is haunted by a "certain fearful looking for judgment."

SEXAGESIMA SUNDAY.

"We put not," &c. Think not that it is an easy thing to refrain from putting our trust in the things we do. It is indeed easy enough, so long as in God's service we are doing little or nothing. If a man has no sacrifices for Christ to show in his life, if his religion has had no element of self-denial in it, then "to put his trust in nothing that he does" is surely the cheapest of all virtues. But look at the toils and sufferings of St. Paul, as he himself records them in to-day's Epistle. He insinuates that he felt the temptation to spiritual pride—pluming himself on his exertions, his activities, his self-denials, looking at what he had done for Christ rather than at what Christ

had done for him—and felt it so strongly that a special trial was in his case needed to prevent his being exalted above measure. Every one who takes this Collect on his lips should at least pause before using it to ask himself these two questions, “Am I doing or undergoing anything for Christ’s sake?” and “Am I putting my trust in the things which I do and undergo for Him, rather than in what He did and underwent for me?” How grievous a sin it is to come before God with a lie. Yet only when a man is beaten out of his own resources, is it that he puts his whole trust in God; and trust in God it is which enlists the power of God in our behalf, and makes Him our auxiliary (2 Cor. xii. 9, 10).

Hymns for Teachers' Devotional Meetings.

No. II.

BY THE REV. F. W. FARRAR, D.D., *Canon of Westminster.*

SOFT is the blush of dawn
 In heaven's serene repose,
 And bright the dewy lustre gleams
 Upon the opening rose;
 But clouds may dim the day,
 And evening skies may lower,
 The dewdrop vanisheth away
 And cankers kill the flower.

Sweet as the dawn, and pure
 As rose in early dew,
 The light of Innocence doth shine
 In childhood's heaven of blue;
 Oh, never may that light
 Be quenched in cloudy gloom;
 Oh, that no cankerworm may blight
 That rose's crimson bloom!

The mirth, the beauty pass,
 We do not bid them stay,
 We ask Thee not, dear Lord, to keep
 Thy blessed griefs away;
 We pray that sin alone
 Be conquered by Thy grace,
 Nor evil in the heart be sown
 Thine image to efface.

As lilies by the waves
 Thy childhood grew to man,
 In loveliness and graciousness
 Thine early summers ran;
 So may Thy children grow
 To be for ever Thine,
 Till onward to noon's perfect glow
 Their golden dawn may shine.

And oh! to us, dear Lord,
 May grace and aid be given
 To save Thy little ones for Thee,
 And guide their feet to heaven;
 To love, as Thou didst love,
 Their tender early days,
 Till in Thy Paradise above
 They join our song of praise.

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Hanley.*

Lesson VIII.—THE TOUCH OF CLEANSING.

THE CLEANSING OF THE LEPER.

"I will; be thou clean."

READ—St. Luke v. 12—16 [St. Matt. viii. 1—4; St. Mark i. 40—45].
FOR REPETITION—Ps. li. 7; Eph. ii. 13.

HYMN—"Jesu, my Saviour."

CENTRAL THOUGHT.

The touch of the Incarnate Son of God brings to man healing, restoration, and salvation, removing the defilement and stain of that sin of which leprosy was the type.

HINTS TO THE TEACHER.

The subject of leprosy is here first introduced to us, and is therefore somewhat fully treated in the Sketch. Another case of healing leprosy will call for our attention later on in the Course, but the treatment here of the general question of leprosy will leave us free to concentrate our attention on the other features of interest in the miracle of the "Healing of the Ten Lepers" when it comes under consideration.

The teacher will, we think, find among the scholars a common impression that the leprosy of the Jews was contagious. It is agreed that this was really not the case. It will be interesting to intelligent scholars to learn that the ordinances relating to leprosy were given by God for a special purpose, viz., to teach a spiritual truth; to illustrate and represent the foulness and defilement of sin. An opportunity is afforded, moreover, at the close of the first part of the Lesson, of illustrating the typical character of the whole Jewish system.

The teacher will observe that the subdivisions in the second section of the Sketch correspond broadly with those of the first section.

Graphic descriptions of leprosy will be found in Thomson's *Land and the Book*, and also in Geikie's and Farrar's *Life of Christ*.

NOTES ON THE TEXT.

1. "*Full of leprosy*" (ver. 12). Leprosy usually showed itself first in little white specks on the eyelids and the palms of the hands, and gradually spread over the whole body, bleaching the hair white and covering the skin with dry shining scales. The disease slowly ate its way through the tissues, attacking in turn eyes, throat, and lungs, and penetrating to the very bones. The limbs sometimes decayed and fell away during the lifetime of the unhappy victim. There were different varieties of the disease; but though hereditary, it was not, as is sometimes supposed, contagious in the ordinary sense. The leprosy described by modern travellers as common in the East is the terrible disease known as *elephantiasis*. About the period of the Crusades this disease spread like an epidemic over all Europe. It gradually disappeared from European countries at the beginning of the seventeenth century, and is now confined to inter-tropical regions.

2. "*Lord*" (ver. 12). Not necessarily a recognition of our Lord's Messiahship. It was a term of respect used in ordinary daily intercourse, the equivalent of our "Sir" and the French "Monsieur."

3. "*Offer for thy cleansing*" (ver. 14). The ordinances concerning leprosy under the Mosaic Law were something more than mere sanitary regulations. The seclusion of the leper, the ceremonial uncleanness consequent upon contact with him, the ceremonies connected with his restitution, all were intended to convey spiritual truth. Leprosy was a type of sin.

4. "*He charged him to tell no man*" (ver 14). The excitement of crowds drawn by motives of mere curiosity would be a hindrance to His holy work and teaching. Perhaps the injunction had some reference to the moral condition of the leper himself.

SKETCH OF LESSON.

Suppose there is somebody ill at home. Who is sent for? How anxious we are! We try to get him all he needs—nurse him well—comfort and cheer him. Sad enough to be ill when friends are near to tend us. How sad when none near to help or say a kind word!

A terrible disease known in the East. Much dreaded. Whoever had it obliged to live alone. He was shunned—considered "unclean"—had to warn passers-by not to come near him. What was he called? (See Lev. xiii. 45, 46.)

How wretched the case of the poor leper, banished from home, suffering from this fearful disease! But was the leper always quite alone? With whom might he associate? Only with other lepers (2 Kings vii. 3).

Jesus just beginning His ministry. How rapidly the news spreads about His wonderful doings! (St. Matt. iv. 23; St. Mark i. 39.) Even the poor lepers hear about the new Prophet. See one leper making his way to Jesus. How the crowd falls back! Why? Afraid of touching him and becoming unclean. May well fall back. The poor leper's is a bad case. "*Full of leprosy*" (ver. 12). [Note 1.] But why all this crowd? Where had Jesus been? (See St. Matt. viii. 1.) Had just come down from "the Mount." Perhaps the leper had been on the outskirts of the crowd listening to His wonderful "*Sermon*." See what he had heard if this the case (St. Matt. vii. 7—11). He determines *he* will "*ask*," *he* will "*knock*."

But look now more particularly at his disease.

I. LEPROSY OF BODY.

1. *How loathsome it was!*

Everybody avoided a leper. [Illustr.—*Horror and alarm at the time of the Plague in England.*] But leprosy not really contagious. Yet the leper sometimes a terrible sight. [Describe the leprosy.] A "*living death*." The body decaying whilst the poor man lived. No wonder people tucked up their garments for fear of even touching his clothes—threw alms to him as they passed—shuddered as they saw him.

2. *How rapidly it spread!*

Little white speck at first on eyelids or hands. How alarmed when something of this kind appeared! Where had the Jew to go to immediately? (See Lev. xiii. 2, 3.) What grief in a home when one a leper! Got rapidly worse. Whole body soon affected—covered with white dry scales and sores—the very bones decayed—death at last welcome.

3. *It was hereditary.*

The leper's children lepers too. How sad to see a little leper boy! Not bright, happy, healthy, like others. Its brown Eastern skin turning white and ghastly. No playfellows. Shunned by other boys.

4. *It was incurable.*

When some one is ill at home why do we look so anxiously into doctor's face? We do not like him to look grave and shake his head. Why not? It means "*no hope*." What would the doctor think of the little leper boy? Could he cure him? No.

God only could cure the leprosy (2 Kings v. 7). Sure to get worse and worse. Must go about with clothes rent—face half covered—warning people off who were coming near—counted as one dead—never allowed to go to the Feasts at Jerusalem like others—was “unclean” (Num. v. 1—3).

How fearful this disease—more terrible because hopelessly incurable by man: yet—

JESUS CURED IT.

Imagine the leper coming to Jesus. He has heard of Jesus healing others—oh! if He would but cure him! Is he in earnest? Yes; has made his way to Jesus—falls on his face—“worships” Him. [Note 2.] Did not know who Jesus really was. His “worship” showed merely his great respect. [Illustr.—*The mayor of a town called “His Worship.”*] But one thing he did know, viz., Jesus could cure him. One thing he was doubtful about. What was that? Whether He would.

How astonished the people now at what Jesus is doing! He is *touching the leper!* (ver. 13.) Will He not be unclean—become a leper also? What does He say? What joyful news for the leper, “*I will; be thou clean!*”! He is a leper no longer!

Does the leper now go home? No doubt anxious to do so; but see what he has to do first (ver. 14). [Note 3.] But if he is cured what is the use of going to the priest? Because it was God’s law. But did not Jesus do away with the Jews’ religion altogether? (See St. Matt. v. 17.) Made it more real. [Illustr.—*A rough sketch (Law) filled in, becomes a picture (Gospel). A shadow is a rough outline of the substance.*] Jesus was “obedient” to the law (Rom. v. 19). The man to be declared clean by the priests (Lev. xiv. 20). A testimony to Christ’s power from the unbelieving priests themselves (ver. 14).

But notice another command Jesus gave the leper. He must “tell no man.” Perhaps best for the man himself; perhaps because Jesus did not wish for excited and curious

crowds to follow Him. Yet see ver. 15. [Note 4.]

II. LEPROSY OF SOUL.

A terrible disease this leprosy—but one in the world worse. And how common! *We have it!* (Rom. iii. 23.)

It was to teach us about this disease that God made such strict laws about the lepers—forbidding them to enter the sanctuary—keeping them separate—counting them as dead. Sin, the soul’s leprosy. See—

1. How miserable its victims!

What misery in the world! Sin at the root of it all. Pain and wretchedness its fruits. [Illustr.—*Criminal’s cell—drunkard’s home—scenes of violence—acts of revenge and spite. All this sin’s work.*] And if so bad in our sight, what must it be in God’s? (Hab. i. 13.) Yet sin supposed by some to be pleasant—to bring happiness. What a mistake! (Num. xxxii. 23.)

2. How rapidly it spreads!

Just like leprosy. Begins with little faults—if not checked, ends with gross sins, perhaps utter ruin (Ezek. xviii. 30)—e.g., one lie begets another; bad habit learned as a child gets more and more power; perhaps spreads to others as well.

3. It is hereditary.

Ever seen a child baptized? Why is it brought for baptism? [Refer to *Catechism* and *Bapt. Office.*] It is “by nature born in—?” Instead of a child of “wrath” it is thereby made a child of—?

But how comes a little child to be a “child of wrath”? (See Rom. v. 12; 1 Cor. xv. 22.) [Illustr.—*Children of slaves, slaves like their parents.*] All the stream of human life poisoned by sin. Once man and God in harmony. All “very good”—happiness—innocence. When? (Gen. i. 31.) [Illustr.—*Instrument in perfect tune. Spoiled. Out of tune and harsh.*] Sin spoiled and still spoils God’s world. In spite of all God does for us the old-Adam nature shows itself.

4. *It is incurable by man.*

Sad to hear that a disease is incurable. One thing then to be faced. What? *Death*. This the end of sin—the soul's disease (St. James i. 15). But cannot we shake off this disease? (See Jer. xiii. 23.) Even St. Paul could not (Rom. vii. 18, 19, 24). If we do our very best we cannot get rid of it. [*Illust.—Outside of apple may be rosy and bright, but how if rotten at the core?*] (See Jer. xvii. 9.) No use dressing up the leper and painting over the white spots, he will be a leper still. What the leper wanted was a cure. This just what the sinner wants for his sin. And—

JESUS CURES IT.

How did Jesus heal the leper? By *touching* him. Just the way Jesus healed mankind. *Touched* us. Became INCARNATE. "Took our nature upon Him" (Heb. ii. 16, 17). Yet see 1 John iii. 5. Did not defile Him-

self by touching leprous mankind. Was "without sin" (Heb. iv. 15).

See then what the touch of Jesus does for us.

(a) It cleanses us. Sin soils our souls. And what do soiled things need? This just what we all want (Ps. li. 7 [*Rep.*]). And this is just what Jesus came to do. "Washed us." How? (See Rev. i. 5.)

(b) It restores us. [*Illust.—Child sent away from the table. Has offended father. Penitent. Is restored.*] So sin makes a gulf between us and God. Jesus brings us "nigh" (Eph. ii. 13 [*Rep.*]). Bridges over the gulf.

Do not we want touching by Christ? Then we must do as the leper did—*come to Him*. Is He *able*? (See Heb. vii. 25.) Is He *willing*? (See St. Matt. xi. 27.) He will remove our leprosy—giving us His Spirit to make us healthy and strong Christians.

Epiph.

Lesson IX.—HEALTH OF SOUL AND BODY.

THE HEALING OF THE PARALYTIC.

"Who forgiveth all thine iniquities; Who healeth all thy diseases."

READ—St. Mark ii. 1—12 [St. Matt. ix. 1—8; St. Luke v. 17—26].

FOR REPETITION—Ps. ciii. 2, 3; Acts x. 43.

HYMN—"Rock of Ages, cleft for me."

CENTRAL THOUGHT.

The Great Physician and Healer of body and soul has a perfect knowledge of our sins, our thoughts and necessities, and gives to every earnest seeker all needful temporal and spiritual blessings.

HINTS TO THE TEACHER.

It need scarcely be pointed out that the blank in the opening sentence of the introduction should be filled in with the name of the village, town, or district in which the children reside. In all illustrations, as far as is possible, those scenes, employments, &c., should be used which are most familiar to the children. Hence the teacher will frequently find it desirable to modify the illustrations given in the Sketch.

If the children are to picture to themselves correctly the incident described in this Lesson the teacher must take a little pains to explain the construction of the ordinary Eastern house and the kind of "bed" here mentioned. A picture of a house in the East would be better than a verbal description.

There are various explanations given of the manner in which the

paralytic was brought into Christ's presence. The view taken in the Sketch is that the lightly-constructed roof of the upper room, in which Jesus was, was "broken up." Travellers tell us that this would be most easily and was very commonly done.

NOTES ON THE TEXT.

1. "*The house*" (ver. 1). Probably "the house" of Simon and Andrew, which Jesus ordinarily used when staying at Capernaum. The expression really means "at home."

2. "*Borne of four*" (ver. 3). That is, "carried by four bearers." St. Mark, as usual, is precise in matters of detail.

3. "*They uncovered the roof*" (ver. 4). An outside staircase usually led to the flat roof of an Eastern house. It is not likely that St. Peter would have a house such as Delitzsch supposes—one with a courtyard. The house was probably a much humbler one, and Jesus was preaching in the upper room. The Eastern roofs were of very light construction, sometimes consisting of little more than thorns, short sticks, chopped straw, and a little earth or ashes. "Breaking up" the roof was by no means an unusual occurrence.

4. "*Why doth this Man thus speak blasphemies?*" (ver. 7.) Rather, "Why doth this Man speak thus? He blasphemeth."

5. "*Thy bed*" (ver. 11). The pallet or mat used by the poorest people.

SKETCH OF LESSON.

One spot in — which we all love best. Yet a different spot in each case. Each one glad to get back to it when weary and tired. What is it? *Home*. Where was our Lord's home? (See St. Matt. viii. 20.) Had during His ministry no home of His own. Yet one house He used to stay at in "His own city." Capernaum. This a sort of home for Him. (Comp. St. Mark i. 29, ii. 1.) [*Note 1.*]

Capernaum in a bustle. What are these knots of people talking so eagerly about? (ver. 1.) Jesus at home again. Strangers, too, pouring into Capernaum, wanting to see and hear the new Prophet. Wonderful stories told of His teaching. Still more wonderful stories of people whom He has cured. Look at the crowds gathering at "the house."

I. GETTING NEAR TO JESUS.

1. *Where Jesus was.*

Eastern houses very different from ours. Flat roofs; steps up to them from outside. Imagine Jesus in Simon's house. What a crowd! (ver. 2.) The "upper room" full—the very doorway blocked up—people standing outside. What is Jesus doing? Preaching—perhaps by the

open window, that those outside might hear.

But see who are listening to Jesus. Not merely poor Capernaum people. Who are these they pay such deference to? Way made for them. Best places given them. They are learned Rabbis who have come miles to listen to Jesus (St. Luke v. 17). Scarcely know what to make of Jesus yet. Sat by and watched and listened.

A noise at the door. "Make way." A sick man being brought. Four men carrying him (ver. 3). [*Note 2.*] But crowd too great; can't get the man in. What is to be done?

2. *How they got near Him.*

Will they take him back? No. See what they do (ver. 4). Mount the steps up to the roof. Uncover part of the flat roof—let down the sick man into the room. [*Note 3.*] How silent, how astonished the crowd at this interruption!

When do people take a great deal of trouble about a thing—when they don't care much about it? No, when they are really in earnest. These people in real earnest. God likes His servants to be in earnest (Eccles. ix. 10). Especially in coming

to Him (Ps. cxix. 2). These people a pattern to us—did their best to help another to the feet of Jesus.

II. FORGIVEN BY JESUS.

Look at Jesus. Is He angry—offended at having His preaching stopped—at being intruded upon in this way? No. With what pity He looks down at the poor helpless creature at His feet!

1. *What the man wanted.*

What is the matter with him? (ver. 3.) Paralysed—helpless—perhaps speechless. Pitiable sight. But something the matter besides paralysis. [*Illust.—Watch goes wrong. What does watchmaker do?—put hands right? Not enough. Looks into the works. Something amiss there. Mainspring wrong perhaps.*] So Jesus knows what the man really wants. He is sick in body, but sick in soul too. His paralysis, very likely, brought on by his sin. Conscience uneasy. Has heard what Jesus said in Nazareth synagogue about healing the “broken-hearted” (St. Luke iv. 18). He needs comfort. Jesus will perhaps help him.

2. *How Jesus dealt with him.*

How well Jesus knew all this! (See St. John i. 47, ii. 25.) Knew how anxious the poor man to get near Him—knew “their faith” who brought him (ver. 5). How eagerly the palsied man looks at Jesus!—brightens up when Jesus speaks kindly to him—calls him “my son,” tells him to “cheer up” (St. Matt. ix. 2; St. Mark ii. 5). But listen. What is He saying to him?—telling him his palsy is cured? No. “*Thy sins are forgiven thee.*” How strange! Yet what comfort to this man! [*Illust.—Boisterous sea settles down into calm, smooth water.*] Some such feeling now in his soul. But notice—

3. *What the Scribes thought.*

Look at them. What dark looks! How they shake their heads! What is the matter? (See ver. 6, 7.) “This man forgive sins—what blasphemy!

How can a man forgive sins? [*Note 4.*]

Whom do we offend when we sin? (Ps. li. 4.) Then who must forgive us? No wonder, then, the scribes thought what Jesus had said was strange. And with what an air of authority He said it! (Comp. St. Mark i. 22.) What right had He to use such awful words? Ah! they did not know who He really was. No blasphemy for Him to “forgive sins.” Why not? (See St. John x. 33.) But how angry the scribes! They were satisfied now. Such blasphemy must be stopped. [*Illust.—Tow ready for burning. Only wants a spark to set it ablaze.*] Enmity of Jewish rulers now kindled. Burnt on to the end.

III. HEALED BY JESUS.

But all this only *thought* by the scribes, not spoken out. But see ver. 8. Jesus knew what was in the paralytic’s heart; knew the faith of his friends; could now read what these dark thoughts of the scribes were (St. Matt. xii. 25; St. Luke vi. 8; St. John vi. 61). Speaks to them about their thoughts. Surely this a proof of His Divine authority. But a clearer proof still to be shown them.

A safe thing to say, “Thy sins are forgiven.” Anybody could say that—might pretend that the sins *were* forgiven, but how could anybody know that they really were? Were these the scribes’ thoughts? “Then,” said Jesus, “I will give you a proof you can put to the test—one there can be no mistake about” (ver. 10, 11). He stops—turns to the paralysed man at His feet. “Arise, take up thy bed.” [*Note 5.*] How astonished the scribes as they make way for the man carrying his mattress! How happy the man! And what did the crowd think? (ver. 12.) “Glorified God.”

This miracle has something to teach us about two things.

1. *Christ’s Knowledge of us.*

How little others know of our real selves! May hear our words, see our deeds, but what is it they can’t

really be sure about? Our hearts, thoughts, motives. But see St. John vi. 64, xxi. 17; Rev. ii. 23. Christ never deceived. Knew all about the paralytic, his friends, the scribes. Knows us too—knows what we are; knows what we want; knows “our necessities before we ask.”

The miracle teaches us, too, about—

2. Christ's Gifts to us.

The paralytic had two things to be thankful to Jesus for. A blessing for his *body*. What was that? And a blessing for his —? What? Just the sort of blessings He gives now (Ps. ciii. 2, 3 [*Rep.*]).

(a) Temporal blessings.

Which do men care most for—blessings for soul or for body? Men often forget where health, friends,

prosperity, &c., come from (1 Chron. xxix. 14). See what God promises to His children (Rom. viii. 28; 1 Tim. iv. 8).

Will God's children, then, have no trouble, pain, sorrow? This never promised. Yet sin at the root of it all. [*Illust.—A shadow made by a substance coming in front of the light.*] Pain is sin's shadow. No painless, sorrowless life till the life comes “when sin shall be no more” (Rev. xxi. 4, 27).

(b) Spiritual blessings.

What was the paralytic's spiritual blessing? Forgiveness. Do we not want this? Have we gone to His feet for it? This just what He came to give us (Acts x. 43 [*Rep.*]). And He will give us every other blessing we need for our souls if we ask Him.

Lesson X.—IMPOTENCE AND OMNIPOTENCE.

THE HEALING OF THE IMPOTENT MAN AT BETHESDA.

“*I can do all things through Christ which strengtheneth me.*”

READ—St. John v. 1—16. FOR REPETITION—Rom. v. 6; 2 Cor. xii. 9.

HYMN—“*I need Thee, precious Jesus.*”

CENTRAL THOUGHT.

Jesus Christ finds man sick, ruined, and hopeless, but in the Fountain of His Blood heals and restores him, raising him from the helplessness and paralysis of sin to spiritual vigour and newness of life.

HINTS TO THE TEACHER.

There seems very little doubt that the fourth verse of this chapter is an interpolation. Most commentators so regard it, and the Revised Version omits it from the body of the text. Questions arising about the genuineness of such passages will naturally only be introduced in senior classes. It might with advantage be pointed out how wonderfully few passages there are in the Bible about the genuineness of which there is any doubt. The teacher should explain to his class how words which the evangelist did not write became in time admitted into the text. Probably some marginal note was inserted by the copyist, expressing the popular notion of the Jews about the origin of the healing power of the waters of the pool, and this by degrees found its way in later copies into the text itself. That this is the true explanation is borne out by the fact that the readings vary considerably; some copies omitting one part, some another part of the verse.

The question of the charge of Sabbath-breaking brought by the Jews against our Lord is not entered into in this Lesson, as it will occupy our attention in Lesson XI.

NOTES ON THE TEXT.

1. "*A feast of the Jews*" (ver. 1). It is impossible to decide what feast this was with any degree of certainty, though the question has been much discussed by commentators. The balance of opinion is perhaps in favour of this feast being the second Passover of our Lord's ministry.

2. "*The sheep market*" (ver. 2). Rather "*the sheep gate*," probably the entrance of the flocks for the Temple market.

3. "*Bethesda*" (ver. 2). The word means "House of mercy." The site of Bethesda is uncertain. The traditional spot pointed out to travellers, *Birket Israel*, near the fort of Antonia, is not the true site. Robinson and recent travellers think it probable that the "Fountain of the Virgin," which is the upper fountain of Siloam, is the true site of Bethesda. In the east wall of the pool of Siloam there are said to be traces of the five porches.

4. "*Waiting for the moving of the water*" (ver. 3). This clause, and the whole of ver. 4, are not found in most of the oldest MSS., and are almost universally regarded as spurious by modern scholars. The evidence is well summed up in Farrar's *Life of Christ*, Note on p. 283.

5. "*When the water is troubled*" (ver. 7). There are now on the east of Jerusalem intermittent mineral springs, and this one was in especial favour from its curative powers. Probably it was considered most effective when swollen after heavy rains, or when flowing after intermission.

6. "*Jesus had conveyed Himself away*" (ver. 13). *i.e.*, He passed on unobserved, a crowd being in the place.

SKETCH OF LESSON.

Suppose a poor man very ill, needs great medical skill, but can't afford to send for the doctor, where do his friends try to send him? [*Refer to some local hospital.*] Ever been in — Hospital? What a number of sick people of all sorts! No hospitals or infirmaries before Jesus came. See what He taught His followers. (St. Matt. xxv. 34—40.) Like their Master, to care for others—the sick, needy, and troubled (1 St. John iii. 17, 18; St. James i. 27).

No hospital in Jerusalem. Think there were any sick? Many no doubt. Look what a crowd of sick people there are under yonder archway by the "sheep gate." [*Note 2.*] Perhaps more than usual. Why? (See ver. 1.) "*A feast.*" [*Note 1.*] Many strangers in Jerusalem. This verse tells us too who was amongst the visitors.

I. AT THE POOL.

How the sick, blind, lame, and paralysed people are huddled under those five arches! Why are they there? There is a pool within. See what its name was (ver. 2). BETHESDA

—"House of mercy." [*Note 3.*] At certain times the water bubbles up and flows faster than usual; the spring then supposed to have wonderful healing properties; how anxious the poor sick folk to be there at the right time and get in!

1. *Waiting.*

Imagine the scene Jesus saw as He moved amongst them. "Moving of the water" expected (ver. 3). A notion had sprung up among the Jews that the bubbling up of the water was due to the visit of an angel (ver. 4). [*Note 4.*] Amongst those waiting was one poor cripple who had been there many times—had been a cripple thirty-eight years. But why had he not been healed? (See ver. 7.)

2. *Helpless.*

How sad his case! Had waited there patiently many a time for the "moving of the water." [*Note 5.*] Too helpless to take advantage of it. Quite in despair now.

3. *Helped.*

What is Jesus saying to him?

(ver. 6.) "Do you want to be cured?" What a strange question! Of course he does. He tells the stranger where his difficulty lies. Needs help. Perhaps this stranger will help him, he thinks. Had given up all hope; now a little hope kindling in his breast. And the stranger *will* help him—knows all about him—all about his past life too. What is He saying to him? "*Rise—walk*"! Why, he had not walked for thirty-eight years! Does he hesitate? No, rises, takes up his mattress. Can hardly realise it. Looks round for his benefactor, but He is gone—slipped away in the crowd. [Note 6.] How overjoyed the poor man must have been!

Stop here for a while and see what this man's case has to teach us.

(a) MAN HELPLESS. Ever seen a paralysed arm? How useless! Person cannot lift it, work with it, move it. How if other limbs paralysed too! Just a picture of what man is in himself. "Without strength" (Rom. v. 6 [Rep.]). How hard it is to do right—to keep clear of evil—to serve God truly! (Rom. vii. 18.) *Impossible* without God's help. See how long man has been paralysed (Rom. v. 12). Since Adam's fall. It was to show men this that God gave the old Jewish Law (Rom. iii. 20). How helpless the Jew! Could not keep "the whole law." [Illustr.—*A light cast into a corner showing where it wants cleansing. A plumb-line shows uneven work.*] The five porches of Bethesda showed how much sickness there was that needed healing. So did the Law.

(b) GOD HELPING HIM. Suppose a man is asleep, and you want him to work, what must be done? Awaked. Man asleep, dead. Must be awaked (Eph. v. 14), "quickened" (Eph. ii. 1). Just what Jesus came to do. Helps impotent, paralysed man. How? Cures him. How few were healed at the pool! But Jesus opens a fountain where *all* may be healed (Zech. xiii. 1). What fountain is that? (1 John i. 7). All

healing waters come from this Fountain (Acts xxii. 16; St. Luke vii. 44).

II. IN THE TEMPLE.

How astonished everybody to see this poor cripple cured and walking about! But some people not at all pleased. Shocked at him. Who were they? (ver. 16.) The rulers and scribes. What offended them? Were very particular about keeping the Sabbath. Not quite so particular in other things as they ought to have been (St. Matt. xxiii. 23). See how they are questioning him about the man who had dared to tell him to carry his bed on the Sabbath! (ver. 11, 12.) Seem to have forgotten the *healing* in their anger. But could the man tell them much about his benefactor? (ver. 13.) Hardly noticed the stranger. Not long, however, before he was—

1. Found by Jesus.

Where? (ver. 14.) What had he come there for? Surely to give thanks to God (Ps. xcv. 2, ciii. 1—3; Acts iii. 8). A good thing for us to imitate this man—remember in public the worship our own blessings—praise Lord "in the congregation." [Illustr.—*Man recovered from sad accident or dangerous illness. Returns public thanks in church.*] How glad was this man to see his benefactor! See what he does (ver. 15). Thinks the Jews ought to know Him—will then not be so cross with Him—will think better of Him. But do they? (See ver. 16.) But before he goes Jesus has something to say to him.

2. Warned by Jesus.

Why is Jesus taking him aside? One word of warning for him (ver. 14). Solemn too. "Thou art whole—*sin no more*"! Ah! he knew what Jesus meant. His life all known to Him. Was he really thankful? Then said Jesus, he must show it by leading a better life. ["Not only with our lips," &c. *General Thanksgiving.*] No use saying he was thankful. Must "turn over a new leaf." How terribly sad if his newly-recovered health should be used in Satan's service instead of God's!

See how Jesus warns him. "A worse thing" may happen than his thirty-eight years of sickness (St. Matt. viii. 12; St. Mark ix. 44).

Are we helpless, like this man was, or are we strong?

If still cripples in soul, whose fault? (St. John v. 40.) Are we walking bravely along the "narrow way"? Why not? Can't give up this habit, this companion? Can't shake off this sin? See what Jesus comes to us and says (ver. 8). "*Rise.*" Did the impotent man

say, "*I can't*"? No; rose at once. So may we. But how can we rise if we have "no strength"? Who gave the cripple strength? So Jesus will give strength to us—all we want. (See 2 Cor. xii. 9 [*Rep.*].)

But is *rising* enough? (Rom. vi. 4.) Must "walk"; sometimes "run" too (Heb. xii. 1). How if we stumble? Must rise again. Then we shall want "continual help"? [*Collect.*] Yes. Must ask for the Holy Spirit. He "helpeth our infirmities" (Rom. viii. 26).

Lesson XI.—MIRACLES ON THE SABBATH.

THE MAN WITH THE WITHERED HAND; THE WOMAN WITH THE SPIRIT OF INFIRMITY, &c.

"The Son of man is Lord also of the Sabbath."

READ—St. Luke vi. 6—11, xiii. 10—17, xiv. 1—6. FOR REPETITION—Isa. lviii. 13, 14; St. Mark ii. 27, 28.

HYMN—"O day of rest and gladness."

CENTRAL THOUGHT.

By His miracles on the Sabbath Christ taught the Jews that, so far from coming to "destroy the Law," He came to transform and glorify it, exalting the spirit over the letter, putting liberty in the place of bondage and the substance in the place of the shadow.

HINTS TO THE TEACHER.

Several miracles here come under our consideration, but, beyond some incidental points of instruction suggested in the brief narratives, the particular miracles will not furnish much to occupy our attention. The main points of the Lesson will be, the position which our Lord assumed with respect to the Sabbath, the light in which He regarded it, and the instruction conveyed to us on the observance of the Christian Day of rest.

The question of Sunday observance is very likely to come before the teacher from time to time, and dealing with it will often present to him no little practical difficulty. He will, however, do well in this Lesson to make good his ground at first by insisting on the principle laid down by Jesus Christ Himself, viz., that "The Sabbath was made for man." It was ordained *to bless man*, not to be a burden to him, a grievous tax, a sign of bondage. If it were really grasped that the day of rest was given to man as a blessing and a boon the practical difficulties which are often thrown round the question would vanish, and the two errors of intolerant rigidity and utter laxity and indifference would be avoided.

The teacher will make clear how the "seventh day" gave way to the "first day of the week," the weekly Festival of the Christian Church.

NOTES ON THE TEXT.

1. "*Filled with madness*" (vi. 11). In St. Matthew's account we read that in their rage against Jesus the Pharisees leagued themselves with the Herodians, the Romanising party who favoured Herod Antipas, the ruler of Galilee.

2. "*Is it lawful?*" (ver. 9.) At the time of our Lord, Rabbiniism was at its height. Hillel and Schammai, the great rival teachers, had developed it to the uttermost. So numerous and minute were the "traditions," that they formed a "New Law" which passed from mouth to mouth and covered with its prohibitions and injunctions the whole of social, individual, and public life.

3. "*To eat bread*" (xiv. 1). The Jews did not scruple to give festal entertainments on the Sabbath. It was by no means to them a day of rigorous austerity.

4. "*The Sabbath day*" (xiv. 5). The following are illustrations of the ridiculous rules for the observance of the Sabbath prescribed by the Rabbinical traditions: a knot could not be untied unless it could be done with one hand; no fire could be kindled or extinguished; it was forbidden to give an emetic or set a broken bone; it was unlawful to wear shoes with nails in the soles.

SKETCH OF LESSON.

Sunday morning—how quiet! Factories still—shops shut—people not in working clothes—why not? Not going to work. Many a man glad when Sunday comes—been at work all the week—will be all the more ready for work on Monday because of Sunday—why? Sunday a day of *rest*.

I. GOD'S DAY.

When do we first read of a day of rest? (Gen. ii. 2, 3.) A day of rest then long before Moses' Law. A day of rest ever since the Creation until now. See what this rest-day, the seventh day, called (Exod. xx. 10). The SABBATH.

But what was the use of giving the Fourth Commandment when the seventh day was kept already? Look at the first word of the Commandment—"Remember." Important then. [*Illust.—Father gives valuable present to child. Careful to tell him how to use it—how to make the best of it.*] So God gives rules about His day, to make His people value it more.

Which day of the week did God's true servants like best? The Sabbath a "delight." (Isa. lviii. 13, 14 [*Rep.*].) Was God's own day—a "sign" (Ezek. xx. 12) witnessing for God week by week. [*Illust.—Church*

spires—church bells ringing—continually witnessing for God.] So the Sabbath.

II. HOW THE JEWS KEPT IT.

Many little particulars in the Jewish Law (see Lev. xxiii.); were the Jews careful about all these particulars? Some of them especially careful of these little points. Who were they? Pharisees. Not quite so careful about great matters (St. Matt. xxiii. 24). [*Illust.—What should we think of a man very particular about closing his eyes at prayer, but not very particular about lying and thieving?*] Jesus often rebuked the Pharisees on this subject.

Jews very strict about the Sabbath—made keeping the Sabbath burdensome—made many harsh rules of their own—[*Note 4*—made it impossible for people to obey (St. Matt. xxiii. 4). Strictness carried too far. [*Illust.—Fewish sailor refused to touch the helm a moment after sunset on Friday, though storm raging. Firm, though threatened with death.*] But were they as particular about other commandments? (See St. Mark vii. 9—13.) *Fifth* broken often.

III. HOW JESUS KEPT IT.

Let us see what Jesus thought of

this way of keeping God's day. Did He say, "Do away with it; this Sabbath keeping is all nonsense"? No; for see St. Matt. v. 17. Taught how to keep the day rightly—to make the day a real blessing. See how He did this.

(1) One place in every parish open on Sundays especially. What place is this? A sort of church in every Jewish village—what was it called? Jesus of course there every Sabbath. See what happened in one particular synagogue (St. Luke vi. 6—11). Jesus there. Enemies there too. See what they were doing (ver. 7). Watching Him. They had seen His disciples do something they objected to very much. What was that? (ver. 1). And Jesus had taken their part and told the Pharisees it was not wrong to satisfy hunger on the Sabbath, even as David did (ver. 3, 4). How bitter and venomous the Pharisees! Was this a good way to keep God's day holy? and in His synagogue too! Still angrier presently. A poor man with a withered hand there. And Jesus heals him. Pharisees "filled with madness." [Note 1.]

(2) Jesus again in a synagogue (St. Luke xiii. 10—17). A poor wretched woman there—bent double. What is Jesus doing? (ver. 10.) Notices her as He is teaching—calls her—people in the synagogue wonder—His hands laid on her—the poor woman is healed. How angry the ruler of the synagogue! Tells the people they should come on the other six days to be healed, not on the Sabbath. Hear what Jesus replies (ver. 15, 16). Sees this man's heart—knows he is a "hypocrite"—asks him why he should think more of an ox or ass than of a fellow-creature "whom Satan had bound"? How ashamed His enemies! (ver. 17.) Well might they be!

(3) Another case of healing on the Sabbath (St. Luke xiv. 1—6). But not this time in a synagogue. Where? In a great man's house. How comes Jesus invited here? Is He getting popular among the rulers? (See ver. 1.) They have invited Him to

"watch Him," to try to entrap Him. See what is going on—a feast. [Note 3.] Among the crowd who have come in at the door is a poor dropsical man. Has heard of Jesus—hopes to catch His eye—perhaps He will pity him and heal him. And so He does. But see what He asks the Pharisees. "Is it lawful?" [Note 2.] "You would help your beast on the Sabbath; is it wrong for me to heal this man?" How silent they are! (ver. 6.) Their consciences told them He was right.

What was all this to teach the Jews? Surely that their way of keeping the Sabbath was not the right one. They had forgotten God's object in giving them His day. Thought more of the "letter" than of the "spirit." What do we mean by the "spirit" of a thing? [Illustr.]—"Every man must do his duty." *What nonsense if somebody said this does not apply to boys or women!* The "spirit" of a thing is the meaning of it. See how Jesus taught them the meaning of the laws about the Sabbath (St. Mark ii. 27, 28 [Rep.].) The Sabbath was given for man's good. Surely Jesus knew. He was "Lord of the Sabbath."

IV. HOW WE SHOULD KEEP IT.

Which is our day of rest—the seventh day? No; the "first day of the week." How is that? Must we keep the seventh day too? Does the Bible anywhere tell us not to keep Saturday—or to change from Saturday to Sunday? No. Then how is it we keep Sunday? Because the Church has always done so from the first—kept it for 1,800 years (St. John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2). Why? What happened on the first Easter-day? Our Lord's Resurrection-day. Think the Church made this alteration of its own accord? Surely not. No doubt Jesus told them all about it (Acts i. 3). It became His day (Rev. i. 10).

Do you think the ancient Christians loved the Day? Yes. It was their weekly Festival. They might have been seen every Sunday morning going to Holy Communion.

How do we keep our Sunday?
Let it be—

1. *A Day of Rest.*

Ordinary work laid aside. Why? God's day. A gift—a jewel given by Him to us. Let us take care of it—guard it from being trampled upon—keep it from being made like an ordinary day. Ought to be very close to God on that day. Then Sunday will be a foretaste of another “rest.” What rest? (See Heb. iv. 9.) It will be to us—

2. *A Day of Gladness.*

Is Sunday a miserable day? Then we are not keeping it right. Sunday a Festival. How happy a day for Christ's true servants! Special day for meeting their Master—in Holy Communion—in public worship—in His Word—in holy meditation. Christian not burdened with Pharisaical, harsh, hard, minute rules. Works of piety, necessity, charity, have always been done on this day. But let it be treated as God's day—a holy day—and all will be well.

Lesson XII.—THE DIVINE CONSOLER.

THE RAISING OF THE WIDOW'S SON.

“Weep not.”

2/2/93 READ—St. Luke vii. 11—16. FOR REPETITION—Rom. xii. 15; Col. ii. 13.

HYMN—“*I love to think, though I am young.*”

CENTRAL THOUGHT.

He who made all sorrows His own, and cheered the heart of the Widow of Nain, still looks with compassion on the sins and sorrows of humanity.

HINTS TO THE TEACHER.

The narrative part of this Lesson will present no difficulty to the ordinary teacher; the story is an interesting one, there is abundant scope for graphic picturing, and the subject can hardly fail to secure the attention of the class.

This is the first in order of the three occasions on which our Lord raised the dead to life. The point of application, however, that naturally presents itself, viz., the manifestation of Jesus as the Conqueror of death for His people, does not form a very prominent feature in the sketch below, as it will be brought forward more at length in a subsequent Lesson. The central feature of this Lesson is the consideration of the Divine sympathy and unfailing compassion of our Saviour, as shown to the widow at Nain, and still extended to all His people.

The teacher will find that, in describing a journey such as that from Capernaum to Nain, it will add much to the interest, if the positions of the places are pointed out on a rough sketch map, such as the one which appeared in the *Church Sunday School Magazine* for December, 1881.

NOTES ON THE TEXT.

1. “*Nain*” (ver. 11). Twenty-five miles south-west of Capernaum, on the northern slope of *Ed-Dûhy*, or Little Hermon. It is now a poor miserable hamlet, inhabited by a few fanatical Mohammedans, but still retaining the name *Nein*—“the beautiful.”

2. "*Carried out*" (ver. 12). The Jews usually buried their dead outside the city walls on the day of the death, before sunset. There are still "rock-hewn sepulchres" to be seen on the hill-side near the entrance of *Nain*.

3. "*Weep not*" (ver. 13). The mourning of the Easterns was, and is still, accompanied by much violent outward demonstration of grief. There was much weeping, wailing, tearing of hair, and other strong manifestations of sorrow. There is an interesting description of the funeral customs of the East in Dr. Thomson's *Land and the Book*, chap. viii.

4. "*The bier*" (ver. 14). The dead were not enclosed in coffins, but simply wrapped in grave-clothes and carried on an open frame. It was a Jewish Custom that whoever met a funeral procession was expected to accompany the body to its burial.

5. "*A fear*" (ver. 16). *i.e.*, a feeling of awe and utter amazement.

6. "*God hath visited His people*" (ver. 16). They concluded that Jesus must indeed be a prophet, like Elijah and Elisha. Probably the miracle of Elisha at Shunem, on the other side of the hill, occurred to their minds.

SKETCH OF LESSON.

How full of life the world is! Birds, beasts, insects innumerable. [*Illust.—A drop of water. Seems clear—but microscope shows numbers of living creatures.*] One thing, however, just as common. What? (See Eccles. iii. 19, 20.) *Death*. Beast, bird, insect—all must die.

You have often walked in a churchyard or cemetery no doubt. How short some graves are! Whose are they? Often see women in black near those little graves. Who? Many a sad heart and tearful eye there. But how pretty some of the graves!—bright flowers—little white crosses—what does all this mean? (St. John v. 25.) *Hope*. After all, these little lambs are in the Shepherd's care. But look at those urns, broken columns, &c. Symbols of *despair*. Which the best and brightest, hope or despair? Yet we cannot help but sorrow when loved ones die. Even Jesus wept. A scene of mourning our subject for to-day.

I. THE WIDOW MOURNING.

Was Jesus ever tired? Yes, was truly man—got weary like others. (See St. John iv. 6.) Was no doubt tired on this occasion. (Comp. ver. 1, 11.) Perhaps had started early in the morning from Capernaum, sailed to the end of the lake—then a long walk to a city nestling prettily on a hill-side. [*Note 1.*]

I. Notice a procession going up to

Nain. A narrow, rocky, steep road. See who form the procession (ver. 11). Jesus—His disciples—"much people" besides. People just beginning to get excited about the new Prophet and His wonderful deeds. Wondered if this was really the coming King (Jer. xxiii. 5). Inclined to think He must be. What a rejoicing company it is ascending to the gate of Nain! But now see—

2. Another procession—coming out of the gate. What is it? A sad thing, yet a common sight—a funeral. How silent a funeral procession in England! Not so in the East. Loud wailing and noise (Ezek. xxvii. 31; Amos v. 16; St. Matt. ix. 23). Imagine this wailing procession coming out of Nain. The grave is yonder in the rocks. Jewish sepulchres outside the cities. [*Note 2.*] How bitterly *one* in that procession is weeping! Who? Why is that? (ver. 12.) The case specially sad. Widow's only son. Perhaps the bread-winner. Had been her hope—perhaps cherished dreams of his future—son would grow up a credit to her—town proud of him. All over now—her home desolate. All Nain sorry for her. How did they show it? "Much people" following the body to the grave. [*Note 3.*]

II. THE WIDOW COMFORTED.

Imagine the party stepping aside to let the funeral pass, some prepar-

ing, perhaps, to join the mourners. Not likely to sympathise very deeply with strange mourners, though of course *did* sympathise. Yet *one* heart among them *did* sympathise most deeply with that widow. Whose? Was He too tired? No. See what He does (ver. 13). Goes to the widow. Speaks to her.

1. *A Word of Compassion.*

"Do not weep." Poor comfort surely! How could she help but weep? But something about the kind voice arrests her attention—she wonders who it is—looks up at the stranger. Can see how deeply He feels for her—He loved to "heal the broken-hearted" (St. Luke iv. 18). And is He different now? Still cares for, sympathises with those in trouble and sorrow. How much sorrow in the world!—lies like a great shadow across it. Does a cold, hard-hearted man care for the sufferings and sorrows of others? How a kind, tender-hearted man is pained to see others in trouble and grief! Think then how Jesus must feel for us all (Heb. iv. 15). And not only feels for us—helps us. [*Illust.*—Old saying "*God tempers the wind to the shorn lamb.*"] God will not send more sorrow than we can bear (1 Cor. x. 13).

If Jesus so full of compassion, how would He like us to be? Hard-hearted? When others in trouble to say, "It is no business of mine"? (See Rom. xii. 15 [*Rep.*].) "Weep with those that weep."

But come again to the gate of Nain.

2. *A Word of Power.*

Why has the funeral procession stopped? Because He has touched the bier. [*Note 4.*] The bearers stand still. The wailing ceases—crowd wonders—what is going to happen? See now what Jesus does—goes to corpse lying there with grave-clothes—*speaks to it!* (ver. 14.) Look—the young man breathes—rises—speaks—a living man on the bier! What joy that widow's! What did the people think? (See ver. 16, 17.) [*Note 5.*] Had they ever heard of

such a thing before? Yes, in days long long ago. Two of their prophets had raised the dead. Elijah (1 Kings xvii. 20—23). Another prophet had raised the dead on the other side of that very hill, at Shunem—Elisha (2 Kings iv. 32—37). But what a difference between this miracle and theirs! Jesus *commands*—"Young man . . . arise!" Did Elijah? Elisha? No, they prayed. No wonder that the people said Jesus was a "great prophet"—that "God had visited His people." [*Note 6.*] God had indeed visited them in a way they did not yet understand—had *come Himself* (St. John i. 1, 14).

The fame of Jesus went through the whole country. No wonder. Had heard of His cleansing lepers, healing sick, casting out devils, but raising the dead more wonderful than all. But this, like other miracles, to teach men a lesson. Just as He raised this dead body so He can *raise dead souls* (Eph. ii. 1).

How do we know when a person is dead? He does not breathe, hear, see, move. Heart does not beat. A death spoken of in Col. ii. 13. [*Rep.*] What was it that was "dead in sins"? The soul. Then the soul's eye closed—tongue still—ear deaf—the spiritual heart quiet, cold? Yes, God not seen—spoken to—heard—loved. Any of us like that? Then what do we want? (Eph. ii. 4, 5.) "Quickening." Who only can raise us?

Look now what happens when the young man rises. How does he show he is alive? Speaks. (Just what the awakened soul does, Ps. li. 15.) Notice what Jesus does. Delivers him to his mother. How he would think of her, look after her, work for her! And how she would love him, care for him, tend him! Just what Christ's Church does for her sons—teaches them—feeds them—nourishes them—tries to keep them in the right way.

What joy in the widow's heart to have her son restored from the dead! One day a grand restoration. When? (St. John v. 28.) What a happy reunion! (See Isa. xxv. 8.)

Brief Notes of Scripture and Prayer Book

Lessons for 1881-1882.

THE SECOND SUNDAY AFTER EPIPHANY.

MORNING.

LESSON XIV.—THE SON OF GOD, JESUS CHRIST OUR LORD.

"Unto us a Son is given."

Repeat—"Rehearse, &c. . . . His only Son our Lord."

Learn—St. John i. i.

OUTLINE OF LESSON.

What is *Text for repetition*? (St. John i. i.) Spoke of it lately. Whom did we say it meant? [Recapitulate from Lesson IX.] Now learn more about Him.

I. THE SON OF GOD. How many Gods did we say there are in last morning Lesson? (Lesson XII.) One only; but three Persons—God the Father, God the Son, God the Holy Ghost. Cannot understand this altogether, but must believe it. (Lesson XII.) No one has seen God the Father (St. John i. 18) because He is a Spirit; many people saw God the Son. When? When He was on earth. Why did we say He was called "the Word"? What was the Word made? He became a man like us, though He was "in the beginning." (*Text for repetition.*) Strictly, He is the only Son of God; we are sons of God through Him (Rom. viii. 14), because we are members of Christ, and have been adopted by God as His children.

II. JESUS. When He became a man had a Name. What? (St. Matt. i. 21.) Why? Same name as "Joshua." (One is Greek form, the other Hebrew.) Who was Joshua? Had to save Israelites from real enemies, so Jesus will save us from real sins; not only from punishment of sin, but from power of sin.

III. CHRIST. We call Him something besides "Jesus." What? What does it mean? "The Anointed

One," same as Hebrew "Messiah." This not *name* but *title*, like "Queen Victoria." (See that the class fully understand the distinction, for children usually look upon it all as merely a name.) [Explain "anointing."]

In Bible we find anointed—

- (1) Prophets (1 Kings xix. 16).
 - (2) Kings (1 Sam. x. 1, xvi. 13; 2 Kings ix. 6).
 - (3) Priests (Exod. xxix. 7).
- Jesus was all three. (1) Prophet (Acts iii. 19—23); (2) King (St. John xviii. 36, 37; Rev. xix. 16); (3) Priest (Heb. ix. 11).

So we call Him "the Christ," "the Anointed One of God," and also—

IV. OUR LORD. "For He shall reign for ever and ever" (Rev. xi. 15); and if we follow Him on earth we shall reign with Him in heaven (Rom. viii. 17; Rev. iii. 21), but it is of no use to believe all this unless we act upon our faith (St. Jas. ii. 17, 18). If we believe that Jesus is our Anointed Prophet [or Teacher], King, Priest, and Lord, and hope to be with Him in heaven, must show our faith on earth, "not only with our lips but in our lives"—important thing not what we *think* or *feel* but what we *are*.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 11.

AFTERNOON.

LESSON XV.—SIN'S BITTER FRUITS.

*"The wages of sin."**Read*—2 Sam. xii. 15—23. *Learn*—Gal. vi. 7.

NOTE.

Ver. 17.—"*The elders of his house*," i.e., his principal servants.

OUTLINE OF LESSON.

What does *Text for repetition* (Gal. vi. 7) teach us? "Whatsoever a man soweth." (See Job xxxiv. 11; Jer. xxxii. 19; Hos. viii. 7, x. 13.) True now as true then. If sow seed in garden what crop do you expect? So if we sow bad actions what crop? What had David been sowing? (Refer to last Lesson.) Now what fruit?

I. SHAME. (Ps. li. 3, 9, 11.)

II. SORROW. (Read 2 Sam. xii. 15—23.) Picture scene—the sick child, the grief of David, the sympathy of the servants, the death of the child, and David's behaviour afterwards. David was forgiven, but must suffer for his sin (v. 13, 14); and results of sin extend beyond himself—involve

wife and innocent child. Never can say, My sin shall stop with me; never can tell how far its influence and effects may extend. (See Rom. xiv. 7.) Yet David still trusted in God (v. 22) and His goodness (see Job xiii. 15), and had a hope of immortality. We know more than he did (see 1 Thess. iv. 16, 17). And let us remember—

(1) What we sow we shall reap sooner or later.

(2) Sin will always bring sorrow and suffering.

(3) Always to trust in God, "though He slay us."

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 9.

THE THIRD SUNDAY AFTER EPIPHANY.

MORNING.

LESSON XVI.—THE BIRTH OF JESUS CHRIST.

*"Unto you is born . . . a Saviour."**Repeat*—"Rehearse the Articles . . . the Virgin Mary." *Learn*—St. Matt. i. 21.

OUTLINE OF LESSON.

Spoke in Lessons IX. and XIV. of the "Son of God," the "Word." What did we learn of Him? [*Recapitulate.*] In particular that "He was made Man."

I. CONCEIVED BY THE HOLY GHOST. Look at St. Luke i. 35, and St. Matt. i. 18. We see He was not born as other men are, but in a wonderful way. God the Father sent His Son (St. John iii. 16),

incarnate by the Holy Ghost, the three Persons of whom we spoke in last morning Lesson.

II. BORN OF THE VIRGIN MARY.

Did He become a great man or a rich man when so born on earth? (Read St. Luke ii. 1—7.) Lived life of poor child and man (St. Luke ii. 51, 52.) Worked at a trade (St. Mark vi. 3). Went through much same sort of life as many of you

will. [Point out that the incident in Temple (St. Luke ii. 41—47) was really in fact in a "Sunday-school."]

Why was this? (*Text for repetition*, St. Matt. i. 21.) See too St. John iii. 17. Remember what said about *Text for repetition* (St. Matt. i. 21) last Sunday?

- (1) He came to save us.
- (2) He is able to sympathise with us (Heb. ii. 18, iv. 15, 16).

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 12.

AFTERNOON.

LESSON XVII.—ABSALOM'S REVOLT.

"A son that causeth shame."

Read—2 Sam. xv. 1—12. *Learn*—Prov. xix. 26.

NOTES.

Ver. 2.—The gates of Eastern cities were the places where justice was administered and other public business done (Gen. xxxiv. 20; Deut. xvi. 18; Ruth iv. 1; Ps. cxxvii. 5). Hence the name of "the Sublime Porte" applied to the Court of Constantinople.

Ver. 7.—"Forty years" is evidently a mistake of the copyist. "Four years" is probably the true reading, and it is preserved in some ancient versions. Numbers are very likely to be miscopied. Or possibly it may be used in an indefinite sense, meaning "several years."

Ver. 10.—Hebron was a suitable place for the head-quarters of a rebellion. It was the old capital of Judah, and the supremacy had been lately transferred from it to Jerusalem (xix. 41—45). Shows that there was a good deal of jealousy between Judah and Israel. Absalom, too, was a native of Hebron (iii. 3).

Ver. 12.—From 2 Sam. xxiii. 34, and 2 Sam. xi. 3, it appears that Bathsheba was the granddaughter of Ahitophel. He had therefore private reasons for joining the conspiracy against David. *Giloh* was a city of Judah (Josh. xv. 51).

OUTLINE OF LESSON.

Results of David's sin not over. What had Nathan told him? (2 Sam. xii. 10, 14.) One thing had come to pass—which? (2 Sam. xii. 18.) Now see beginning of fulfilment of other.

I. DAVID THE KING. Look at David's family. Had many sons (1 Chron. iii. 1—8), was a kind and indulgent father, fond of his children, perhaps too kind. Sons quarrelled among themselves. Amnon, his eldest son, insulted Tamar his sister; Absalom took up the quarrel and murdered Amnon (2 Sam. xiii. 28). Had to leave the country and hide himself (2 Sam. xiii. 37). So David lost two sons at once, his eldest and his favourite. [Point out that David had developed more of the characteristics of an Eastern despot, and had probably become more unpopular now that he lived in a palace at

Jerusalem with a court, body-guards, harem, &c., than when he was king in Hebron. (See 1 Sam. viii. 10—18.)]

II. ABSALOM THE REBEL. [Sketch story of Absalom's return and reconciliation with his father (2 Sam. xiv.).] Now see—

(1) *His popularity*. Was he grateful for kindness, like his father? (See Lesson II.) Read 2 Sam. xv. 1—6. Tried to make himself liked by the people and popular at the expense of his father. [*Enlarge.*] Easier to do this, because was very handsome (2 Sam. xiv. 25). We all are disposed to like handsome people. (But see 1 Sam. xvi. 7; St. Matt. vii. 20.) He was deceitful.

(2) *His conspiracy*. See object of his deep laid plan. (Read 2 Sam. xv. 7—12, and explain from notes

above.) A rebellion—wishes to be king. (So Bolingbroke made himself popular to supplant Richard II. Compare also Monmouth and James II.) And at first successful (v. 12).

Now what does *Text for repetition* (Prov. xix. 26) say? Are we (as Absalom was) such children, (1) to our earthly parents? [Point out that small acts of disobedience, &c., are among children the same in kind as conspiracy, &c., in the son of a king.] (2) To our Father in heaven?

He is kind to all (St. Luke vi. 35).
He is ready to receive us (Hos. xiv. 4).

He has provided a means for reconciliation (Rom. v. 10).

Let Him not say of us (as David might have said of his sons), as He said of old (Isa. i. 2).

Refer to—

Lessons on Old Testament History
(Rev. J. Watson), vol. ii., Lesson 10.

THE FOURTH SUNDAY AFTER EPIPHANY.

MORNING.

LESSON XVIII.—THE DEATH AND RESURRECTION OF JESUS CHRIST.

"Jesus died and rose again."

Repeat—"Rehearse, &c. . . from the dead." *Learn*—Rom. iv. 25.

OUTLINE OF LESSON.

Spoke in last morning Lesson of birth of Jesus Christ as a man. Something else happens to every man besides birth. What? Death. Jesus was not only born, but died.

I. SUFFERED UNDER PONTIUS PILATE. [Explain that Judæa was governed by Romans, as India by English, and go through account of Passions briefly from one of Gospels.]

II. WAS CRUCIFIED. A cruel and shameful death, kept for worst criminals (like hanging now), but Christ's death on the cross has made the most glorious and honourable of all symbols.

III. DEAD. He really died (St. John xix. 30—34), no doubt of it.

IV. BURIED. And was buried after death (St. John xix. 38—42).

V. HE DESCENDED INTO HELL. Point out to the scholars—

(1) That "Hell" here does not mean the place of torment, but the place of departed spirits (St. Luke xxiii. 43; 1 Pet. iii. 19).

(2) That the meaning is that His human soul was really separated from His human body, for that remained in the tomb.

VI. HE ROSE AGAIN FROM THE DEAD. Read the account of the Resurrection (St. Luke xxiv. 1—9, or one of the other Gospels).

Why was all this? *Text for repetition* (Rom. iv. 25).

(1) Delivered for our offences (1 Pet. ii. 24); came to save us from our sins (St. Matt. i. 21; St. John iii. 14—17) by dying for us (Rom. v. 6—8).

(2) "*Raised for our justification.*" His Resurrection shows us that penalty for sin is fully paid (Rom. v. 10), and that we shall not be conquered by death (1 Thess. iv. 14; 1 Cor. xv. 55).

And if so, what should we do? (Col. iii. 1, 2).

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 13, 14.

AFTERNOON.

LESSON XIX.—SPECIAL LESSON: "HOME MISSIONS."

"All ye are brethren."

Read—St. Matt. xxv. 31—46. Learn—Neh. viii. 10.

OUTLINE OF LESSON.

What does *Text for repetition* (Neh. viii. 10) tell us? Two things:

(1) To rejoice; (2) To "send portions." Let us talk about these things:

(1) Christianity the most joyful religion; teaches joy as a *duty* (Phil. iv. 4; 1 Thess. v. 16). What do we sing every morning in church? "Let us heartily rejoice." Religion never meant to be a sad and sorrowful thing, as many (even Christians) seem to think. What very joyful Christian festival lately passed? Christmas.

(2) Secondly, text teaches us in our own happiness not to forget others—to help them how we can. (Read St. Matt. xxv. 31—40.) See what our Lord says: if we help those who need help we are helping Him. And see what He says to those who have done nothing for others (vv.

41—46). They must go to a place prepared not for them, but for . . . ? (v. 41) through their own fault. Where is place prepared for us? (St. John xiv. 2.) We shall be gathered among all nations, but on which side? It is not hearing good things (St. Luke vi. 46—49), or thinking good thoughts (St. Jas. ii. 14—18), that is needed; we must "show forth," "not only with our lips, but in our lives."

(3) But how can we do these things?

(a) We may subscribe our mite (St. Mark xii. 41—44) to orphanages, refuges, &c. [The teacher may enlarge on any work of the sort with which he is acquainted.]

(b) Visit sick friends or school-fellows (St. Jas. i. 27).

(c) Try to make all round us happy as far as we can.

(d) If we cannot help with money or personally, we can pray for others.

SEPTUAGESIMA SUNDAY.

MORNING.

LESSON XX.—THE ASCENSION OF CHRIST.

"The King of Glory shall come in."

Repeat—"Rehearse, &c. . . . at the right hand of God the Father Almighty."

Learn—St. Mark xvi. 19.

OUTLINE OF LESSON.

Spoke in last Lesson of Jesus' Resurrection. [*Recapitulate.*] How long did He remain on earth after that? (Acts i. 3.) Then what was last thing which happened to Him in His earthly life? (*Text for repetition*, St. Mark xvi. 19.)

I. HE ASCENDED INTO HEAVEN.

[Picture scene from St. Luke xxiv. 50, 51, and Acts i. 9—12.] Observe

that this Ascension was real. He did not vanish away mysteriously, but disciples saw Him ascending till He was lost to sight in the clouds. Anything like it before? Enoch (Gen. v. 24); Elijah (2 Kings ii. 11). But notice difference. They were *men* taken to heaven without passing through death—He was going back to where He had been before "in the beginning." (Lesson IX.) (St. John

xvii. 5; Ps. xxiv. 7—10.) It was a return in triumph. He had conquered (St. John xvi. 33), and we may triumph with Him (Rev. iii. 21). How? (1 John v. 4, 5).

II. HE SITTETH ON THE RIGHT HAND OF GOD.

Where is Jesus Christ now? (*Text for repetition*, St. Mark xvi. 19; Ps. cx. 1; Heb. x. 12.) And what is He doing? Making inter-

cession [explain] for us (Rom. viii. 34; Heb. vii. 25, ix. 24; 1 John ii. 1). We have "a friend at court," and let us learn as the lesson of Christ's Ascension to "come boldly to the throne of grace" (Heb. iv. 14—16).

Refer to—
Lessons on the Catechism (Rev. A. C. Macpherson), 15.

AFTERNOON.

LESSON XXI.—DAVID IN EXILE.

"How are they increased that trouble Me."

Read—2 Sam. xv., xvi., xvii. (parts). *Learn*—Heb. xiii. 8.

NOTES.

Chap. xv. 17.—"*A place that was far off*," rather "the far house"; some particular place on the outskirts of the city, used as a rendezvous.

Ver. 18.—See Note to Lesson VIII. *The Gittites* were a band of men who had remained with David after his sojourn among the Philistines (1 Sam. xxvii. 3).

Ver. 23.—"*The brook Kidron*" was a ravine on the east of Jerusalem, which separated it from the Mount of Olives.

Ver. 32.—*Hushai* was a native of Archi, in Ephraim (Josh. xvi. 2).

Ver. 33.—He was probably an old man, as the same expression ("burden") is used of Barzillai (chap. xix. 35).

Chap. xvi. 5.—*Bahurim* was to the

south of the territory of Benjamin, between Jerusalem and the Jordan.

"*Of the house of Saul*," i.e., a Benjamite of his tribe, not one of his family.

Ver. 9.—See Note on Lesson XI.

Ver. 14.—"*Came weary*." It appears that this was the name of a place (Heb., Ayephim). Compare such names as "*Weary all hill*," "*Wearyman's Rest*," in England.

Chap. xvii. 24.—*Mahanaim*. See Note to Lesson II.

Ver. 25.—*Zeruiah* was David's sister (1 Chron. ii. 13, 16). It is possible that their mother was the widow of Nahash when she married Jesse. Hence the friendship between David and the family of Nahash (See v. 27, and 2 Sam. x. 2).

Ver. 27.—See Note on Lesson XI.

OUTLINE OF LESSON.

I. DAVID'S FLIGHT. (Read 2 Sam. xv. 13—18.)

[Recapitulate from Afternoon Lesson, XVII.] David hears that people are in favour of his undutiful son; resolves to leave the town with his friends and body-guard, and to cross the Jordan to Gilead. [We may suppose that David, who was a skilful soldier, felt that with his veteran troops he should gain by abandoning a town, which was probably disaffected, and taking to the open

country. He retreated to Gilead, which had been the stronghold of the House of Saul, where he had probably made many friends by his treatment of Abner (2 Sam. iii. 20, 21, 31—38), the murderers of Ishbosheth (2 Sam. iv. 9—12), and Mephibosheth (2 Sam. ix.). So in the Indian Mutiny in 1857 the Sikhs, who had only been finally conquered in 1849, were made, through the wisdom of their governors, the mainstay of the English power.] (Read

Ps. iii.) This was David's prayer. Did he trust only in his own skill and his soldiers' courage? (See vv. 3, 5, 6.) And God gave him other friends:

II. DAVID'S FRIENDS. (Read 2 Sam. xv. 19—23.)

(1) Ittai the Gittite, a foreigner, but faithful to his master in his adversity.

(2) Zadok and Abiathar the priests (2 Sam. xv. 24—29) did not forget what David had done for God's service (Lesson VI.); but David would not imperil the ark, as Hophni and Phinehas had done (1 Sam. iv.)—not superstitious, trusted in God. (See Psalm iii. above.)

(3) Hushai (2 Sam. xv. 32—37) "the king's companion" (1 Chron. xxvii. 33); though old, ready to leave his home.

(4) Ziba, the servant of Mephibosheth (2 Sam. xvi. 1—4) a traitor, false to old master, not a friend worth having—only sought his own selfish ends.

(5) The chiefs of Gilead (2 Sam. xvii. 27—29). David's generosity and kindness to Mephibosheth and others now bearing fruit. (See above.) Machir had been Mephibosheth's guardian (2 Sam. ix. 4).

Notice—

(a) David's unselfishness (2 Sam. xv. 19).

(b) Good and kind actions bear

fruit, as well as sinful acts (Gal. vi. 7—9). Most of David's old friends stood by him, and he found new ones in Gilead.

III. DAVID'S ENEMIES.

(1) *Absalom* (2 Sam. xvi. 15—19).

Proud, undutiful son (Prov. x. 1).

(2) *Ahitophel* (2 Sam. xvii. 1—14).

Treacherous friend, using his great wisdom against David (2 Sam. xvi. 23) to revenge his private injury. (See Note on Lesson XVII.) See what David said of him (Ps. xli. 9, lv. 12, 13, 14). Did his wisdom prevail against God? (2 Sam. xvii. 14.) [Sketch story of the two spies in Jerusalem (2 Sam. xvii. 15—22).] What was his end? (v. 23.)

(3) *Shimei* (2 Sam. xvi. 5—13). [Sketch story—pointing out the cowardice of his insolent malice against a fallen enemy, and the reason of it, and David's self-restraint.] (See Ps. vii.) David trusted in God through everything; neither popularity of Absalom, wisdom of Ahitophel, malice of Shimei, prevailed against him.

God had helped him before, trusted would help him again. (*Text for repetition*, Heb. xiii. 8.) Can we say the same?

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lessons 11, 12.

SEXAGESIMA SUNDAY.

MORNING.

LESSON XXII.—THE SECOND COMING OF CHRIST.

"Of that day and hour knoweth no man."

Repeat—"Rehearse, &c. . . the quick and the dead." Learn—Rev. xx. 12.

OUTLINE OF LESSON.

What did the angels tell the disciples at the time of our Lord's Ascension? (Acts i. 11.) When will this be? (St. Matt. xxiv. 44, xxv. 13; St. Mark xiii. 35; St. Luke xii. 40.) But it will happen some day (1 Thess. iv. 16; 2 St. Peter iii. 10). We call it—

I. THE SECOND COMING OF

CHRIST. When was His first coming? Was that "with power and great glory"? (Lesson XVI.) How will second coming be? (Rev. i. 7.)

II. THE OBJECT OF HIS COMING. "To judge the quick and the dead"—all, living and dead alike. (*Text for repetition*, Rev. xx. 12, and see 1 Thess. iv. 16.) Remember all that

we do now is recorded in God's book, and all that we say (St. Matt. xii. 36, 37). [The teacher may illustrate by "assizes" held on coming of a Judge.]

III. OUR DUTY. To watch and prepare ourselves (see Texts quoted above); not like people in 2 St. Peter ii. 3, 4. End of the world may be very near, or may be far off, we do

not know; but we do know that *for us* it may end at any moment, and *must* end in the course of comparatively few years. Therefore let us make Jesus Christ our friend now, then shall be ready to meet Him as our Judge whenever He may come.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 16.

AFTERNOON.

LESSON XXIII.—ABSALOM'S END.

"The victory . . . was turned into mourning."

Read—2 Sam. xviii. Learn—Numb. xxiii. 10 (last clause).

NOTES.

Ver. 6.—"*The wood of Ephraim*," probably so called from Jephthah's defeat of the Ephraimites (Judges xii. 4).

Ver. 8.—"*The wood devoured more people*," &c., i.e., more were lost in the wood, or killed by falling over precipices, &c., in the pursuit, than were actually killed fighting.

Ver. 9.—"*A mule*" was the royal animal (2 Sam. xiii. 29; 1 Kings i. 33). Horses were not much used till the time of Solomon.

Ver. 11.—"*A girdle*" as a token of honour (1 Sam. xviii. 4).

Ver. 17.—In early times in all countries a heap of stones (or "cairn" or "barrow") has been used to mark a tomb or other notable place. There are many examples in England.

Ver. 18.—"Absalom's pillar" is still pointed out in the valley of Jehoshaphat, near Jerusalem. It is, however, a much later erection, even if the site be the same.

Ver. 23.—Apparently Ahimaaz took a route which was longer in actual distance, but over smoother ground, and so outstripped Cushai.

OUTLINE OF LESSON.

I. THE BATTLE IN THE WOOD. (Read 2 Sam. xviii. 1—18.) [Picture scene.] The army leaving Mahanaim in three divisions—David restrained by affection of his people—the battle, the rout, the slaughter, the death of Absalom. See end of all his ambitious schemes; buried in a nameless pit in a wood, among the bodies of those whom he had led to death. His sin did not affect himself alone any more than his father's. (See Lesson XV.) (See Prov. xx. 20; Eph. vi. 2, 3; Deut. v. 16.) Absalom did not honour his father, and his days were not long in the land (Prov. xxx. 17). Let us pray prayer in *Text for repetition* (Numb. xxiii. 10).

II. THE WATCH-TOWER AT MA-

HANAIM. (Read 2 Sam. xviii. 19—33.) [Picture scene.] Waiting for news, anxiety, watchman looking out, runners seen [in those days no post or telegraph, all by messengers], the arrival of the news, the king's grief.

Notice David's love for his ungrateful son—ready to die for him (v. 33). Who did die for us? (Rom. v. 8; 1 John iii. 16, iv. 9—11.) What should we do to our Father? (1 John iv. 19); and how show it? (See passages from 1 John iii., iv., cited above.)

Let us not forget our father on earth, nor our Father in heaven.

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 13.

Notes of News.

BOARDS OF EDUCATION AND SUNDAY-SCHOOLS.—"How the Board of Education may best assist the Sunday-schools of the country?" was the subject of remarks by Prebendary Allen, in a paper read at a meeting of the Walsall and Rushall Association last month. The writer advocated examinations of scholars over fourteen years of age; examinations for teachers, in the way of supplementing the Institute's examinations; the granting of certificates by the Board to "long service" teachers; a "Teachers' Monday" at Lichfield, when the certificates could be presented by the Bishop, after a service and sermon in the Cathedral; the recommendation by the Board of certain Courses of the Institute's Lessons, to be taught year by year; the affiliation of Associations by the Board; the appointment of visitors to confer with clergy, superintendents, and teachers, and to visit schools; and the issue of a pastoral letter by the Bishop on Sunday-school work.

THE LIVERPOOL DIOCESAN CONFERENCE AND SUNDAY-SCHOOLS.—At the first Conference of the Diocese, which began on the 16th of November, the following resolution, moved by the Rev. Canon M'Neile, and seconded by the Rev. Dyson Rycroft, was carried unanimously:—"That, in the opinion of the Conference, some steps should be taken to provide for the better training of Sunday-school teachers, and to impress upon those who hold that office a deeper sense of its responsibility."

REPRESENTATION OF TEACHERS.—A question dealt with in the newly-issued Report of the Northampton Association is the desirability of the Sunday-school teachers belonging to a thoroughly organised Association being directly represented at least at Ruri-decanal Conferences. The Committee hold that the representation might even go further, and extend to Diocesan Conferences.

TEACHERS' LICENCES.—The Council of the Hulme (Manchester) Branch

of the Institute have drawn up a scheme, to be applied locally, for the licensing of Sunday-school teachers; to consist of, (1) those who have passed an examination, and (2) of teachers of ten years' standing.

SUNDAY-SCHOOL ASSOCIATIONS.—Amongst the suggestions offered at a recent meeting of the Association for the Deanery of Morton, was one which was warmly approved, namely, that, besides Sunday-school Teachers, there should be Sunday-school Associates, who, by friendly help, advice, and interest, should supplement the teachers' work, without being under the necessity of attending the school.

FEMALE TEACHERS IN BOYS' SCHOOLS.—At Higham Ferrers it has been decided, at the suggestion of the Vicar, to invite female teachers to take classes in the boys' school, and several have consented.

SUNDAY-SCHOOL CHOIRS.—Sunday-school choir competitions are becoming popular. The latest of which we have received an account was held at the Drill Hall, Sheffield, last month, when fourteen schools competed for prizes offered by the Albert Choral Society, for the best rendering of a Sunday-school song.

LORD SHAFTESBURY ON SUNDAY-SCHOOLS.—Presiding at a meeting of the King Edward Ragged School and Institute at Spitalfields on the 27th of November, Lord Shaftesbury delivered a characteristically vigorous address, in the course of which he reminded his audience that they lived in times of the greatest peril; going on to say, that if their ancestors had only taken as much pains as was now taken for the benefit of the lower classes, the state of England would have been very different. This should be a further encouragement to them to do their duty. If they continued their efforts they would make their mark upon the country. Their success had been great. They had more children than they had teachers to receive them. A more useful career than that of a Ragged-school teacher he could scarcely conceive.

Characterising the Salvation Army as a "fantastical movement," he said that he had hoped they would at least have confined their efforts to adults, but he found that they were denouncing Sunday-school teachers as useless, and doing more harm than good. All who spoke against Sunday-schools were committing high treason to religion and blasphemy to the Word of God itself. On no movement had the blessing of God rested more clearly than on Sunday and Ragged schools. Let them keep to their level; plunge into the depths of wretchedness, and drag the poor from their darkness into light, and the blessing of Providence would continue to rest upon them.

THE DEAN OF CANTERBURY ON SUNDAY-SCHOOLS.—At a meeting of the Canterbury Branch Association, held last month, its President, the

Dean, said, in the course of a closing address, that he trusted in a short time Sunday-schools would be deemed of far greater importance than they are thought to be even at present; and that, as in the United States and Canada, suitable buildings would be erected for carrying on their good work.

THE DAYS OF INTERCESSION.—

The Days of Intercession for Sunday-schools were, as far as we have heard, very heartily observed throughout the Indian Diocese of Travancore and Cochin. On the day following the closing services, the Vernacular school teachers in the Cottayam, Pallam, Olesha, and Erikatt pastorates, to the number of thirty, met, by the Bishop's permission, in the Cambridge Nicholson Institution (the Church Missionary Society's Divinity College), and spent a very pleasant time.

The Institute's Work.

DEPUTATIONS.—During the past month visits have been paid by the Organising Secretary, the Rev. W. A. CORBETT, to 17 places, at which 23 services and meetings have been held. The number of parishes which were represented at the meetings was about 70, and the approximate number of clergy and teachers who were present at them was 78 and 1,100 respectively. The places visited were, Bromley, Kent; Campton and Shefford; Cannock; St. Paul's, Clapham; Eckington; Huntingdon; Ipswich; Ironville; Newmarket; Northampton; Oxford; Palgrave; Polesworth; Sneinton; Tickenhall; and Windsor. It is believed that this is the first occasion on which a representative from the Institute has visited five of the places enumerated. At Ipswich it was decided to form an affiliated Association.

Mr. J. G. FLEET has attended meetings of the Doncaster, Croydon, Greenwich, and Twickenham Associations, and conducted Normal classes at Derby and Woolwich.

The Institute has been represented by the Rev. H. ROE, at Dartmouth, Dawlish, Plymouth, and Sidmouth. Much interest in the work of Sunday-schools was shown at the meetings which were held at these places, and at Plymouth nearly 300 teachers were present.

The Rev. F. LETHBRIDGE FARMER has been present at meetings held at Hoylake, Ormskirk, and Warrington. An Association, to be affiliated to the Institute, was formed for Ormskirk. Mr. Farmer also accepted an invitation to Belfast, and attended meetings at St. Thomas's Schools, Templepatrick, and preached at a largely attended Children's Service at Christ Church.

The Rev. H. D. RAWNSLEY visited Whitehaven during December, and addressed a meeting of teachers.

The Church Sunday School Magazine.

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FEBRUARY, 1882.
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The Child-Teacher.

BY THE HON. AND REV. A. LEGGE, M.A., *Vicar of Lewisham.*

 WATCH will not go properly if the mainspring be out of order. A teacher cannot fulfil his duties rightly unless his heart be true. When there was a foolish dispute amongst the disciples of our Lord as to who should occupy the highest positions in His kingdom, He called a little child to Him, and set him in the midst of them, and said to these men who were to be the teachers of the world, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name, receiveth Me" (St. Matt. xviii. 3, 4, 5). Tradition says that St. Ignatius was this little child. We cannot tell whether it was so or not; but we can picture to ourselves the child shrinking from the gaze of the men who stood round, astonished at the unexpected position in which he found himself placed—"humbling himself." We may learn from the child the qualifications essential to the teacher if true teaching work is to be done. Three steps in the spiritual life are pointed out to us.

I. THE CHANGED HEART. "*Become as little children.*" The conversion which is expressed by these words is the starting point. Without it we are unfit for our work, because we cannot understand it. The old life is put away as a dead thing. The pride, the so-called independence, the many prejudices of former years are laid aside. A new life is begun. Men become as little children—learners at the foot of the Cross. With the new life a new view of spiritual things is presented to us. We see the

"beauty of holiness"; we understand the *happiness* of living to God. For such a child-like heart as this must every teacher most earnestly pray, that all the worldliness, the self-seeking, the carelessness of the past may be utterly put off; that the new man may be put on which in Christ Jesus is created unto righteousness and true holiness.

II. THE HUMBLE SPIRIT. "*Humble yourself as a little child.*" This is the spirit which characterises the inner life of the new man. It marks the fact of true conversion. It is the secret motive of all the true Christian's actions. Now there are two ideas of the meaning and object of a religious life which are as different as possible one from the other. The one is the idea which the disciples had in their mind when they said to Jesus, "Who is the greatest in the kingdom of heaven?" The kingdom, as it seemed to them, was a place in which the subjects were competing for high places. The question which troubled them was who should get nearest to the throne. And akin to this is the notion that all our efforts in religion should be directed to making ourselves safe; that the one thing for us to do is to get to heaven. Ambition and selfishness are the motives which prompt men to be religious for these reasons. There may be some love in their hearts for God and for righteousness; but there may be little or none. Self is at the root of their service—self-exaltation, or the deliverance of self from pain. In marked contrast to this is that humble spirit which characterises the child. It shrinks from a conspicuous position, it trusts itself simply and entirely to a Father's love. The humble desire to do God's will possesses the heart. The life is led with a single eye to that object, without thought of consequences, above all, with no thought of overreaching others, or of gaining a place in the kingdom to their exclusion. To wake up in the likeness of Christ, and to be with Him for ever, is the one hope, the one eager desire of the loving heart. It was in the humble spirit of the child that Whitefield replied to the self-satisfied religionist who asked him whether he thought they would see John Wesley in heaven, "No, sir, I fear not. He will be so near the throne, and we shall be at such a distance, that we shall hardly get a sight of him."

III. THE ACTIVE LOVE. "*Receive one such little child in My name.*" This is the third step. The heart has been turned from the world to God. The humble spirit has been acquired. Then the character has been formed for true work for God. And the heart that overflows with love must work. There are two ways of receiving a little child. You may receive a child for your own pleasure. It is a joy to you to take it in your arms, to play with it, to listen to its prattle; and yet you may

not consider what the effect of your treatment of the child may be upon its whole life. It may amuse you to spoil it, or even to suggest wrong things to it. Then you do not receive it in Christ's name. But you may receive a child with all the reverence due to a young life which has to be trained for eternity. It will be just as great a pleasure to you to play with it and listen to it as in the other case. But you will see in its countenance, in its innocence and simplicity, the reflection of the very character of Christ Himself. You will do nothing which can in any way lessen the brightness of that reflection. While you are teaching the child you will let the child teach you. *In Christ's name.* Yes, those little ones, redeemed of Christ, loved of Christ, blessed of Christ, must we not be glad to welcome them in His name? How full of joy is the task of a teacher who has entered on his work in the right spirit! Oh! let all who undertake to receive the children from their parents' hands, that they may teach them the things of God, receive them indeed in their Master's name as children of a heavenly Father, as those whose angels ever behold that Father's face, as young souls whom they are privileged to educate for the Home above, that to them may be fulfilled that wonderful promise: "Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me, but HIM THAT SENT ME" (St. Mark ix. 37).

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

III.—CONSIDERED AS A BOND OF SYMPATHY—*a.* BETWEEN TEACHER AND TEACHER; *b.* BETWEEN TEACHER AND SCHOLAR.

N our last paper we tried to sweep away the blights which check the growth of *esprit de corps*. Now we have to face the questions, supposing the plant firmly established, What is its healing influence? How does it act for good?

First, As a bond of sympathy.

Next, As an instrument of discipline.

Thirdly, As an unconscious training in Christian truth.

The first point will probably suffice for the present paper. It divides itself naturally under three heads:—

First, The union of teacher with teacher.

Secondly, The union between teacher and scholar.

And lastly, The sympathy of scholars one with another.

To begin with, then, "*Esprit de corps* binds close together all the teachers in a school."

We have already observed that favouritism, jealousies, backbitings, and all such evil things, are fungi and blights, and where they are, *esprit de corps* cannot by any means flourish. Therefore it follows that where *esprit de corps* is really flourishing, they cannot be. This is in itself an immense advantage; it only remains for us to follow out some of the positive results which will ensue.

We all know what mischief one very naughty boy can do; sometimes he seems to upset the whole school, and set all authority and rule completely at defiance. But still no superintendent with much stuff in him could long be baffled by a single boy; it is when he gets a second, and a third and fourth to join him that the plague grows serious, and puts even good rulers to the test. Two bad boys, if in communication one with another, will do four times as much mischief as one alone.

Now transfer this reasoning to the teachers.

Man for man (if the expression is not too Irish), the teacher is better than the boy; he is stronger physically, at least as a rule, even when less robust in health; he is, with rare exceptions, better informed upon most points; and if he has not a stronger will, at all events he acts upon more constant principles; he ought to be, and well might be, more than a match for any of his boys. If such a teacher feels himself to be fighting alone, he may be disheartened by a temporary coalition of the more disaffected of his scholars, for all boys have a tendency to rebel periodically against all constituted law, yet if he feels he has a strong superintendent to fall back upon in time of dire need, he will be greatly encouraged in his fight, and if the superintendent knows and feels that every teacher down the room is quick to sympathise with and to support every exercise of his rightful authority, it is enough to make even a weak man strong. If a coalition of four boys is formidable, a coalition of twenty or thirty teachers should be quite irresistible.

What can resist the union of twenty or thirty teachers who cleave with purpose of heart to one another in their common work for Christ? No lawlessness can long withstand the constant pressure of their common sentiment. A superintendent so backed up is master of every ordinary difficulty, and proof against despair; and if the system of government be not radically unsound, this unity of purpose will have not merely a repressive, but still more an attractive influence upon the youthful mind.

Before I leave this branch of the subject, I would very briefly mention some means of specially promoting this unity of purpose and personal sympathy in the staff.

In one school, in the active work of which I once had the honour of being associated—of course I still consider myself an honorary member of the staff—the vicar both kindly and wisely invited all the teachers, some fifty in number, once every quarter to his house. First there was tea; then games, indoors or out, according to the time of year; and lastly, a great business meeting. The vicar gave an address; the secretaries read the reports of the quarter's work in their respective schools—the average attendance, number of departures and of new scholars, missionary collections, and the number of times each individual teacher had been present, absent, or late. This was a most salutary and striking feature of the evening's work; those who had been never absent and never late were lustily applauded by their less persevering friends, whose names were passed over with well-bred and conspicuous silence. Then the meeting was open for the ventilation of any grievances; every one being well content with the very enjoyable society, was prepared to submit cheerfully to the general feeling, which was most usually the feeling of the worthy host. And yet, if one has a grievance, it is a great relief to be able to let it off. Besides this, there were weekly teachers' meetings, not always so well attended as they might have been, but in many cases male teachers really cannot come. And besides the weekly meetings, there were occasional practice lessons delivered by one of the teachers in the school, which, being occasional, procured a larger audience. These were the main means adopted for procuring social and administrative unity.

But Christian workers have still higher needs; and so, to foster that true sympathy of heart and life without which the most perfect organisation may be a perfect farce, we met together from all the schools when work was done for a very short prayer meeting; and lastly, we arranged once a quarter to unite in our capacity of teachers around the table of our Lord, to remind us that all our unity could only centre there.

Perhaps I have said enough to show that sympathy amongst teachers is of incalculable value; and I firmly believe that neither social nor intellectual disparities, nor differences of opinion on matters of detail, need be any barrier to very close sympathy in common work. Indeed, where the sympathy is growing closer, the differences of opinion on matters of detail may perhaps be greater than before, simply because the interest in the work as a whole is more lively, and every detail becomes matter of consequence, and now no longer of indifference. Still charity, which beareth all things, can even bear the strain of this.

Now for our second point. *Esprit de corps* tightens the links between each teacher and his portion of the flock.

I have hinted at this already in saying it had not merely a repressive but an attractive influence upon the youthful mind. My own conviction is that it is impossible for real union to subsist between the teachers without exercising a salutary influence on the great bulk of the scholars. At the same time, I am well aware that if the system of government is vacillating and unwise, the more daring spirits amongst the scholars will be bold enough to face and sometimes even for a time baffle the serried phalanx of authority; whilst many weak characters will be led away by them.

By an "unwise system," I mean the assumption that the children with whom we deal are little reprobates, whose sole object is to elude our grasp and worry us. Our teachers should be real class-leaders, not a mere cohort of homiletic police, and we shall never lead either boys or girls unless we show a willingness at least to put our trust in them. By a "vacillating system," I mean—well, perhaps many teachers have seen a little of it—when the superintendent makes a new rule every third Sunday and breaks it every second; that is a vacillating policy. When a boy is given five minutes to be good, and it is extended to six, and then he is to be kept in for five minutes after school, and at the end of four minutes the teacher's heart relents, and he gives him a sermon, almost tearfully, but without the least effect, because the child is at once ruffled and defiant, and lets him go out half a minute before the promised time; that is a vacillating policy, and almost sure to fail. We must not mind being thought cruel or cross; it is more important for our work, which should be our first aim, that the children should respect us and listen to our words, than love us and despise our messages. After all, if we really love them, we must have confidence to trust their love will follow in good time. We must not fish for it, or let them see our hook, or we are in their power. And if we have to punish or reprove, it is far kinder to do it incisively, than play with them as a cat with a mouse. Yet I would never despair of a school where the teachers are at one and in earnest. Experience will do much for even young workers, and if some master mind appear on the scene, the apparently lost but really only checked efforts of earlier days will at once begin to bear a healthy crop of fruit; or, to change the metaphor, the school will be extricated from its disorders, as a child who has got over the measles, chicken-pox, whooping-cough, and other complaints of youth.

However, the cultivation of *esprit de corps* in each separate class is the work of individual teachers in each case. The teachers must be in every case genuine class-leaders, and not, as too often happens, homiletic police. They must know and trust their own scholars; their own scholars must know and respect

them. This is attainable rather by patient industry—the toil-some pursuance of that invaluable motto of St. Paul, “He that ruleth, with diligence”—than by the exercise of any brilliant intellectual gifts, or the expenditure of any lavish bribes. Only notice St. Paul says, “He that ruleth, with diligence,” not “He that ruleth with fussiness.” People often mistake the two.

Where there is real *esprit de corps*, the teacher must know the children’s interests outside the school, and they must each one be assured of his real interest in them.

If a teacher simply makes his class and every member of it his constant study, his scholars will soon begin to value his good opinion and to be influenced, unconsciously it may be, in many things by his judgment. I have known a teacher, not at all remarkable for special ability, or quickness of sympathy, or teaching power, keep a class of big lads attached to him by his simple persevering and plodding diligence. He made his teaching thoroughly professional—was never absent from his place, and never unprepared—and his boys respected him accordingly; and if they learnt, as I doubt not they did learn, something from his teaching, they learnt far more from his mere force of character. Personally, I am a firm believer in the good influence of class-feeling. I had myself far rather superintend a school where this was very strong, than one where it scarcely existed at all.

By class-feeling I mean not any social pride of caste or want of caste, but rather that generous emulation and rivalry which urges on each class within the school to surpass all the rest in virtue, knowledge, and discipline.

Of course there are dangers that it may here and there cause heart-burnings and jealousies; of course there are dangers that it may degenerate into cantankerous conceit. But I had rather have a few heart-burnings than a torpid sluggishness; I had rather a teacher thought a little too much about his class, and even himself, than that he should neglect his class and treat his office with contempt. I don’t see why class-feeling in a school need work more mischief than regimental feeling works in an army. It is a powerful, and I believe a lawful motive to enlist upon our side. Of course, it is not the sole or paramount motive, and a good teacher will be always ready to remember this. It is impossible for a teacher not to care most for his own boys, and not to think most of them, and love them best. Show me a really cosmopolitan teacher, and I will show you a real sham. But if he sees the excellences of his own scholars where every other eye is blind to them, he need not be blind to their faults, he will not if he is wise. He will not think them little demons, but he need not forget that they are very weak and the object of very demoniacal attacks; he will not deem them little reprobates, but he will be careful not to ascribe to them that perfectness after

which St. Paul at an advanced period of his life was still content to strive. The best safeguard for an earnest teacher against all jealousy and discontent, is the thought of the very much land to be possessed in his own heart and in the hearts of those whom he is called upon to teach. We have too much to do for our Master to think of falling out among ourselves.

Now for the means of promoting such class-feeling as this. The annual treat is a great opportunity; but it is in steady home visiting, and quiet individual dealings with boys or girls in the few minutes before or after school, that real advance is made. Home visiting is valuable in every way, but it is all-important in the cultivation of *esprit de corps*. I shall not enlarge upon the subject, which has now become trite, but I should like to quote a passage in the Life of Sir James Outram, that I hit upon the other day, and which is very instructive for every thoughtful teacher. He formed out of a wild, outlawed, and degraded race of Bhils a loyal and devoted band of soldiery; and the quotation shows his secret of success.

"We have now to illustrate Outram's non-official dealings with the Bhils; that is to say, his off-parade behaviour to his men at times when he might have kept aloof from them altogether without prejudice to the strict letter of his duty to the State. Should it have been no infrequent practice with young officers of the native Indian army to avail themselves of leisure hours, rather for the indulgence of their own particular tastes than the indirect advantage of their profession, they have only done what their fellows have done *in other walks of life*. Time and example often work in these cases a wholesome and effectual change. The real evil is to ignore or to forget that the Sipahi whom they are accustomed to meet at drill or in orderly-room is a human being like themselves, and susceptible of heart-influences as much as professional instruction. Those who do this, and consequently touch no chord of personal sympathy in their relations with the Indian soldier, are assuredly not acting in the true spirit of the covenant under which they serve. To use a hackneyed but appropriate term, they are to all intents and purposes 'hard bargains.'

"Had James Outram followed such impulses, the Bhil corps would never have been raised by him, and never would he have become *a power for good* throughout these uncivilised regions. The secret of his success lay in the unselfish and unwearied pursuance of principles exactly the opposite. He spared no pains to establish over his outlawed friends the power which springs from tested sympathy, not that inspired by awe alone.

"They found not only that he surpassed them in all they most admired, viz., in all that was most manly, but that he thoroughly understood them and their ways; that he loved them, that he

could and did enter thoroughly into their fears and their difficulties, their joys and their sorrows. *Such a bond, all-powerful in its action, could be established and maintained only by the genial intercourse of daily life.* Though his wild subjects saw their sahib exercising the open-handed hospitality of Anglo-Indian bachelor life in his costly residence at Dharangaon—a palace in their eyes—yet they felt that *he essentially belonged to themselves*, whilst his active habits brought him into constant contact with the minute interests of their every-day existence.

“No wonder that we hear of his memory* ‘still lingering in Khandaish, shrouded by a semi-divine halo.’ We are told that a few years ago some of his Sipahis happened to light upon an ugly little image. Tracing in it a fancied resemblance to their old commandant, they forthwith set it up and worshipped it as ‘Outram Sahib.’”

This story speaks for itself, and may well end the present paper.

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

V.—CHRIST AND THE DEMONIACS—(*continued*).

C. *The Syro-Phœnician Woman.* (St. Matt. xv. 21—28.) †

JESUS has turned from His ungrateful race into retirement on the boundary of heathenism. It does not seem that He crossed the line, for the woman, drawn by a fame which went throughout all Syria, “came out of those borders” to reach Him. She is not only a Greek (by creed says Archbishop Trench, by language says Lange, but perhaps the word means little more than a Gentile), but even of the accursed race of Canaan. No friend pleads that she “loveth our nation”; nothing as yet lifts her above the dead level of the paganism to which Jesus, in the days of His flesh, has no commission. Thus there is no difficulty in His silence; but only in His seeming harshness, when even His disciples are moved. But theirs is the softness which yields to clamour, and they even presume to

* More than forty years after he left; he was amongst them less than ten years.

† Some changes in the revised text of this narrative deserve attention. In St. Matthew “He departed” is now “He withdrew,” which bears out the statement in St. Mark that He “would have no man know it.” It belongs to a time of opposition, and of need to walk warily. In St. Mark we find that He had no sooner arrived than He was discovered, “and He could not be hid. But straightway” the woman came to Him. And the story closes with a good example of the brisk, sharp, decisive style of this fine though too commonly under-rated Gospel: “And she went to her house, and found the child laid upon the bed, and the devil gone out.”

throw their own discomfort into the scale: "She crieth after *us*." Christ's firmness is that of duty, and He answers that He is not sent save unto the lost sheep of His own race, just as the Apostle of the Gentiles confesses that Jesus was "a minister of the circumcision."

And those who make His goodness so soft, so yielding, that men scarcely need to be obedient to one so mild, may well ponder this loyalty to His commission, which will not, until she proves her claim by faith, yield even to a woman—a Gentile woman, who does homage to His Hebrew rank as Son of David; a tender woman, who laments her daughter's misfortune as her own, crying after Him, "Have mercy upon *me*."

In her agony she presses nearer, and worships no longer the Son of one race (that title has recoiled upon her), but cries, in a word as brief as a sob, "Lord, help me." And He answers, but not as if grace were poured into His lips. It might seem that sterner words could not be spoken, that the Jews monopolise His famous loving-kindness, and are even in their sin as lost sheep, and in the heart of Christ as children are to dogs. Yet she does not contradict Him, nor (as our version used to make her) argue back, with "Truth, Lord, yet," on the other hand. For it is all-important to observe that His own words, in form so harsh, have opened to her the door of hope. He had not denied that the Gentile world concerned Him; it was only a question of time. Let the children "first be fed"; and there was lurking encouragement in the fact that she need not rob the children, since He was withdrawn from them; they were actually letting fall not only crumbs (as her noble tact says to their fellow-countryman), but, though she scarcely knew so much, their very Bread of Life. The dogs, she urges, are not so mercilessly delayed but that they may catch, during the meal itself, these neglected "little-crumblings." But that is not all.

In Eastern cities droves of fierce dogs prowl through the streets at night, without a master, living on refuse, a peril even to unarmed men. How could she be sure that she and hers were not compared to those vile "dogs" which are "without"? Because Jesus had spoken of feeding them in their turn, and so made it plain that He spoke of domestic creatures, and because His word, which is not elsewhere in the New Testament, is "little-dogs," unsuitable for those fierce beasts, a diminutive "in which the idea of uncleanness gives place to that of dependence, of belonging to man and the family." Grasping this twofold encouragement, she answers, "Yea, Lord (even as Thou sayest, I take Thee at Thy word), for even the little-dogs eat of the crumbs which fall from their masters' table."

And then comes the glad response, "O woman"—He no longer speaks coldly without an epithet—"great is thy faith."

He praises, not her adroitness nor her humility, but the fountain whence all proceeded—the faith which would not doubt, while one ray gild the cloud, that light was behind ; and so He sets no limit on her reward, except the limit of her desire, all that He has is hers—“Be it unto thee even as thou wilt.”

Let us learn that no case is too desperate for prayer, that perseverance will surely find at last that our Lord delighteth to be gracious. Let us be sure that the brightest and most hopeful view of all His dealings is the truest, and that man (if he only trusts aright) shall live by every word that proceedeth out of the mouth of God.

D. *The Epileptic Child.* (St. Mark ix. 14—29.)

From the Holy Mount Jesus descends to a scene of misery and failure. He finds an unhappy “boy” (not “lunatic” but “epileptic,” in the Revised Version, and only by his father called a child, since indeed it is “from a child” that this has come upon him) possessed, convulsed, unable to speak, but shrieking wildly, often flung into fire and water, and pining away through the drain upon his strength. He finds, too, a father who confesses unbelief, disciples who have lost their power over unclean spirits, the scribes triumphing in their failure, and the multitudes perplexed, astonished, rushing to see whether He will Himself succeed. What a change from the glories of the mountain ! But He had not chosen to fix His tabernacle there, when human sorrow sought Him in the plain.

He at once draws attention from His defeated followers to Himself, by asking, “What question ye with them ?” But either the scribes hang back (as they only ventured to assail His followers when He ate with sinners, and about the tribute, St. Matt. ix. 11, xvii. 24), or the eager father interrupts them, with his tale of the misery of his son and the failure of the disciples. Whereon Jesus, who has come straight from converse with pure spirits of His departure * “which He was about to accomplish at Jerusalem,” utters one of the very few expressions which reveal how sore and constant a trial was His abode among the faithless, how straitened He was until His baptism was accomplished. But in His pain He does not forget to call for the sufferer. It is worth notice that cases of possession, unlike disease, are often aggravated in Christ’s presence, the strong man armed refusing to be overcome, the evil spirit proving, by some last convulsion, how reluctantly it comes out. Jesus, calm in the presence of this misery, asks, “How long is it since this came on him ?” and the father passionately reiterates all the story of their misery, and cries in anguish, “If Thou canst do anything, have compassion on us, and

* The Greek word is *ἐξόδus*, connected for every Hebrew with a departure out of bondage.

help us." The answer as it now stands is very striking: "If thou canst! all things are possible to him that believeth." He gives him back his doubt, since failure in His presence must be one's own fault. And all who watch their own hearts will understand the inward strife, the mingled faith and doubt of the answer, "Lord, I believe—(and yet I must have aid to believe aright)—help Thou mine belief." Perhaps Jesus would have said more, but the growing excitement of the crowd "running together" demanded prompt action, and He cast the demon out.

Was it the fierceness of the spirit, or the feeble and unsteady faith of the bystanders, which made this the fullest and most explicit of all His healing words? "Thou deaf and dumb spirit, I charge thee, come out of him, and enter no more into him." No room is left for evasion, either to the epileptic spirit of the father or the doubting spirit of the others.

The kindly heart of Jesus never ceased to do its part, because the miraculous energy was over, and the rest might be left to common men. He took care that the daughter of Jairus should be fed, and Lazarus unbound. He "gave" the youth of Nain "to his mother," who was perhaps too awestruck to seize the prize she hungered for. And so He lifted by the hand this boy, prostrate from his last convulsion, "and gave him back to his father."

These companion stories, of the mother of the Canaanite and the father of the epileptic, are full of teaching for all teachers. They concern us, as telling of successful intercession for the most hopeless. To one Jesus says, "Be it unto thee even as thou wilt"; and to the other, "All things are possible to him that believeth." And when the disciples ask, "Why could we not cast it out?" He tells us, like them how to be strong in faith. The Revised Version retains, here or elsewhere, no direct command to fast. But as we must know an earthly friend much, to trust him well, so the faith to which nothing is impossible, must be won by much communion with God; "this kind goeth not forth but by prayer." So let us, in the presence of the refractory, the careless, and the vicious, seek for spiritual power, through faith, upon our knees.

VI.—LEPERS.

A. *The Man full of Leprosy.* (St. Luke v. 12—16.)

In Scripture a peculiar horror is attached to leprosy. The imperceptible beginnings, the irresistible advance, the foul and ruinous result when member after member was eaten away, all made it a special type of sin. Like the infection of our nature it was hereditary. Though not, it seems, contagious, for Naaman and Gehazi were intimate with kings, yet the law of ceremonial uncleanness gave to it an artificial infection, and removed the

sufferer from the dwellings of men. When, however, the disease was "white in all the body" this restriction was removed. It is thus that we need most of all to shun the approaches of small beginnings of sin ; its maturity gives a sufficient warning against itself.

We have now to think of "a man full of leprosy," repulsive and hopeless, only allowed among men through the very completeness of his misery. He has heard of One who healed "all sick people taken with divers torments," and (unwelcome surely to the crowd) he presses on, and kneels down in an agony of supplication. The cruelty of men has taught him to doubt the will, even more than the heart of Jesus, and to say, "Lord, if Thou wilt, Thou canst make me whole." Not so judges the instructed Christian conscience: it assumes the love even while it needs yet to be reminded that He is *able* to save to the uttermost, *able* to do exceeding abundantly above all that we ask or think. His will is not even discussed.

The great charm of this lovely little incident is the exquisite manner of the reply. "Being moved with compassion," Jesus condescended perfectly, and not only said, "I will, be thou clean," but "put forth"—in all three Gospels the word is now more emphatic, "He stretched forth his hand, and touched," without shrinking, that mass of living decay, that life in death.

Such contact made common men unclean. But Christ brought among us, for the first time, a purity more infectious than our defilements, being, as St. Paul said, not a mere living soul, but a life-imparting Spirit. And His followers in turn are to give as they have received, to be the salt and the candle of the world. But oh! how that touch, thrilling through the tortured frame with a strange sense of new sweet wholesome life, must also have soothed the vexed and joyless heart, doubtful of any will to cleanse him, with a rapturous consciousness of real love! It is so that the whole life of Jesus (not without secret pain, and that inward cry, How long shall I bear with you?) laid a pure hand on the sin of the world for its deliverance.

Let those who know His love, obey His guidance. The leper should have borne useful "testimony," by convincing the authorities, and obtaining their decision that he was clean. But this was not sensational enough, and "he published it much and blazed abroad the matter," just as the zeal of some, in our own time, despises all quiet methods, all order, all control.

And as then, Jesus "could no more openly enter into a city," but was beset with excited crowds who came to Him "in desert places," so is religion deprived to-day of many a gentle, quiet ministration, and many a door is closed against her, through the ill-judged and undisciplined clamour of men and women whom she has blessed. It is to the quiet service, content to take even

the lowest room, even the modest class in an obscure school, or the seat by an unnoticed bed of sickness, that the Master says, Friend, come up higher.

B. *The Ten Lepers.* (St. Luke xvii. 11—19.)

We have seen one leper cleansed by the individualising touch of Jesus. Grace lays its hand on the sufferer, who scarcely believes it is for him; and it seems to say, "What I am to all, I am to each, I am to *thee*." The story of the ten lepers is a type of the same grace, as it still works among churches, congregations, and families, free to all, yet reserving its best blessings for the trustful heart. Misery, driving these men from other companionships, and too strong for national antipathies, has made of them one group. Longing for help, yet not daring to approach, they strain to the uttermost the hoarse and feeble voice of their disease, very unlike that "loud voice" in which one of them afterwards gave thanks.

Jesus never speaks more promptly, but His words are trying to their faith. They must go as they are, leprous still, hoping that when they reach the priests, they shall be cleansed. The test has been compared with that of Naaman, but it is more stringent, for while he was bidden to use humble means, they had to be content without the use of any. It is the test of all souls. For we have to believe in the efficacy of an unseen work, in the prevalence of an invisible Priest. We are not to trust in Christ when His gracious work begins to be felt in the heart and life, and we are "made happy"; but to trust in Him first, that we may afterwards enjoy.

And as they went, they were cleansed; and the Samaritan returned to give thanks to God, in the most sacred place of all, which was at the feet of Jesus. The others no doubt thought they obeyed the letter of His injunction better by going straight forward to the priests; he thought, or rather his warm heart felt, that this obligation could await its turn, and the first duty was that of praise.

And Jesus praised him for rising above the letter to the spirit. "Were there not ten cleansed? but where are the nine? Were there none found that returned to give glory to God save this stranger?"

Twice in the Gospels the word Samaritan is significantly shunned. Once, when Jesus told of a good Samaritan, and asked who was neighbour to the plundered man, national jealousy, which could not bring itself to name the hated race as superior to Levite and to priest, answers, "He that showed mercy on him." But here it is to put him in the most attractive light, to excite no prejudice in others, and to avoid paining His own sensibility, that the perfect tact of Jesus says "this stranger."

The story teaches us not to measure God's grace by our experience, but to trust His promises beyond what we yet enjoy. It teaches that the path of duty is never plain except to a grateful heart; we could not be fully guided by any written code, and we are meant to be freemen, children in our father's house, obedient to the law of the Spirit of life. It teaches us that if we are content merely to fulfil the letter of any precept, we are not Christians, for in this sense the nine were perhaps more accurate than the Samaritan. But love is the true fulfilling of the law. And it teaches finally how far the infidel is wrong who fancies that St. Paul was the author of the doctrine of salvation by faith. For the Lord praises not his gratitude nor his affection. He says, "Thy faith hath made thee whole."

Illustrations of Lessons on the Miracles.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE DIVINE CONSOLER.

THE RAISING OF THE WIDOW'S SON.

"Much people of the city was with her" (St. Luke vii. 12).



LARGE crowd of people, consisting of men and boys, preceded at some distance by the women, is generally to be seen accompanying a funeral procession. They pass along to the cemetery without much order, chanting a funeral dirge. Even in Jerusalem at the present day when any person well-known in the community dies it is the custom, evidently an ancient one, for many who were personally strangers to the deceased or his family, without receiving any invitation, either to accompany the body to the cemetery, or to send some representative to do so in their place. That the main feature of this procession, the large crowd of sympathising neighbours, was the same in former times is evident from the testimony of the rabbis. The command to love one's neighbour as oneself (Lev. xix. 18) they explained as specially enjoining to comfort mourners, to carry out the dead, and to take part in all connected with a burial. The greatest respect, therefore, was shown to a funeral procession. Even if it met a bridal procession the party of mirth had to give place to the party of mourning, and those attending the former were required to leave and follow the latter. As the funeral passed each one rose up, and all who could possibly do so fell in with the procession. It was the custom when the body was carried on a bier, which was usually the case, to change the bearers very frequently that as many as possible might share this "work of mercy." All this is just the same to-day in Palestine, and any passer-by would think it meritorious to relieve the bearers of a bier. The usual order of the procession in Galilee was as follows:—The women came first, then the bier, and immediately after it the hired mourners, men and women, followed by the chief mourners,

the friends, and last of all the crowd which formed the general company. The widowed mother, therefore, both according to the present custom, and that specially described by the rabbis as existing in Galilee in our Saviour's time, would be in advance of the bier, and thus one of the first persons whom our Saviour would meet; while the "much people of the city" would be the women walking with her, and the usual crowd of men and boys following behind, which, owing to the painful circumstances of this case, was probably even more numerous than usual. The Lord at this time had come, not only with His disciples, but also with a cortege of much people, and consequently there was provided a multitude of witnesses to this wondrous work of raising the dead. I may add that the fact of its being performed at "the gate of the city" points to the same thing. The gate of a small provincial city like Nain is the most public spot that could be chosen. It is the market place, the open air court-house, and the principal place of public resort generally where the people gather in large numbers, especially towards evening, to while away time, to meet their friends and neighbours, and to learn the news of the day. Thus the Lord constantly did His mightiest works in the most open manner, before the most competent judges, and where there could be no possibility of deception.

"The Lord" (St. Luke vii. 13).

This sublime appellation of Jesus—the LORD—the name used for and instead of JEHOVAH in the Septuagint, that Greek version of the Old Testament commonly in use in our Saviour's time, especially distinguishes the style of St. Luke's Gospel from that of the others of the first three, or, as they are called, the synoptical gospels. He alone of these constantly speaks of Jesus as "the Lord" (St. Luke v. 17; vii. 31; x. 1; xi. 39; xii. 42; xiii. 15). Thus St. Luke's Gospel stands midway between that of St. Matthew and St. Mark, and that of St. John in bringing out the Divine Person and Life of Jesus. In keeping with this he records more miracles than any other of the evangelists, twenty-one in all, which is one more than St. Matthew and three more than St. Mark. The employment of the name "the LORD" in this passage, where He appears as the "Lord of Life," the omnipotent raiser of the dead, is most appropriate.

"Weep not" (St. Luke vii. 13).

Funeralstake place in Palestine on the day of the death, and often within some six hours. The heat of the climate has rendered this necessary. It was so in our Lord's time amongst Israel, for the rabbis tell us that burial was ordered to take place as soon as possible after the fact of death had been quite ascertained. Exceptions to this rabbinical rule were allowed after heavy rains, or in the case of the death of parents, whose remains might be kept for three days. In accordance with this, and with the universal custom at the present day, we read of the immediate interment of our Blessed Lord, which took place directly he was taken from the cross, of St. Stephen (Acts viii. 2), and also of Ananias and Sapphira (Acts v. 6, 10). It has been well remarked, that the tombs being anciently large rock-cut chambers, not at first hermetically sealed, there was less fear of any one being buried alive. Moreover the teaching of the rabbis specially provided for the opening of a grave on the third

day to look after the dead. This custom of speedy interment—this having, as Abraham expresses it, to bury one's dead out of one's sight (Gen. xxiii. 4)—adds greatly to the anguish of mourners at a Palestine funeral. In this matter I can speak from my own painful experience. When Jesus met this poor widowed mother, it will be seen that she was, as it were, in the first burst of overwhelming sorrow at her terrible bereavement. There is nothing to show that she was giving way to that frantic expression of grief so characteristic of the East, which forms such an affecting sight at the present day. But in any case her mother's heart must have been breaking with the loss of an only son within but a few hours of her meeting with the Lord.

"He that was dead sat up" (St. Luke vii. 15).

In Palestine the dead body is never put, as with us, into a coffin and screwed down. Sometimes it is laid in a wooden box, which is always open above, so that the dress and features of the deceased person can be plainly seen. But the almost universal practice is simply to dress the body in a handsome suit of clothes, and then to carry it to burial on a bier, and lay it in the ground unenclosed. This is, to a European, one of the strangest sights of the East. It must have been so in the most ancient times, for we read that the bones of Elisha were *touched* by the corpse let down a little after into his sepulchre (2 Kings xiii. 21). This we know was also the case in the time of our Lord, for Josephus, in describing the great magnificence of the funeral of Herod the Great, whose body was borne on a golden bier encrusted with jewels, says that he was carried to his tomb wrapped in purple, with a crown of gold on his head, and a sceptre in his hand. Hence the perfect naturalness of our Saviour bidding the dead man *arise*, and of his being able, the moment he was miraculously brought to life, to sit up on the bier.

THE LORD OF LIFE.

THE RAISING OF THE RULER'S DAUGHTER.

"He fell down at Jesus' feet" (St. Luke viii. 41).

This was not an act of divine worship, but one of deep reverence, such as in the East is, and always has been, shown in approaches both to God and man. To stoop down and touch the earth with the face before a superior, or to assume the same lowly position and kiss the lowest hem of his garment, is an attitude often taken at the present day, and is in perfect keeping with the other exaggerated and stately modes of salutation still existing in Palestine. Herodotus, writing 450 years before Christ, noticed it in the East in his time. He says, they "paid so great attention to forms of address, that one could thereby at once ascertain the rank of a stranger," and, after describing other forms, adds, "when the difference of rank is great, *the inferior prostrates himself upon the ground.*" This respectful mode of approach is frequently referred to in Scripture. Courteous Abraham saluting three strange guests "bowed himself toward the ground" (Gen. xviii. 2). Loyal David "stooped with his face to the earth, and bowed himself" before King Saul (1 Sam. xxiv. 8). Earnest Esther, pleading for her people, "fell down at Ahasuerus' feet" (Esther viii. 3). The servant in the parable seeking a great favour "fell down" at his Lord's feet, and so, under similar

circumstances, his inferior fellow-servant fell down at his (St. Matt. xviii. 26, 29). Hence this ruler of the synagogue was employing the usual posture of a humble and earnest suppliant when seeking the help of the prophet of Nazareth.

"And all wept and bewailed her" (St. Luke viii. 52).

That is, as St. Mark tells us in his account of the miracle, there was a "tumult," *thorubos* (St. Mark v. 38), a wild uproar and excitement—the term given to those violent and demonstrative clamours of the chief priests and their multitude of followers which finally alarmed Pilate, much against his will, into sanctioning our Lord's death (St. Matt. xxvii. 24). The English reader can little realise such a scene, but it is often to be witnessed in Palestine. The ruler of the synagogue would be known and respected by all the Jews, and Capernaum, where this happened, being a huge overgrown village, as soon as the first shrill, sudden shrieks of the women of his household had announced the fact of his daughter's death for more than a mile around, the people, rich and poor, just as they do now, would come running together to the house with the wildest and loudest cries, in many cases of consummately well-acted and insincere grief. The unseemly noise and confusion of these occasions surpasses anything that could be supposed by those who are not familiar with the excessive transports of joy or grief to which Orientals abandon themselves. Nothing is more horrible in these scenes than the fearful shrieks of the women, set up with a suddenness at the moment of death that to those unprepared, even several houses away, is very alarming. Sir John Chardin, who heard them one night in a neighbouring house, raised by some twenty-five or thirty people, says of the shock it gave him, it "was above two hours before I could recover myself." This cry, which is continued at intervals for seven days afterwards, is the cry called in Arabic *tahhleel*, or *oloolch*, and is the original of the *ololuzo*, "to wail," or "howl," of the Greeks, the precisely similar *ululo* of the Romans, and the *ullaloo* of the Irish wake. It is a strange and exceedingly shrill sound, not unlike the yell of a jackal, only far louder and longer. It is produced by rapid vibrations of the tongue, and certain movements of the hand before the mouth. It is so piercing as to be heard at an amazing distance in the clear, dry air of Palestine, which greatly increases the intensity of any sound. The women set up this cry upon all occasions of excitement, mournful or glad, and it is the peculiar war-cry of the Arabs, joined in at such times by the men, and then this *tahhleel* excites them to the wildest frenzy. "Mourning women," and sometimes "mourning men," are present on these occasions, professional persons, who well deserve the epithet Jeremiah gives them of "cunning." They are sent for at once, as in the prophet's day, to "make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters" (Jer. ix. 17, 18). As each new comer arrives these people so act upon their feelings that he or she is soon melted to tears. As Dr. Thomson well says, they "know the domestic history of every person, and immediately strike up an impromptu lamentation, in which they introduce the name of their (the visitors') relatives who have recently died, touching some tender chord in every heart; and thus

each one weeps for his *own* dead, and the *performance*, which would otherwise be difficult or impossible, comes easy and natural." As tear bottles are found in almost every ancient tomb that we have opened in Palestine, it is clear that the custom alluded to by David, "put thou my tears into thy bottle" (Ps. lvi. 8), was universal. It still occurs in Persia. The master of the ceremonies gives to each person a piece of cotton wool, with which he wipes off his tears, and the cotton wool is then squeezed into a glass bottle. Along the banks of the Nile the women leave their little finger nail to grow very long, that they may be able to cut their faces with it when mourning, but this was specially forbidden to the Jews (Deut. xiv. 1). The sights, however, that our Lord witnessed at Jairus' house would probably include women throwing ashes and dust upon their heads, wrapping themselves round from head to foot with a piece of dirty coarse sackcloth, tearing their clothes, daubing their faces with



TEAR-BOTTLES.

mud or indigo, tearing out their hair by handfuls, beating wildly upon their breasts and thighs, striking their hands violently one upon another, and generally distorting their features and limbs in a frantic manner, for all these things may be witnessed now, and most of them are alluded to in Scripture in connexion with mourning. Nothing of this kind, we may gather, was wanting at the house of Jairus, for St. Mark tells us they "wept and wailed *greatly*" (St. Mark v. 38). One thing is generally different now. They still have music in these mourning scenes, but the timbrel, or tambourine, has taken the place of the pipe, or flute, usual in our Lord's time. I say usual, for not only does St. Matthew, in his account of the miracle, make mention of "flute-players" in Jairus' house, for this is the true translation of the Greek word *aulētas*, which is rendered "minstrels" in our version (St. Matt. ix. 23), but Josephus, in the third book of his "Jewish Wars," describing a mourning which took place at Jerusalem, when it was supposed that he, with many of his men, had fallen at the sacking of Jotapata, says, "many hired flute-

players (*aulētas*) led the way in these wailings." How distasteful and distressing such a scene of uncontrolled and hopeless grief must have been to our Saviour! With what earnestness must He have hushed this wild exhibition of despair with the words "Weep not," and how natural, under such circumstances, was His exclusion of this noisy crew from a sight of the miracle.

"She is not dead, but sleepeth" (St. Luke viii. 52).

Observe here our Lord's highly figurative language, used regardless of the fact that it might throw doubt upon this miracle! On another similar occasion Jesus said, "Our friend Lazarus sleepeth" (St. John xi. 11). It is of immense importance to realise, as very few really do, and none but those who have thoroughly mastered the deep Eastern colouring in which the Bible is steeped fully can, the metaphorical nature of most of the Master's sayings. The Bible was written by Easterns, in the East, and for Easterns—indeed, for Easterns alone in the first instance—and it is, therefore, sure to contain a mass of difficulties to those who do not read it in the light of the East. Now, one of the most marked features of Bible lands is the use of exuberant figurative language—figurative language of a force and boldness to which we in the north-west are altogether strangers. It abounds in every part of the Bible just as it abounds to-day on the lips of all earnest and thoughtful speakers in Palestine. Our Lord, who spoke as never man spoke for wisdom and eloquence, is conspicuous above all others for this great and beautiful gift of tropical speech. We are distinctly told that "without a parable spake He not unto them" (St. Matt. xiii. 34; St. Mark iv. 34). Read, for instance, the very plainest and most practical of all His sermons—the Sermon on the Mount. It abounds with highly figurative language. Here is the full explanation of such expressions as "if thy right eye offend thee, pluck it out," "if thy right hand offend thee, cut it off," "whosoever shall smite thee on thy right cheek, turn to him the other," "whosoever shall compel thee to go a mile, go with him twain." As a child I have suffered much wretchedness from believing these commands to be literal, and no one ever placed before me the true solution of the difficulty. Some of our Lord's figures are magnificently bold. Take that saying, "If any [man] come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple!" (St. Luke xiv. 26.) It is explained, and the literal meaning given in St. Matt. x. 37. Only in this way can we understand such expressions as, "This is My body, this is My blood," spoken of the bread and wine in the Lord's Supper, which is simply a metaphor, equivalent to "This represents My body, this represents My blood"; or the words addressed to *all the disciples* (see the previous verses, 19, 20); "Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained" (St. John xx. 23; and see also St. Matt. xvi. 19 and xviii. 18), which are simply a bold metaphorical statement of the power with which they should be enabled to preach the everlasting Gospel, and the way in which God would accompany that preaching with the saving influences of His Spirit.

Notes on the Church Catechism and Confirmation Service.

BY THE REV. JOHN KYLE.

CHAPTER V.

THE LAWS OF THE CHRISTIAN LIFE.

THOUGH the merely *Ceremonial* and *Civil* parts of the Law as given to Moses are done away, the *Moral* Law—of which the Ten Commandments are a brief but comprehensive summary—is, from its very nature, binding on all men at all times. It existed before the Commandments were proclaimed from Sinai, and remains—unchangeable as God Himself. And though this Law is no longer the tutor (Gal. iii. 24, R. V.) to bring men unto Christ, it still indicates the *standard of holiness* to which every Christian should strive to attain. Further, though in form these Commandments are mainly prohibitory, enjoining men to “depart from iniquity” (2 Tim. ii. 19), yet a careful study of them will show that the *sins* which they condemn cannot be avoided unless men constantly endeavour faithfully to perform those *duties* which are their opposites. For it is not enough for men to refrain from doing those things which ought not to be done; they must strive also that they leave not undone those things which ought to be done.

This consideration will enable us to understand that principle of interpretation laid down by our Lord Himself in the Sermon on the Mount, and illustrated by expositions of certain of the Commandments (St. Matt. v. 17—vi. 4). He came to *fulfil* the Law, and by this is meant not merely to render perfect obedience to it in His own Person for man, but also to *expand* it—to teach men how infinitely high, and deep, and all-embracing is even the least of God’s Commandments, and how obedience to them should be rendered not “in the letter” merely, but “in spirit and in truth.”

Q. 8. “*The same which God spake,*” &c. It is open to question whether the Commandments as we find them in Exodus xx. were so delivered from Sinai, or in a more terse and telling form, calculated to fix them in the memories of those who heard. In favour of the latter supposition may be adduced (a) the version in Deut. v. 6—21, differing in many respects from that in Exodus, though *substantially* the same; (b) the use of the name *Decalogue*, or *Ten Words* (Exod. xxxiv. 28, and comp. Heb. xii. 19: “the Voice of Words”), which would seem to point to ten pithy sayings; (c) the apparent practice of St. Paul, and even of our Lord (St. Matt. xix. 18, 19; Rom. vii. 7; xiii.

9) ; and (d) the custom of the Primitive Church, which always taught the Commandments in a more or less abbreviated form. In the English Prymer of A.D. 1400, the Decalogue seems to have been first given as it now stands. The Commandments in their earliest forms were probably somewhat as follow :—

FIRST TABLE.	SECOND TABLE.
1. Thou shalt have none other gods before Me.	6. Thou shalt not kill.
2. Thou shalt not make to thee any graven image.	7. Thou shalt not commit adultery.
3. Thou shalt not take the Name of Jehovah thy God in vain.	8. Thou shalt not steal.
4. Thou shalt remember the Sabbath Day to keep it holy.	9. Thou shalt not bear false witness.
5. Thou shalt honour thy father and thy mother.	10. Thou shalt not covet.

The above is taken from the *Speaker's Commentary*, to which the student is referred. The place assigned in this scheme to the Fifth Commandment will be explained under Question Nine.

"*I am the Lord thy God*," &c. Jehovah had a two-fold claim to His people's obedience, seeing that He is both their *Creator* and their *Redeemer*.

I.

"*None other gods but Me*." That is, not *instead of*, but in *addition to* Jehovah. Polytheism is here forbidden—the worship of the "gods many and lords many" of the heathen. He, too, transgresses this law who allows his heart to be set on anything in preference to God—whether it be rank, wealth, power or pleasure—or who denies His overruling providence in all the affairs of life. And the positive duty here enjoined is well set forth in the "*Duty towards God*"—it is "to acknowledge Him in all our ways."

References :—" 1 Cor. viii. 5, 6 ; Job xxxi. 24, 25, 28 ; St. Matt. vi. 24 ; Col. iii. 5 ; 2 Tim. iii. 2, 4 ; Prov. iii. 5, 6 ; Heb. xi. 6 ; Jas. i. 17 ; iv. 13—15.

II.

"*Any graven image*," &c. The Hebrew word may be understood to include *any image whatever*, and from the succeeding words, "*Thou shalt not bow down to them*," &c., it is evident that the prohibition is intended only to extend to the making of an image for the purpose of worship. See, e.g., Exod. xxv. 18.

"*The likeness of anything*," &c. The prohibition is absolute and universal.

"*A jealous God*." See Isa. xlii. 8.

"*Visit the sins of the fathers upon the children*." That is, as

regards *temporal* consequences only. Compare Ezek. xviii. and xxxiii. For example, the children of the drunkard have to suffer the poverty and shame entailed upon them by their father's sin, and, in addition, they *inherit* a tendency to follow in his footsteps. But out of these very adverse circumstances they may through grace win great spiritual victories.

"*Unto thousands.*" Literally, *unto the thousandth generation*. His judgment will extend to the third or fourth; but His mercy to the thousandth. (Isa. xxviii. 21; Lam. iii. 23.)

"*Love Me and keep,*" &c. See St. John xiv. 15.

The First Commandment forbids the acknowledgment of any gods but One; this the worship of even that One God in any but a spiritual manner. Compare the sin of Ahab with that of Jeroboam (1 Kings xvi. 30—33). The latter, like Aaron (Exod. xxxii. 4, with 1 Kings xii. 28) was an *idolater*; the former was a *polytheist* also. In its wider sense it forbids *will-worship* (Col. ii. 23)—the sin of Cain, and the source of all schism. And it enjoins the worship of God only in Christ Jesus, Who alone is His Image (Col. i. 15; Heb. i. 3). See, on the whole, Isa. xlv. 9—20.

III.

The literal meaning of this Commandment may be gathered from St. Matt. v. 33, and the succeeding verses will show how a law may be kept in the letter whilst broken in the spirit.

"*The Name,*" &c. The Name of God should remind us of all the attributes which belong to HIM alone.

"*In vain.*" Uselessly; or for no good purpose. The Name of God should therefore be used only in our solemn acts of worship, or when we are instructing or learning of others concerning Him. Rash vows are forbidden by this Commandment; but not the giving evidence "upon oath" in a Court of Law. Compare the Thirty-ninth Article of Religion.

"*Not guilty.*" Emphatic.

On the Commandment as a whole it may be noted that man's gift of speech is devoted to its noblest purpose when used in promoting the glory of God.

References:—Jas. v. 12; Deut. vi. 13; St. Matt. xxvi. 63, 64; Gal. i. 20; Heb. vi. 16; Rev. x. 6; Col. iv. 6.

IV.

There is good reason for believing that the religious observance of one day in seven has existed from the beginning. See Gen. iv. 1 (margin); vii. 10; viii. 10—12, which seem to point to the weekly division of time. Again, there are indications of a Sabbath amongst the Jews even *before* the giving of the Law from Sinai. See Exod. xvi. 22—31, and especially verses 28 and 29.

The reasons given for keeping the seventh day holy may be described as connected with the *past*, the *present*, and the *future*. The Israelites were thereby reminded of the Creation of all things, and their own subordination as creatures to their Creator's will; that they were not their own; and that their very *time* was to be occupied in obedience to the will of Jehovah—as well the six days in which they were commanded to *work*, as the seventh which they were to devote more directly to His *worship*. In the command that his servants and cattle were to rest as well as himself, the Israelite was reminded of His own hard bondage in Egypt, and taught to think of Him who had redeemed him from it. It also foreshadowed the more distinctively Christian precept that he who would love God must love his brother also. There was therefore a *present benefit* in the Sabbath. And as regards the future it taught God's people to look forward to their eternal rest. See Heb. iii. 18—iv. 11.

The later Rabbinical traditions made the Sabbath a burden, but Christ recalled men's attention to its true nature and purpose both by His words and works. Benevolent activity on that day was both lawful and pleasing to God. See St. Mark ii. 27, 28, and similar passages.

The First Day of the week has been by the Christian Church substituted for the Seventh. The earliest Christian writers speak of the Christian Day of Rest as a lawfully established institution, and clear indications of its observance are found in the New Testament itself. See St. John xx. 1, 19, 26; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10. Probably the *Jewish* converts observed the two days side by side—the converts from heathenism the Christian Sabbath only. And to us as Christians the First Day speaks not only of the Old Creation but also of the New, of which we have the pledge and the first fruits in the Resurrection of Jesus on that day from the dead. (Comp. Exod. xii. 2.)

"*The stranger*," &c. The foreigner who dwells amongst you.

"*The seventh day*." After the Septuagint and early English Versions. The Authorised Version, following the Hebrew, has "*Sabbath*."

V.

"*Honour*," &c. Both by word and deed. The wide-reaching significance of this Commandment is well shown in the duty towards our neighbour. The Family is *the State* in miniature; the State is but an enlarged Family. Similarly *the Church* is charged with parental duties towards those who have been born into her bosom—hence the reverence due to her appointed officers.

References:—Eph. vi. 2, 3; Deut. xxi. 18—21; St. Mark vii. 10—13; 1 Tim. v. 4; Luke ii. 51; 1 Pet. ii. 13—17; Rom. xiii.

1—7; St. Matt. xxii. 21; 1 Tim. ii. 1—3; Mal. ii. 7; 1 Cor. iv. 1; Heb. xiii. 7, 17; 1 Pet. ii. 13—19.

“*That thy days,*” &c. A distinct “promise” (ref. Eph. above) is attached to the keeping of this Commandment, and history testifies to its faithfulness. “Filial respect is the ground of national permanence” (*Speaker’s Commentary*). See Jer. vi. 16; xxxv. 18, 19.

“According to our usage, the Fifth Commandment is placed as the first in the second table; and this is necessarily involved in the common division of the Commandments into our duty towards God and our duty towards men. But the more ancient, and probably the better, division allots five Commandments to each Table. The connexion between the first four Commandments and the Fifth exists in the truth that all faith in God centres in the filial feeling. Our parents stand between us and God in a way in which no other beings can” (*Speaker’s Commentary*). Regarded in this light the first Five contain our *Filial* and the second Five our *Fraternal* duties. See Lev. xix. 3. The Duties enjoined in the First Table might be summed up in the word *Reverence*; those in the Second in the word *Righteousness*.

VI.

On this Commandment see St. Matt. v. 21—26, and comp. Lev. xix. 17; 1 St. John iii. 15. And not only are we *not* to hate—we are actively to love even our enemies (St. Matt. v. 43—48; Exod. xxiii. 4, 5; Prov. xxv. 21, 22, and Parable of Good Samaritan).

VII.

Compare St. Matt. v. 27—32. We are *forbidden* to cherish impure thoughts, to read impure books, to keep bad company. And we are *enjoined* to keep our thoughts and our energies employed about holy things.

References:—St. Matt. v. 8; St. Mark vii. 20, 21; Eph. v. 3, 4; 1 Cor. xv. 33; Col. iii. 5; Eph. iv. 29; 1 Cor. vi. 13; Gal. vi. 7—9.

VIII.

Compare the Tenth Commandment. Amongst the sins forbidden here may be mentioned:—robbery, theft, all kinds of cheating, extortion, debt recklessly incurred, adulteration of goods, the use of short weights and measures, waste of time, wanton destruction of property. On the contrary, we should labour honestly, not only to maintain ourselves but to have to give to those who need, and to support the services of the sanctuary.

References:—Lev. xix. 13, 35—37; 1 Cor. v. 11; Mal. iii. 5; Rom. xiii. 7, 8; Ps. xxxvii. 21; Prov. x. 22; Eph. iv. 28; 1 Tim. v. 8; vi. 17, 18; 1 Cor. ix. 7—14; St. Matt. vi. 19, 20.

IX.

This Commandment is expressly directed against "*false witness*" in a court of justice; but in spirit it forbids not only "evil speaking, lying and slandering," but also all tale-bearing concerning our neighbour, even though what we report be true. Rather should we strive to *conceal* his fault, and be ready to speak good of him if possible.

References:—Deut. xix. 16—19; Ps. ci. 5; Eph. iv. 31; Lev. xix. 16; St. Matt. xii. 36; 1 Cor. xiii. 5—7; 1 Pet. iv. 8.

X.

"*Thou shalt not covet*," &c. This goes to the root of the matter—to the *thoughts* of a man's heart. The references to covetousness are numerous; and its danger is seen in that it is compared to the sin of idolatry. Nevertheless we may "covet earnestly" spiritual blessings, and as regards *temporal* matters we must endeavour to be content.

References:—1 Cor. vi. 10; St. Luke xii. 15; Gehazi; Ahab for Naboth's vineyard; Judas; 2 Cor. iv. 18; St. Luke x. 38—42; 1 Tim. vi. 6.

Commandments Six and Seven forbid offences against our neighbour's *person*, Commandment Eight against his *property*, Commandment Nine against his *reputation*. Thus we must hurt him neither "by word nor deed," and by the Tenth Commandment we are forbidden to injure him even in thought.

The connexion between the Commandments and the two "Duties," where it has not already been referred to, is too obvious to need further reference here.

Hymns for Teachers' Devotional Meetings.

No. III.

BY THE REV. E. H. BICKERSTETH, M.A.

"Draw me: we will run after Thee."—*Song of Solomon* 1. 4.



Y God, my Father, let me rest
In the calm sun-glow of Thy face,
Until Thy love in me express'd
Draws others to Thy throne of grace.

O Jesu, Master, let me hold
Such secret fellowship with Thee,
That others, careless once and cold,
Won to my Lord and theirs may be.

Eternal Spirit, heavenly Dove,
The light of life to me impart,
Till fire descending from above,
Burns on and on from heart to heart.

O Father, Son, and Holy Ghost,
Still, still may love to love respond;
And teach me, when I love Thee most,
Depths all unfathom'd lie beyond.—Amen.

Notes and Comments.

HENRY HEALD MEMORIAL FUND.

WE are requested to acquaint our readers that steps have been taken to establish a fund, with the view of raising a memorial to the late Mr. Heald. It has also been decided that the memorial shall assume the practical form of a provision for Mr. Heald's widow, who, we regret to observe, from facts referred to in a circular which has been issued, is in need of help. Under these circumstances, the preliminary committee, which has been formed to carry out the suggestion, have very wisely decided to purchase an annuity for the benefit of Mr. Heald's widow. Subscriptions have already been promised, and the Committee of the fund hope, as we do ourselves, that those who knew and esteemed Mr. Heald as a friend, or have derived advantage from his labours, will give weight to their sympathy and appreciation by contributing to the fund.

We are informed that the Archbishop of Canterbury, and the Bishops of Winchester, Carlisle, and Bedford have joined the Committee. The Rev. J. F. Kitto, and Mr. H. W. Green are the honorary Secretaries, and the Committee of the Sunday School Institute have placed their offices in Serjeants' Inn at the disposal of the Memorial Committee.

PORTRAIT OF THE LATE MR. HEALD.

At a meeting of the Committee of the Institute, held on the 3rd of January, a letter was read from the eldest son of the late Mr. Heald, offering, on behalf of himself and family, a portrait in oil of the deceased. The Committee, with a sad pleasure, accepted the gift. It has been hung in the Lecture-room, which is also the principal Committee-room, and a tablet, with a suitable inscription, will be placed underneath. Mr. Heald sat to Mr. Arthur Stocks for the portrait several years ago.

BIBLE-CLASSES FOR THE EDUCATED.

IN a recent number of the *Churchman* there is a short but suggestive article on the subject of Bible-classes for the Educated. The writer, the Rev. J. H. Rogers, Vicar of St. George's, Brighton, remarks :—

"It has been said, with some truth, that the worst instructed people in matters of religion are those who are commonly called 'the educated classes.' This fact is sometimes painfully forced upon the mind of the Pastor, when he finds persons of good position more ignorant of facts and doctrines of Scripture than many a child in the first class in his Sunday-school.

"The reason of this is not far to seek, for if we look at the present system of upper class education we see that there is scarcely any place left in it for Scriptural Teaching. An hour or two on Sunday, and first school on Monday, is a very ordinary public school allowance of 'Divinity'; and at the University, unless a man seeks it for himself, the opportunity is even less frequent.

"Our young ladies are somewhat better off than their brothers, for, from having less pressure for examinations, there is apt to be more time given in ladies' schools to the study of the Word of God, and not infrequently a visit from the clergyman gives a little impetus to the study. Often, however, the

teaching of this most important subject is placed in the hands of some well-meaning governess, who has herself had but few opportunities, and who sees, indeed, that the morning chapter is read, but makes no effort to render it either interesting or instructive.

"But the time which immediately succeeds school or college life, the time which is peculiarly beset with temptations both to faith and practice, is, as a rule, singularly devoid of helps to Bible study; and the result is, that the mind, uninstructed in truth, falls an easy prey to error, either on the side of Scepticism or Superstition.

"Nor is this all: in the absence of any incentive to Bible reading, a very great number of the children of even religious parents give up the reading of the Scriptures altogether. Those who are in the habit of questioning their Confirmation candidates on the subject, will be able to bear witness in how many cases it transpires that the only time the Bible is read is on Sundays, and then, very often, only '*in Church!*'

"And how is this need to be met? Surely one great means of meeting it is the establishment of Bible-classes for young men or young ladies, as the case may be, in which they may really be not only taught the truths of God's Word, but also (which is even more important) be led to study that Word for themselves.

"But it may be said, considering the vast amount of parochial work which a clergyman has to carry on, how is it possible for him to undertake this kind of thing? To which the answer may be made, that it is by no means necessary that such classes be taken by the clergy; indeed, here seems to be a field most particularly open for the efforts of Christian laymen and Christian women.

"A class of young ladies is, as a rule, far better in a lady's hands. She will know better how to awaken the interest and meet the needs of her class than it is possible for a clergyman to do; and, moreover, there are points of great practical interest and importance, which can only be rightly and usefully treated if the teacher and the members are of the same sex. Then, too, where it is practicable, an educated, consistent layman has often more weight with young men than a clergyman, for there is nothing professional about the work, and the class is apt to be both more social and more sociable.

"Whoever undertakes such a work, and it cannot be but that there are many admirably fitted for it, if only they would come forward, must bear in mind that there are certain requisites for the undertaking, without which it will utterly fail."

The writer concludes by enlarging upon these requisites, which we will content ourselves by naming: *first*, the conductor of the class should himself be a learner; *second*, should make up his mind to teach; *third*, should endeavour to draw out the class, and encourage every individual member to work; *fourth*, he should treat each member as a friend.

While this much, and more, is wisely said on general grounds in favour of the establishment of such classes, the argument in their favour might have been made more substantial with advantage. At the present day the chief reason for their existence is to be found in the element of unbelief which pervades much of the literature written with the view of attracting and influencing the minds of young people. Up to a fair age children will of course accept any sincere statement made on the authority of a teacher; but there will come a time when a note of warning must be sounded and the truth enforced by argument. At this period of a pupil's life the Bible-class may be of real

use, provided its conductor has experience and enough intellectual stamina to support his claims as a teacher. In several London parishes the clergyman meets the young members of his congregation at an afternoon Bible-class, held at his own house, and this arrangement prevails in a number of country parishes, but is one that can hardly be expected of the clergy generally, to whom the interval between service and service should be restful. There is here a field of co-operation for the laity, many of whom might usefully take charge of a Bible-class held at a convenient hour on a Sunday or a week-day. Such young persons as are capable of receiving instruction of an advanced type, should have it shown to them that the Bible does not necessarily fall to pieces in consequence of scientific or other difficulties to be met with in its pages. Intelligent young persons want impressing with the great fact that the Bible consists of a series of writings extending over thousands of years, during which time God was educating the human race. From this main idea many diverging conclusions will arise and new aspects of truth be unfolded. Nearly all the difficulties encountered in the Holy Scriptures occur in the Old Testament, and are identified with a dispensation which needs to be explained and contrasted with the later one. It should never be forgotten, on the part of those who are responsible for the education of the young, that a superficial knowledge of the Bible is just the kind of knowledge the Atheist desires to meet with in an opponent. Nor should it go unremembered that the chief modern schools of morality, with their seductive tenets, though approving the endeavour to advance the mind on the basis of the truths of the Bible, yet draw most of their inspiration from sources antagonistic to its influence, and count the Bible as but one book among many. Practically, with them the Bible most approved is the creation of their own philosophy, and has little in common with the source they in their teaching of the young mind profess to reverence.

In conclusion, the evidences favouring religious belief, the great truths of the Gospel, the moralities of the Christian creed, the distinctive doctrines of the Church, and much else of the highest interest, are subjects which may be beneficially developed in a course of Bible-class teaching, needed as much by the conventionally educated among our children, as by those whose attainments have not been advanced beyond the proverbial "three R's."

THE BISHOP OF ELY ON SUNDAY-SCHOOLS.

THE Bishop of Ely, in the charge delivered at the Visitation of the Clergy of the Diocese, makes some weighty observations as regards the importance of elevating the Sunday-school in public estimation as the handmaid of the Church. His Lordship considers it very essential that they should be lifted up "to a more distinct position as an integral part of the Church machinery," and, in the course of his remarks, observes—

"The Sunday-school must be undisguisedly a Church school. As its head is the parish priest, so its object is to train its scholars to join with the spirit and the understanding in the worship and ordinances of the

Church, to prepare them for Confirmation and Holy Communion. Hence I need hardly say all Sunday-school teachers should be themselves confirmed and communicants. They cannot lead on others to ordinances

from which they themselves hold aloof. Further, the instructions should be dogmatic and distinctive. In dealing with young minds the teaching which takes root is ever sharp and decisive. The Catechism is an admirable guide here. It has always struck me as one of the most remarkable features of the English Reformation, that amid the fierce controversies of that troubled era, while the tremblings of the earthquake which had shattered oldest institutions were still felt, the heads of our Church should have found leisure not only to reform liturgies, and set forth homilies, but to draw up an Instruction to be learnt by young children. And how simple

yet profound, how short yet comprehensive is the outline of doctrine there presented. In no part of the Prayer Book is the spiritual system of the Church, the course of a Christian man's life, so distinctly laid down. And, my reverend brethren, just in proportion as secular education dominates in Board Schools and even within our National Schools drives religion into a corner does it become of increasing importance that we should fall back upon the old catechetical machinery of the Church both in the letter and the spirit. The text-book of the Church Sunday-school is the Church Catechism."

ORGANISING SECRETARY FOR WALES.

THE Committee have appointed as their Organising Secretary for Wales the Rev. David Williams, Rector of Llandynnog, Denbigh, late senior scholar and mathematical prizeman of St. David's College, Lampeter. Mr. Williams has had twenty-three years' experience of parish work in the Principality, and, being thoroughly proficient in the Welsh language, will, it is hoped, be able materially to enlarge the field of the Institute's operations. During the past three months Mr. Williams has succeeded in much work of organisation in North Wales. Applicants for assistance may address their communications either direct to Mr. Williams or to the Secretary of the Institute.

EXAMINATION IN RELIGIOUS KNOWLEDGE.—A very interesting Examination in Religious Knowledge is held every year at Madras, by the Trustees of a Prize Fund left by the late Peter Cator, Esq., and is attended by large numbers of Native Christian students, male and female, at the various Colleges and English Schools belonging to the C.M.S., S.P.G., Free Church of Scotland, London Missionary Society, Wesleyan Missionary Society, &c., &c. One of the subjects for next year's Examination is "Christian Evidences," and for this the text-book is Prebendary Row's *Reasons for Believing in Christianity*, published by the Institute.

A SUNDAY-SCHOOL FOR THE HIGHER CLASSES.—The Rev. J. T. Jeffcock, Rector of St. Peter's, Wolverhampton, proposes, by way of

experiment, during the year 1882, to open and carry on, under his own supervision, an "Upper Sunday-school," to be held from 9.50 to 10.50 each Sunday morning in the Exchange Assembly Room. The school will be open to girls over 10 and up to the age of 22 or 23, and will embrace two chief divisions: (a) those who are looking forward to Confirmation, and (b) those who have, by that rite, assumed the full privileges of Church membership, yet need fuller instruction in the truths of our holy religion so as to ripen in the Christian life. Each scholar will be required to pay in advance 1s. 3d. per quarter to defray the cost of rent of room, firing, &c. The work for 1882 will be: Old Testament history, to the death of Moses; New Testament, St. Matthew's Gospel; Catechism, repetition of the whole, and explanation to the

end of the Creed; Prayer Book, the Morning Prayer. The scholars will be allowed, at their parents' request, to be examined on paper in Wolverhampton, at the Lichfield diocesan inspection once a year. Mr. Jeffcock proposes to carry on the school for one year, and if a good number join, and continue at the work, he hopes to make it one of the permanent institutions at St. Peter's.

DIOCESE OF CARLISLE.—The Committee on Sunday-school organisation appointed by the Carlisle Diocesan Conference have, under the sanction of the Bishop, put forward a Syllabus of Lessons for use in the Church Sunday-schools of the Diocese. The subjects are selected from those which will be taught in the day-schools in the years 1882-3, a plan of which we greatly doubt the expediency, whilst in the present instance it necessitates a teacher referring to at least four of the Institute's published Courses of Lessons as text-books, the Committee referred to not providing any notes for the teacher's use.

DIOCESAN SUNDAY-SCHOOL SOCIETY.—In the Diocese of Ely it appears that such a society has been organised for enrolling the names of Sunday-school teachers, and thereby giving them a recognised position as Diocesan officers for increasing their efficiency and interest in their work by promoting periodical meetings amongst themselves in deaneries and archdeaconries, and gathering them together once in three years to the cathedral of the diocese for common worship and exhortation. Up to the present time some 140 parishes have joined this Society.

SUNDAY-SCHOOLS AT SEAGOE.—Country parishes with 253 Sunday scholars, over fifteen years of age, besides 66 teachers, are not very common. Yet the Rev. Abraham Dawson is able to report in the second year of his Incumbency of the parish of Seagoe, in the Diocese of Down, that he has, besides these 319 persons over fifteen years of age, 716 children below that age on the rolls of the five Sunday-schools under

the superintendence of the parochial clergyman, the Church population numbering 3,647 people. We regret, however, to learn that there is a wide discrepancy between the numbers on the rolls and the average attendance, which only reaches 460.

A CHILDREN'S SERVICE UNION has been formed in Bradford. There are held in the town and district every Sunday twenty-six mission services, the average attendance at which is 4,627. With the object of uniting these separate bodies under a recognised organisation, a conference of children's mission workers was recently held in the Parish Church School-room, Bolton Road. The objects of the union are—(1) The promotion of separate religious services adapted to the intelligence of the young. (2) The promotion of conferences amongst the workers, for the purpose of mutual encouragement, counsel, and prayer. (3) The dissemination of any useful information gathered from the experience of friends in other parts. (4) The development, by correspondence, disputation, or other means, of the movement in neglected parts of the district.

SUNDAY-SCHOOL SINGING.—The delegates from America who attended the Sunday-school Centenary held in June, 1880, were so much impressed with the superiority of the music sung by the English children that on their return to New York they formed a chorus of 250 mixed voices, drawn from six different schools. Under an efficient director, this class has been thoroughly drilled in reading music, and the results are so gratifying that it is proposed to organise all the Sunday-schools in the city, that will consent to the plan, into groups for regular concerted practice. The conductor, Mr. H. R. Palmer, has been sent to London by this Choral Union to study the English methods, and he proposes visiting also Berlin and Paris, at his own expense, to see what can be learned there.

TEACHERS' EXAMINATION.—A Canadian contemporary in intro-

ducing the Institute's Revised Examination scheme to the notice of its readers, makes the following remarks:—

"If the success of our common school system ultimately depends upon the efficiency of the teachers, and if those teachers must be trained in order to secure that efficiency, it is equally true that the want of trained and efficient teachers is a great source of weakness to our Sunday-school system, and that earnest effort ought to be made to remove this defect, and to provide teachers who feel their own deficiencies with the means of self-improvement. Chief among these would be the establishment of normal classes conducted by experienced instructors, and in which instruction should be imparted not only in reference to the subjects to be taught, but especially as to the methods of teaching. But in the absence of such organisation the earnest teacher can do much, by means of assiduous private study, to remedy his deficiencies and to secure greater efficiency. He will, however, require to have a high aim and a resolute purpose. Moreover, he wants direction, and he needs stimulus. Both of them are in large measure supplied by a system of voluntary examinations, such as are carried on by the Church of England Sunday School Institute. The plan has been followed up for seven successive years with increasing satisfaction."

LEAFLETS FOR SUNDAY SCHOLARS.—Our friends in Canada have appreciated the value of Scholars' Lesson Papers as aids to the scholars, and in their admirable monthly periodical, *Church-Worker*, such leaflets are now appearing, founded on Mr. Kyle's "Lessons on the Collects," and Mr. Stock's "Lessons on the Acts of the Apostles," these being the two courses of lessons which have been recommended by the Canadian Bishops for adoption in the Church Sunday-schools of that colony for the morning and afternoon lessons respectively.

SEPARATE SERVICES.—A second Series of Outline Addresses suitable

for such services has recently been published by the Committee. In addition to addresses for the various Church Seasons, which are chiefly from the pen of the Rev. F. G. M. Powell, the present volume contains a series of Illustrations for Children's Texts, written many years ago by the late Rev. J. Bolton. These will, we believe, be found very useful as aids to those who have to conduct children's separate services. There are more than one hundred outline addresses in the present volume.

LESSONS ON THE CATECHISM.—In the *Church-Worker* a very simple course of lessons on the Church Catechism is now appearing from the pen of Miss Croome, whose "Lessons for the Little Ones" have been so much appreciated. Scholars' Lessons Papers are also issued in connexion with this course, giving the text, the portion of the Catechism, and the verse of the hymn to be learnt, and three or four very simple questions for the little ones to answer.

PRIZES.—To the show room of the Sunday School Institute there has been recently added a stock of work-boxes, desks, paint-boxes, picture puzzles, and other articles suitable for children's prizes and rewards. The managers of Sunday and day schools who desire to give for prizes other articles besides books, will, we believe, find this addition to the stock sold at the Institute of great value.

SUBSCRIPTION TO THE MAGAZINE.—It may be useful to our constituents if we state that this Magazine will be sent, post free, to subscribers for 4s. 3d. per annum, paid in advance; to non-subscribers the charge is 5s. 3d. Under the term "subscriber" are included all teachers in subscribing schools.

THE INSTITUTE'S ANNIVERSARY.—May we draw the attention of our readers to the dates fixed for the Festival Service, Conference, Annual Meeting, and Conversazione. The announcements will be found in the advertisements.

Reviews.

THE ACTS AND EPISTLES OF ST. PAUL. *By the Rev. F. A. Malleeson, M.A. London: Hodder & Stoughton.*

HE title of this work is somewhat peculiar; and on its first catching our eye it left us in some doubt as to what was its intended scope. On perusing it, however, we found that it was neither more nor less than a fourth life of St. Paul. Our readers are aware that three very important lives of the Apostle are already in existence, viz., those of Conybeare and Howson, Mr. Lewin, and Canon Farrar, works which are nearly exhaustive of the entire subject of Pauline literature. The author in his preface admits that some excuse is necessary for offering to the public a fourth volume on the same subject, but he urges as his reason that no two writers will treat the same subject exactly alike; and that the present volume is "*apparently a smaller work.*" This last reason, assuming that the work is not apparently but really smaller, would be a very good one for publishing an additional life of the Apostle; for all the three lives above referred to are addressed to the scholar rather than to the ordinary student. What we require for the benefit of the latter is a thoroughly readable book, containing the essence of these three great works in a volume of moderate size. This we cannot say that the work before us has accomplished. We are therefore compelled to compare it with its three great predecessors; and after reading it with care, we are bound to express our opinion that it furnishes us with little additional information, and is an inferior work to either of them.

Let us, however, first of all draw attention to those points in it which may commend themselves to a portion of our readers. Those who feel pleasure in elaborate descriptions of the countries through which the Apostle travelled will find their taste in this respect amply gratified, for so considerable is the portion of the volume which is occupied with these descriptions, and so brief is the space which is devoted to the Epistles, that we would venture to suggest the following as a more appropriate title of the work than that which it at present bears, "The Acts of St. Paul, and a description of the countries through which he travelled." For our part, however, we are unable to see the bearing of such minute descriptions on the subject in hand; for we cannot discover that the scenery through which St. Paul travelled exercised the smallest influence on either the subject matter or the style of his Epistles. The lovers of æsthetics also will be gratified by the author's enthusiastic descriptions of the glories of Grecian art; his account of Athens alone filling double the number of pages which he has found space to devote to either the Epistle to the Galatians or the Romans. To our mind, however, this is to sacrifice the greater to the less; for we cannot discover that these glories exerted the smallest influence on the mind of the Apostle, in whose eyes the most perfect productions of the Athenian chisel were nothing better than "*Idols.*" On one point the author has our cordial approbation; the coincidences between the Pauline Epistles and the Acts of

the Apostles are well set forth; and we think that this is the best feature in the work.

We must now draw the reader's attention to those parts in the work to which we decidedly object. The author has paraphrased nearly every one of the discourses recorded in the Acts, placing his paraphrases in inverted commas. To these we see no objection, provided nothing is inserted in the paraphrase which is not in the discourse, and it is rendered with good taste. But here we cannot but think that the author has grievously erred. We will select as an example his paraphrastic rendering of that portion of the words of our Lord, as they are narrated in the Apostle's defence of himself before King Agrippa. Our Lord is made to say:—

"Arise, go into the city, which is already in sight. Thou camest to persecute; thou shalt enter it as a disciple. Go as a learner; go as a little child; and it shall be told thee there of all things that are appointed thee to do and to suffer; for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of the things that thou hast seen, and of those things in which I will appear unto thee. I

will keep thee safe from the people of the Jews, and of the Gentiles to whom thou art sent. For thou art My chosen minister, to open their eyes, and turn them from the darkness of unbelief to the true knowledge of life, from the power of Satan unto the almighty power of God. Thou art to proclaim forgiveness of sins, and the inheritance of the kingdom of heaven to all that are sanctified by their faith in Me."

The author's carelessness in referring to certain well-known historical facts is also to us a matter of sincere surprise; for on some occasions he himself furnishes us with the means of correcting them. Thus at page 357 he designates Herod Agrippa II. as King of Judæa, and at page 538 he correctly informs us that he was King of Chalcis, Trachonitis, and Abilene, which formed no portion of Judæa, but were small provinces north of Damascus; but at page 321 he makes him to have been Tetrarch, a title which he never bore, and on giving him which he has apparently confounded him with one of his great-uncles. Then he adds, most strange to say, that it was his great-grandfather who doomed the infant Christ to death; and his grandfather Antipas who slew the Baptist, and mocked our Lord. Nothing is more certain, however, than that Antipas was great-uncle, and not grandfather, to Agrippa II. In one place in referring to the expression, "The brother whose praise is in the Gospel in all the Churches," he identifies this brother with St. Luke, and the Gospel spoken of with St. Luke's Gospel; and infers that it was then published and in the hands of the elders of all the Churches, the date given for its publication being A.D. 57, when St. Paul wrote his Second Epistle to the Corinthians. Then in a subsequent passage he admits that it is probable that St. Luke composed this Gospel during St. Paul's imprisonment at Cæsarea (page 530). But if this is probable, it is certain that it could not have been in the hands of the elders of the Churches three years earlier. The author adds that St. Luke probably composed it under St. Paul's eye; and that his doing so was not unknown to Festus, whose knowledge of the fact may have prompted the exclamation, "Too much learning hath made thee mad!" But if Festus had seen St. Paul and St. Luke engaged over the Gospel,

it is certain that it could not have been published prior to A.D. 60, the year of Festus's appointment to the governorship of Judæa.

Again, at pages 291 and 292 we are told that the walls of Athens, the port of Piræus and its walls, were destroyed by the Roman Consul Mummius, B.C. 404. The date is several centuries wrong; and as to the fact, we always understood that this destruction was effected by Sulla. Mummius was the destroyer of Corinth, the date of which the author himself has fixed at B.C. 146. At page 111 we are informed that Germanicus was "the noble son of Tiberius." He was not the son, but the adopted son, Tiberius having been compelled to adopt him by Augustus. Our space will only allow us to notice one more very singular historical inaccuracy. The author is very fond of historical parallels. Speaking of St. Paul's presence of mind, he says, "An anecdote of a similar calmness in the hour of danger is told of Lord Nelson, who, just before one of his great battles, chose to seal a letter to the enemy's admiral rather with wax than with a wafer" (page 474). The fact here alluded to, as is well known, did not occur before but towards the conclusion of one of Lord Nelson's great battles, viz., that of Copenhagen, and the letter was addressed, not to the admiral of the enemy's fleet, but to the Crown Prince of Denmark, urging him to put an end to the terrible slaughter of the Danes which would be the consequence of a further continuance of hostilities. Blunders of this kind can hardly help shaking the reader's faith in those statements of the author where he is unable to test their accuracy.

We also observe with regret that in detailing the facts of the history he has a habit similar to that which we have noticed in his paraphrases of the discourses, viz., of inventing, or inferring others which he thinks probable, and inserting them as actualities. Thus St. Luke tells us, on the occasion of the tumult at Ephesus, that the Asiarchs, being St. Paul's friends, besought him not to adventure himself into the theatre. But, says the author, "these good men, being his friends, *we may be sure were converts*, giving us in a very casual hint *the certainty* that Christianity had made its way in those three years into the highest and most influential ranks of Ephesian society" (page 411). But this certainty is most uncertain; for it was the function of these Asiarchs to preside over the games, which must have brought them into direct contact with idolatry, which was a state of things which the Apostle never would have tolerated in professed converts, notwithstanding his habit of becoming all things to all men; for he writes to the Corinthians, "Dearly beloved, flee from idolatry." Again, the Apostle writes to Timothy, "The cloke that I left at Troas with Carpus bring, when thou comest, and the books, but especially the parchments." The natural meaning of this passage is, that the cloke, books, and parchments were all deposited with Carpus at Troas. But the author in his zeal to make Ephesus the depository of a number of sacred writings, represents the books and the parchments as in the custody of Timothy at Ephesus; and to effect this he quietly omits all reference to Carpus and Troas.

We draw attention to these two cases as samples of the author's habit of putting forth his own conjectures and inferences as if they were unquestionable facts, a habit which we regret to say is very

general throughout this book ; but we must qualify our censure by the admission that in adopting this practice he has also followed the bad example which has been often set him by authors more eminent than himself. To another practice very general with him we also take strong exception. He often advances opinions which are at issue with, we may say almost a consensus of, the most eminent critics who have treated this subject. To this we have no objection ; but we think that when he does so he is bound to give the reader notice of the fact, and to state his reasons for disagreeing with the conclusions of his predecessors. We have only to add, notwithstanding the observations which we have deemed it our duty to make, the reader will find a considerable mass of information in this book.

SERVICE. *By Mrs. Pennefather. London : John F. Shaw & Co.*

Our more mature Christian workers will be the first to value this book. The authoress has shown how to press the words of Scripture until they yield a full and a deep meaning. There is hardly a chapter, moreover, which does not impress on the mind something that will be remembered. She happily contrasts influence with talent. "It strikes me as a fact that whilst our teaching may go far beyond the level of our spiritual life, *our influence* never can. . . . Influence has a far greater power than talent, and it is more difficult to keep up, because any little tripping or inconsistency will weaken it." Again, speaking of the peace which we may possess in our work, she says, "Some complain of their work as very complicated. . . . A Christian's life is not complicated. It may be difficult . . . it is often rough . . . but because its motto is '*One thing I do*,' it cannot truly be called complicated." We must put together two more sentences. "Few people like underground work, it does not make a show : but what house would stand without it ? . . . I remember being much struck in going over an iron foundry, as, after seeing the metal in the smelting furnaces, we passed into the show-room. There a slight column of iron was exhibited, and our attention was drawn to the immense weight it supported. We could not have understood it at all, had we not been aware of much that was only preparatory."

THE RESURRECTION OF JESUS CHRIST AN HISTORICAL FACT. WITH AN EXAMINATION OF NATURALISTIC HYPOTHESES. *By John Kennedy, M.A., D.D., Honorary Professor, New College, London. London : Religious Tract Society.*

Of late years it has come to be tacitly agreed on both sides in the great controversy between Scepticism and Faith, that the Resurrection of Christ is the key of the Christian position. If Christ did, as a fact, rise from the dead, then Christianity follows, and Christendom is accounted for. If He did not, faith and preaching are alike vain, as St. Paul so emphatically affirms. This concentration of the discussion is itself a token of victory for the believer. He knows the proofs of the Resurrection to be irresistible, and he is only too thankful if he can pin down his opponent's attention to them. On the other hand, it is to this supreme question that leading sceptical writers have been addressing themselves, striving desperately to invent some explanation of those admitted facts in early Christian history which are in reality inexplicable

if Christ did not rise. To expose the fallacy of these theories, and to marshal afresh the overwhelming evidence that the Resurrection is a real historical occurrence, is the object of the book before us—a book small in size and unpretending in appearance, but a masterpiece of clear reasoning, leading up to a conclusion from which it is impossible to escape. We have been particularly struck by Dr. Kennedy's argument that in affirming the Resurrection of Christ, we are not merely affirming that a man who once died rose again from the dead. That would be a prodigy; and many other prodigies are related in ancient history, concerning which we do not trouble ourselves either to prove or disprove them. They are not worth wasting time over. But the question of Christ's Resurrection has "vital and influential relations to both God and man." "To the Christian it is a question of life and death." "We have to do with one particular Man. And we contend that when we look at the circumstances and character of *this* Man, while the wonderfulness of His resurrection remains, its unlikelihood vanishes." But this does not make a smaller amount of evidence sufficient. On the contrary, Dr. Kennedy admits that "so extraordinary a fact needs extraordinary evidence." And this he contends we have—direct, indirect, corroborative, convergent.

It is sometimes said that works like these will not win the sceptic to faith. But that is not their main object. Their most important purpose is to fortify the believer. Christian evidences are not a balm to heal wounds, but the armour which should prevent the wounds being inflicted. We hope many of our readers will arm themselves with Dr. Kennedy's little book.

MISSION LIFE IN GREECE AND PALESTINE. MEMORIALS OF MARY BRISCOE BALDWIN, MISSIONARY TO ATHENS AND JOPPA. *By Mrs. Emma Raymond Pitman, Authoress of "Heroines of the Mission Field," &c. London: Cassell, Petter, & Galpin.*

Mrs. Pitman has already made her mark as a writer of popular books, and not a few will be ready to welcome another from her pen. We think, however, that she might have done better with her subject this time. Miss Baldwin was a remarkable woman, and the story of her forty-three years' life and work in Greece and the Holy Land afforded ample material for a pleasant and useful volume. When the American Episcopal Church turned its attention to Foreign Missions, one of its first attempts was to influence the Oriental Churches to a purer faith and a simpler worship; and to this end its well-known missionary, Dr. Hill, was sent to Athens in 1830. Miss Baldwin joined him a few years later, and spent more than thirty years in school work there. Subsequently she moved to Palestine, and established a boys' school for both Greek and Latin Christians and Mohammedans at Jaffa. She died at her post in 1877, having seen but little result to her zealous labours for the enlightenment of Eastern Christendom, but leaving behind her a noble example of singleness of aim and indomitable faith and patience. Her letters are very interesting, and give many vivid glimpses into Oriental life; and Mrs. Pitman might well have been content to string them together with such incidental notices as were required to illustrate the writer's surroundings. It was scarcely neces-

sary to devote several pages of a chapter entitled "Greece and its People" to classic mythology, with a view to informing its readers that Juno was the queen of the gods, Venus the goddess of beauty, Bacchus the god of wine, and so on; or to insert Miss Baldwin's journal of a pleasure tour in Italy forty years ago. These chapters, however, have done one thing: they have enabled the publishers to scatter over the pages a large number of not very new or brilliant woodcuts, such as a bust of Homer, an ancient Greek galley, and some small views of Italian cities. The appendix, which occupies sixty pages, is more *ad rem*, containing as it does useful accounts of the ceremonies and tenets of the Greek Church, the various Missions in Syria and Palestine, &c.

Although from the point of view of a literary critic, the book might have been better, it is a readable account of an exemplary life, and can be honestly recommended as a gift-book, especially for intelligent elder girls.

SHORT NOTICES.

FROM THE CALL TO THE GLORY: A BIBLE STUDY. *By Sarah Geraldina Stock. London: Religious Tract Society.*

The authoress tells us in the preface that her object in this small work has been to set forth something of what the Scriptures reveal to us concerning the relationship of the people of Christ to Himself, and this she does in six chapters, dealing respectively with the subjects—Disciples, Brethren, Servants, Friends, The Body, The Bride—names which cover the whole ground "from the call to the glory." Need we add that the volume abounds in beautiful thoughts, sweetly and forcibly put, the style somewhat reminding us of Miss Havergal's writing.

LOST IN EGYPT. *By Miss M. L. Whately. London: The Religious Tract Society.*

The preface to this work informs us that it has been written with a view to advancing the scheme of a medical mission to Egypt, where the author has for so long been a zealous and effectual Christian labourer. The book may be much commended. The story, which is well worked out, is calculated to interest young people; and the graphic descriptions of Egyptian scenery, life, and customs, which are always agreeably, and sometimes very humorously written, are especially valuable and

instructive. The volume is ornamentally bound, and contains some good woodcuts.

THROUGH THE LINN; OR, MISS TEMPLE'S WARDS. *By Agnes Giberne. London: Religious Tract Society.*

Full of incident and graphically told is the story of Lettice Majendie and her sister Violet. The devotion of these two sisters, the one to the other—their father's sudden death—their midnight flight from Brentwood, and the troubles they subsequently pass through, are woven by the authoress into a story replete with interest. Whilst in an unobtrusive way, some higher teaching is given which we trust may profit all who read the tale.

OUR BOB. *By the Author of "The Lost Note." London: S.P.C.K.*

This is not without merit up to a certain point. So long as the narrative runs in the line of "Bob," the hero of the story, and in the description of his earliest life, the writer seems fairly master of a situation. When it becomes necessary to work in other threads, and draw them together, the result is a painful display of incompetency. From henceforth the story becomes a series of glaring improbabilities, with a most absurd *dénouement*. Bob's father perishes in a fire the first night of

his coming up to London to seek work. Why he should perish thus is a mystery, when Bob himself, who was with him at the time, escapes with ease. Bob subsequently saves from drowning a child, whose father, Colonel Sandroyd, finds a long lost sister-in-law in Bob's mother, who is not in the least above her squalid surroundings, and indulges in a dialect of her own. Bob marries Miss Edith, the lady he rescued, becomes possessed of Sandroyd Hall, and the "magnificent uniform" of a regiment of the line, with the medal of the Royal Humane Society "dangling on his right breast." (!)

A HIGH CALLING; OR, MRS. HUNT'S RECOLLECTIONS. *London: Society for Promoting Christian Knowledge.*

We should wish to place this book in the hands of all young servants. Its high tone and teaching must be useful to all who read it. We would strongly recommend this little book to all those interested in young women. It is admirably suited for giving away, or for libraries connected with Young Women's Christian Associations, and Friendly Girls.

NED LYTTTELTON'S LITTLE ONE. A TALE OF A TRAVELLER. *By Alfred H. Engelbach. London: S.P.C.K.*

An amusing story of a bachelor whose repugnance to children was great; the only question with him being whether boys or girls were the more objectionable. He has, however, a good heart, which is successfully assailed by a little English waif he comes across in Switzerland. "Ned" is a gentlemanly individual; the story is very naturally told, and its general tone is excellent.

THE NEW SUNDAY SCHOOL TEACHERS' BIBLICAL DICTIONARY. *London: Elliot Stock.*

A useful publication, containing information on the principal subjects referred to in the Holy Scriptures. It is clearly printed and illustrated with woodcuts, which add considerably to its value. The introduction, which is from the pen of one well qualified to give counsel to Sunday-

school teachers, the Rev. J. F. Kitto, is of a very practical character, and urges on teachers the need of diligence in the execution of all Sunday-school duties. Special reference is made to the preparation of lessons; the various means for the understanding of God's Word, which are at the disposal of teachers are considered, and suggestions made for their successful use. Mr. Kitto, in concluding the introduction, says, "When we have worked zealously and faithfully according to our talents and our opportunities, we shall have done all that can be required of us. But no one has a right to be surprised at a failure in his work if he have not been at pains to carry out the golden rule, 'Whatsoever thy hand findeth to do, do it with thy might.'"

AFTER WORK. *New Series. London: Elliot Stock, 62, Paternoster Row.*

A volume of entertaining and instructive reading, suitable for cottage people. It has numerous "household" articles of interest. We cannot say much for its engravings.

THE TEACHERS' STOREHOUSE AND TREASURY OF MATERIAL FOR WORKING SUNDAY-SCHOOL TEACHERS. *London: Elliot Stock, 62, Paternoster Row.*

A useful volume, into which trainers of the young may dip with advantage.

"HILDA; OR, SEEKETH NOT HER OWN." *By Catharine Shaw. John F. Shaw & Co.*

This is a pleasant, attractive story of home life, and shows what a mighty influence for good may be exercised by a loving, unselfish, Christian example. Hilda was truly the "ministering angel" in the household, winning all hearts by her gentleness, smoothing all difficulties by her self-sacrifice and self-forgetfulness. We can heartily recommend it as a gift-book for girls.

GIPSY MIKE; OR, FIRM AS A ROCK. *London: John F. Shaw & Co.*

The story of Gipsy Mike is well written, and it cannot fail to sustain the attention and interest of those

who read the book, whether old or young. The vicissitudes of Mike's life are related with much pathos, and his character as portrayed is such as to inspire admiration for what is truly manly, noble, and conscientious. The references to Church teaching are very happily introduced.

THE LIONS' DEN AND ITS EIGHT YOUNG LIONS. By Yotty Osborn. London: John F. Shaw & Co., 48, Paternoster Row.

We cordially recommend this book for sustained interest, and touching accounts of home life, in its various scenes of ups and downs, lights and shadows. Lessons of Christian influence and loving service are taught throughout. Few could read the touching scene at little Davy's death-bed unmoved, or shut the book without wishing that all our young friends should cultivate the interest shown to the poor crippled lad by his richer and stronger young neighbour.

THE CHILDREN'S KINGDOM: THE STORY OF A GREAT ENDEAVOUR. By L. T. Meade. London: John F. Shaw & Co.

This is the story of an Irish family, upon whom hard times came, so that in the end they were obliged to leave the home of their childhood, and the dear old place had to be sold to strangers. Guy, the eldest son, upon whom this loss fell most heavily, after his parents, resolves for their sake to bear everything bravely, and to be a help and comfort to them, and he makes a solemn vow to this effect before leaving his home. But, alas! this "great endeavour" proved an utter failure, because, as the author so well describes it, it was made simply in his own strength without ever seeking God's help. The characters of Guy and his sister Molly are exceedingly well drawn, and with all their faults, and they had many, one is irresistibly attracted by them.

OUR BROTHERS AND SONS. By Mrs. Reaney. London: Hodder & Stoughton, Paternoster Row.

Those of our readers who have met with "Our Daughters," by the same writer, will thank us for direct-

ing their attention to a companion volume, written in as interesting a manner, and likely to be read with as much profit by those to whom it is addressed. Sound and useful lessons are conveyed, without any attempt at "preaching."

THE GREATNESS OF CHRIST, RELATIVELY AND ABSOLUTELY CONSIDERED. By T. S. Engall. London: Hamilton, Adams, & Co., and S. W. Partridge & Co.

In this little book the author points out that Jesus was admitted to be greater than the Temple (St. Matt. xii. 6), than Solomon (St. Luke xi. 31), than Jonah (St. Luke xi. 32), than Jacob (St. John iv. 12-14), than Abraham (St. John viii. 52-58), than Aaron (Heb. iv. 14, x. 19-23), than Moses (Heb. iii. 1-6), than the angels (Heb. i. 2), and seeks thus to build up a cumulative argument for the divinity of Him in Whom all these features of superiority unite. The last chapter, in which the argument is that the use of "I am" by our Lord in the New Testament points Him out as Jehovah, strikes us as very fanciful and weak. The author suggests that his book might be made a groundwork for a short course of lessons for senior classes, and this, with some abbreviations, it might be.

THE SECRET OF SUCCESS. By W. H. Davenport Adams. Second Edition. London: John Hogg.

Just the book to place in a young man's hands, full of sound advice, interspersed with numerous anecdotes and examples. The author offers the work to his young readers in the desire "that it may help to encourage to stimulate, to warn, that it may quicken them to a sense of life's value as a period of preparation."

THE LIFE OF CHRIST. By F. W. Farrar, D.D. Popular Edition. London: Cassell, Petter, & Galpin.

In October, 1876, we reviewed at length this work of Canon Farrar's, which has since then become so widely known; and it is with pleasure that we draw the attention of our readers to the Popular Edition

recently published by Messrs. Cassell, at the moderate price of six shillings—a price which places it within the means of all Sunday-school teachers to possess as their own.

PROVERBIAL PHILOSOPHY. By *Martin F. Tupper*. London: Cassell, Petter, & Galpin.

Messrs. Cassell have just published a very handsome illustrated

edition of Mr. Tupper's *Proverbial Philosophy*, the full series complete in one volume. It is unnecessary for us to do more than thus to call attention to this edition *de luxe*, which has had the advantage of being published under the personal supervision of the author, and which is copiously illustrated and elegantly bound. The price is half a guinea.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick*.

(Being extracts from Dean Goulburn's work on "The Collects.")

QUINQUAGESIMA SUNDAY.

MARTYRDOM is the climax of human "doings" towards God. Almsgiving, when it involves the sacrifice of everything we possess, is the climax of human "doings" towards man (*cf.* St. Stephen and St. Matthew). (Yet) he who gives his substance or who gives his body to God and his fellow-creatures, does not necessarily give *himself*. A mediæval baron who, under the impression that he might by such a sacrifice atone for his sins, and save his soul alive, gave all his substance to found or endow a hospital or church, and then withdrew into a cloister to live on a pittance all his days—did he act in love? The case is perfectly conceivable of a man ignorant and superstitious, driven by terrors of conscience to part with all his substance, not because he cared for the poor, nor indeed for God, but merely because he cared for himself, and had been led to bethink him seriously of what might befall him after death. The very endurance of the Dervish breeds in him an ascetic pride and contempt of others, which is the very reverse of love. Love is the girdle, or outer garment, put on over our other dress.

FIRST SUNDAY IN LENT.

Godly life cannot be without the mortification of the lower nature, or flesh, of which lower nature the body is both an organ and also a sacrament or symbol. And Christ would teach us by His fast, that without keeping under the body and bringing it into subjection (1 Cor. ix. 27, the words signify bruising the body as a pugilist bruises his antagonist, and reducing it to slavery as a slave kidnapper reduces a free man whom he has stolen), there can be no winning of the heavenly prize. If without this self-discipline even the Apostle St. Paul felt that he could not succeed, how shall feeble Christians hope that they may dispense with it? No! let them take up the cross daily, and follow their Master (*cf.* 1 Pet. iv. 1). It is not merely sensuality which has to be mortified under the Spirit's influence, but temper, vanity, jealousy, and an hundred things besides. The lusts are called "lusts of deceit," because they have a tendency to blind our eyes, to cheat and cozen us, and make us think about sin with levity. Holiness is called "holiness of truth," because it shows sin and other spiritual subjects as they really are, and as we shall view them when the dawn of eternity quenches all artificial lights, and shows all objects of worldly ambition to be tinsel baubles.

SECOND SUNDAY IN LENT.

Observe the striking contrast between the narratives in to-day's Gospel and that of last Sunday. In the first a personal attack is made upon the Saviour, leading Him to personal conflict, and through personal conflict to

victory. Here there is no attack upon Him personally; but the enemy has fastened upon a poor girl as his prey, who, in virtue of our Lord's human nature, was allied to Him and represented by Him. There is no conflict on the part of Christ, but simply the exercise of power on behalf of others. It is the power won by His own victory, which He now puts forth in the cause of suffering humanity, thus illustrating Heb. ii. 18. The very word "succour" in the original is the same which the woman here uses when she prays, "Lord, *help* me." It denotes the running with succour at the cry of any person in distress, as of one stricken down by robbers, or who has fallen into a pit. The prayer which, in her mouth won such glorious deliverance, in ours, if accompanied with equal faith, will be equally effective, whatever our trial or temptation be. "Lord, run to me with Thy Divine succour; for I am stricken down in the spiritual combat, and mine enemies stand over me as I lie prostrate triumphing."

THIRD SUNDAY IN LENT.

"Our *hearty desires*" ("vows" it is in the original). A vow means a prayer in its intensified form—a prayer which is the expression of one wish on which our whole heart and soul is bent. Alas! how often have our prayers been mere lip service, in which case it is not to be wondered at that God has not *looked back* on them (such is the force of the original word, which denotes a gesture like that made by our Lord when He turned back toward the weeping daughters of Jerusalem, and took notice of their tears).

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

SUNDAY-SCHOOL TEACHERS' EXAMINATIONS.

SIR,—Will you allow me space for a few words on the above matter, my justification being that teachers are now being prepared for the next Examination, and the question recently put to me at a public meeting, viz., "Must every lesson sent in have a motto and a certain proportion of headings, references, and illustrations?" is sure to be asked also in many quarters where no sufficient answer can be given.

My object in this letter is not to re-open the arguments for and against Mr. Bishop's plan, but simply to urge that no conditions of success should be required of an Examinee which are not stated in the terms announced beforehand.

I will venture to say that not one teacher in twenty would have looked on a motto as an essential part of a good lesson, until Mr. Bishop announced that he had acted on that rule. And it seems to me clear (*pace* Mr. Sherman) that the test was an unfair one in operation. For instance, the Lesson that came out first in the whole list might have been equally valuable without a motto, and yet for want of the five marks must then have missed the prize.

Looking at the whole question from a teacher's point of view, I suggest that what they wish for, and are entitled to, is that the Lesson should be weighed and estimated as a whole, not parcelled out into arbitrary divisions which would be materially dependent on the nature of the class for which the Lesson was intended.

Anyhow, whatever is to guide the Examiners should be clearly stated to the competitors, otherwise many who (like myself) are asked to help teachers in preparing Sketches of Lessons may feel (as I do) that they are rendering them a very doubtful service.—Yours faithfully,

JOHN GEO. FLEET.

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Hanley.*

Lesson XIII.—THE UNCLEAN SPIRIT.

THE DEMONIAK IN THE CAPERNAUM SYNAGOGUE.

"I know Thee who Thou art; the Holy One of God."

READ—St. Luke iv. 31—36 [St. Mark i. 21—27]. FOR REPETITION—
James ii. 19; 1 John i. 9.

HYMN—"Soldiers of Christ, arise."

CENTRAL THOUGHT.

There is ever the same antagonism between unrighteousness and holiness, darkness and light, Christ and Belial; but however Satan may have prevailed over a soul, there is still in Christ Jesus cleansing, restoration, and victory.

HINTS TO THE TEACHER.

The miracle which is the subject of this Lesson occurred in the early part of our Lord's ministry, and before the events which we have already considered in Lesson VII. The deliverance of the Gadarene Demoniaks, however, has been considered first, because it seemed to furnish a better opportunity for the treatment of the general question of demoniacal possession.

The miracle now under consideration has much in common with other occasions on which Jesus cast out devils, but it is not without its special points of interest. The main distinguishing feature of it is the testimony of the unclean spirit to Christ and His refusal to accept this testimony.

If the teacher of senior scholars should find it necessary to touch again the general question of possession by Satan, it might be observed, that when our Lord came, the wickedness of the world seems to have been at its height, and that therefore it is probable that "the bodily possession of devils may have been permitted to show itself to a greater degree of malignity and with more palpable indications of itself than is usual" (*Isaac Williams*).

The opening of the Lesson will of course be somewhat varied, according to the locality in which it is being taught. A town teacher would naturally introduce the subject in a different manner from that adopted by the teacher in a small country village. It needs scarcely to be added, that the teacher of a class of *girls* will suitably modify the illustration of friendship with which the second half of the Lesson opens.

NOTES ON THE TEXT.

1. We learn from the Talmud, that as the sun set, the beginning of the Sabbath was announced by three blasts of a trumpet from the roof of the synagogue. The first blast warned the peasants in the fields, the second the labourers in the town, to cease their toil; the third blast was the signal for kindling the Sabbath light, which was kept burning till sunset the next day.

2. "*The synagogue*" (ver. 33). The morning service on the Sabbath began at nine o'clock. After silent prayer, the Reader entered the raised enclosure in the middle of the synagogue and recited a prayer of adoration, the congregation standing, and at the close answering "Amen." Then followed certain extracts from the Psalms and other parts of Holy Scripture, and a series of prayers, during which the people stood with their feet close together and their faces towards the shrine in an attitude of fixed devotion. The two lessons were then read, one from the Law and the other from the Prophets, a collect preceding each lesson, and the appointed expositor delivering a short address. After a few more prayers, the service closed with the benediction.

3. "*His word was with power*" (ver. 32). Rabbinism was, at the time of our Lord, in its highest glory. Hillel and Schammai, who had not long been dead, had developed it to the uttermost. The sermons of the Rabbis in the synagogue were a tiresome repetition of the minutest traditional rules. They carefully avoided everything like originality, dreading the least deviation from their lifeless conventional formulæ. Hence the fervour and independence of Jesus created naturally an intense impression.

4. "*Let us alone*" (ver. 34). This was probably a mere cry of terror. The Revised Version translates the Greek by the interjection "Ah!"

SKETCH OF LESSON.

One morning in the week much quieter than the rest—which is that? Yet see what a number of people in the streets between ten and eleven o'clock in the morning. Where are they going? The bells are calling them to church.

Some such scene in our Lord's time in Jewish towns. On which day of the week? How strict the Jew about his Sabbath-keeping! [*Lesson XI.*] At sunset on Friday evening a trumpeter blew three blasts—gardeners, vinedressers, townfolks, all ceased work—the sacred Sabbath light lit which was to burn all the holy day—the Sabbath was begun. [*Note 1.*] Where do our bells ring out from on Sunday? The church towers. So these trumpet signals came from the roofs of the Jewish "churches." What were these called? (See St. Luke iv. 44.) Synagogues.

A man who loved the Jews once built them a grand synagogue. Where was that? (St. Luke vii. 1—5.) Capernaum on the shore of the Lake of Galilee. Its white houses stretching down to the water could be seen a long way off. One Sabbath morning this Capernaum synagogue was the scene of a remarkable event. A great Rabbi there to teach the people. Who was this? Jesus

(ver. 31.) See what they thought of Him (ver. 32). They were—

I. ASTONISHED AT HIS DOCTRINE.

News had spread that a great Rabbi was in the neighbourhood. Synagogue fuller than usual. Everybody had tried to attend that morning. Very likely Jairus the ruler there (St. Mark v. 22)—in one of the chief seats (St. Matt. xxiii. 6). Perhaps the "nobleman" and his son there too (St. John iv. 46). Perhaps the centurion who built the synagogue.

At length the service begins. [*Note 2.*] A silent prayer first—then the appointed Reader recites certain prayers from a platform in the middle of the synagogue, the people responding "*Amen*"—after certain Psalms and other prayers, two lessons—then a Rabbi is called on to speak. Jesus to-day is asked to speak (comp. ver. 16, 20).

Imagine Jesus speaking. How attentive the people! All eyes "fastened on Him." They have been accustomed to a dry, tiresome repetition of rules—dull, wearisome statements of what this and that Rabbi had said. [*Note 3.*] How struck with Jesus' words—fresh, new, earnest! Had never heard

such an address before. What old Rabbi was *His* master? None. He spake with "authority" (comp. St. Matt. vii. 29). Spoke about a kingdom, and how they were to prepare for its coming—spoke as though *He* were the King! And so indeed He was. (See St. Matt. xvi. 28; St. John xviii. 36.) No wonder they were astonished at His teaching. But they were to be further astonished—they were to be—

II. ASTONISHED AT HIS POWER.

How still the people in the synagogue! No doubt many different opinions about Jesus. Perhaps some thought Him after all but a clever, forward, bold man. Just what they had thought of Him in His own village not far away. What village was that? (ver. 16.) See what the men of Nazareth had done to Him (ver. 28, 29). But if any in the Capernaum synagogue were asking themselves why this young "carpenter" should dare to speak with "authority," Jesus now to show them (ver. 33—37).

What a wild shriek fills the synagogue! [Note 4.] Who is it? A poor wretched man "with an unclean spirit." Perhaps one who, in his fits, used to haunt the tombs and burial places. Anyhow, the evil spirit his master. How excited and alarmed the people as they hear the shriek! What does the man cry? (ver. 34.) But it is not really the man's cry but the spirit's. How the spirit hates Jesus! How it fears him too! Why? (See Jude 6.)

But does not the evil spirit confess who Jesus really is—the "Holy One of God"? Yes; but see ver. 35. Jesus will not accept the help of the devils—He and they are ever *enemies* (Gen. iii. 15; 1 John iii. 8.) See how Jesus rebukes the evil spirit—"Hold thy peace"; "Come out of him." How different from the way His apostles and angels rebuked the evil spirits! (Acts xvi. 18; Jude 9.) He did it in *His own name*. Did the spirit obey? (He had vanquished Satan himself once. When? St. Matt. iv. 10, 11.) Yes. How different the poor man now—"in

his right mind!" But what a struggle before the spirit left him! How astonished everybody at the result! How the news would spread when the people separated!

This miracle, however, was not only to show Christ's power over Satan to the Jews. To teach *us* the same thing. Notice—

1. *The Evil One is still the enemy of Jesus.*

Two boys often together—playing with, helping each other—taking walks with each other—doing kind acts to one another. What should we say they were to each other? How different *enemies*! Have nothing to do with each other—perhaps fight, oppose each other.

(1) Jesus has one great enemy. Who? (See St. Matt. xiii. 37, 39.) Always trying to counteract—oppose Him—lead His children astray. [*Illust.*—*Opposing army—perhaps attacks—perhaps lies in ambush—perhaps works by schemes and stratagems—all with the same object.*] So Satan and his army work. Try to lead us along the "broad way." Where does Jesus point us? (St. Matt. vii. 13, 14.)

(2) This miracle reminds us of one way Satan works; seizes men—makes them his servants—"possesses" them. What, *now*? Yes. How terrible—a man guided by, *dwelt in* by Satan! One thing he will hate bitterly. (See Acts xiii. 10.) Goodness. This is just why the evil spirit cried out when it saw Jesus, the "Holy One." So bad men hate goodness now. Good and evil opposed to each other. [*Illust.*—*Darkness in a room—light the gas, darkness flies.*] (Comp. 2 Cor. vi. 14.)

(3) But the evil spirit *knew* Jesus. How strange for Satan to acknowledge Him! Yet this what many bad men do now—know who Jesus is—know He is a better master than Satan. Yet *knowing* not enough (James ii. 19 [*Rep.*]). Must love Him—try to be like Him. But see—

2. *The Evil One is still cast out by Jesus.*

(1) How different the poor man in

the synagogue after Jesus had cured him! Jesus' power just the same now—casts out Satan from men's souls.

Suppose a prince wished to come and stay with you—suppose the house full of lumber, dirt, and vermin—what must be done? House must be cleansed of course. This what must happen before Jesus will dwell with us. If Satan fills the house, Jesus will not be our guest. [*Illust.—Holman Hunt's picture "The Light of the World."*] Jesus asks us to admit Him. He will *turn out our evil guests if we will let Him* (1 John i. 9 [*Rep.*]). Let us go to His feet and ask Him.

(2) But will the evil spirits go without any trouble? How the spirit "tore" the poor man in the synagogue! So will Satan try to keep hold of us. Great struggles—sometimes for men to give up drunkenness—envy—hatred—wickedness of all kinds. Yet see Rom. viii. 31. God will give them victory. [*Illust.—A great saint, Augustine, once a bad man, but unclean spirits cast out at last, after hard fighting.*]

Have we any evil spirits to be cast out? Let us ask Jesus to cleanse us, and deliver us from them.

Lesson XIV.—THE LORD OF LIFE.

THE RAISING OF THE RULER'S DAUGHTER.

"The maiden is not dead, but sleepeth."

READ—St. Luke viii. 41, 42, 49—56 [St. Matt. ix. 18, 19, 23—26; St. Mark v. 22—24, 35—43]. FOR REPETITION—Acts xvii. 28; 1 Thess. iv. 14.

HYMN—"On the Resurrection morning."

CENTRAL THOUGHT.

Death to the Christian is but a sleep, and He who is the Fountain-head of Life and the Quickener of dead souls shall one day awake His people to a new and endless life.

HINTS TO THE TEACHER.

In the three cases of Christ's raising the dead recorded in the Gospels, there are, of course, points of spiritual instruction common to them all. Each, however, has its own special features which claim our attention. In the miracle considered in Lesson XII. the main point was the Compassion of Jesus; in that which will now occupy our attention, the awakening from the sleep of death will be the pivot upon which the Lesson will chiefly turn.

The resurrection of the dead in sin, so obvious an application in the consideration of these miracles, though slightly touched upon in two short paragraphs in the latter part of the Sketch, will be more fully dealt with in a subsequent Lesson on the "Raising of Lazarus." Some teachers will probably find it desirable to omit altogether the first paragraph under Divisions (1) and (2) of the application.

In senior classes the teacher will often find it advisable to compare carefully the accounts of the different Evangelists who record the same miracle. Interesting particulars will be obtained by this comparison, which might otherwise be overlooked. This is especially the case in the miracle before us.

The faith of Jairus does not form a very prominent feature in this

Lesson, inasmuch as the teaching on this point comes out more fully in the next Lesson.

NOTES ON THE TEXT.

1. "*A ruler of the synagogue*" (ver. 41). In each synagogue there was usually a chief elder of the congregation to whom the Jews looked up with great respect. He regulated the affairs of the synagogue, appointing the readers and expositors, and otherwise controlling the services. It would seem, however, from this passage, and such passages as Acts xiii. 15, that synagogues sometimes had more than one "ruler."

2. "*She lay a dying*" (ver. 42). St. Matthew makes the ruler speak of his daughter as "even now dead." Doubtless the child was *in extremis* when the father left home, and he would be perplexed whether to speak of her as dead or not.

3. "*Trouble not the master*" (ver. 49). The word here translated trouble is almost equivalent to our "worry" or "bother." Probably there is in it here a reference to the unnecessary fatigue of a journey to which they seemed to be putting Jesus.

4. "*Answered him*" (ver. 50), *i.e.*, answered Jairus, not the messenger. Jesus overheard the message, and proceeds at once to comfort the father.

5. "*Wept and bewailed*" (ver. 52). St. Mark says there was a "tumult." Preparations for burial usually began almost as soon as breath had left the body, and so, probably, by the time Jesus arrived at the house, the corpse was laid out for burial, and the hired mourners and flute-players had begun their customary clamour and noisy lamentation.

6. "*Maid, arise*" (ver. 54). St. Mark preserves for us the actual words of our Lord, "*Talitha cumi*," probably learnt by him from St. Peter. *Talitha* is a word of endearment, something like our "My child."

SKETCH OF LESSON.

We have been in our Lessons several times lately to Capernaum (Lessons III., IV., XIII.). Must go there again to-day. A large house here—enter it—something the matter—anxious faces to be seen—great distress of father and mother as they watch round a bed. What is the matter? (ver. 41, 42.) [*Illust.—Lamp going out—flickering, flickering—expected to go out every moment.*] Every moment expected to be this little girl's last!

See what her father is. A "ruler of the synagogue." [*Note 1.*] A great man—thought much of in Capernaum.

I. THE RULER'S DAUGHTER DYING.

How anxious the ruler! No doubt the best doctors sent for—but no hope—the girl is dying. [*Note 2.*] But where is the father going? He remembers what he once saw in the synagogue [*last Lesson*—remem-

bers once going with others to some one on behalf of the centurion (St. Luke vii. 3). Who was this? He will go to Jesus himself and tell Him his trouble.

Where is Jesus to be found? (See St. Matt. ix. 10.) At a feast at Matthew's house with "publicans and sinners." Will Jairus go there? Yes—and see what he does before them all—cares not even for what the Pharisees think. (Comp. St. Matt. ix. 11.) Falls prostrate before Jesus (ver. 41).

See what he asks Jesus—to come and try to heal his daughter? No—*knows* He can. "Come and lay Thy hand upon her and *she shall live*." How happy Jairus to see Jesus getting up from the table! (St. Matt. ix. 19.) All will be well now. What belief—what trust in Jesus! This the very thing needed to get His help. Jairus had FAITH (St. Luke xvii. 6).

Suppose you were in doubt whe-

ther something you had was real, genuine, or sham, counterfeit, what would you do? Have it examined—put to the test. [*Illust.—Tradesman tries a coin—bends a counterfeit one.*] So something happens to test this ruler's faith. Picture the throng on the way to the house (ver. 42). How eager Jairus to get there! But there is a delay. (Next Lesson will tell us what this delay about.) No doubt a sore trial to Jairus. But does he complain? Not selfish in his sorrow—is quiet and confident.

II. THE RULER'S DAUGHTER SLEEPING.

But the greatest trial to come. Here is a messenger from the house. Is it to tell them to make haste? (ver. 49.) What a sad message for Jairus! "All over—do not worry the Rabbi—she is dead!" [*Note 3.*]

Perhaps Jairus turns pale—thinks it is "too late"—thinks Jesus might have fanned the spark, but could not expect Him to kindle it. If these his thoughts, see how Jesus goes to his help. [*Illust.—Plant droops—bent by storm. Gardener at once ties it to a stick.*] So Jesus supports Jairus—prevents his rising doubt. Speaks to him "as soon as" He heard the message (St. Mark v. 36). [*Note 4.*] What did He say? (ver. 50.) No matter then whether the child dying or dead.

What a scene in the house! Wailing, lamentations—the usual noise in Eastern death-chambers. [*Note 5.*] The mourners make way for Jesus. But why are they laughing—ridiculing Him? (See ver. 52, 53.) When we go to bed do we say "good-bye" as when friends separate from each other for good? Only "sleeping" for a time—shall wake up in the morning. Jesus saw how soon the ruler's daughter to be awakened. "She is not dead, but sleepeth." He could as easily wake the dead as we rouse a sleeper.

III. THE RULER'S DAUGHTER LIVING.

Now look into the chamber of death. Who are there? The father, mother, Jesus. Who are the three

others? (See ver. 51.) All the rest sent out. These three disciples favoured afterwards in a similar way. When? (See St. Matt. xvii. 1, 2, xxvi. 37.)

What a solemn, touching scene—the pale still corpse—the heart-broken parents—the wondering disciples—Jesus standing over the little girl! Life and death face to face. (Comp. St. John i. 4, vi. 33.) He "by whom all things were made" (1 Cor. viii. 6) looking on the ruin made of His work. What had made this ruin? (Rom. v. 12; James i. 15.) [*Illust.—Lovely flower nipped by the frost. Plant blighted.*] Jesus looked upon what the blight of sin had done. What does Jesus now do? (ver. 54.) Takes the child by the hand—speaks gently, tenderly to her. "*Talitha cumi.*" "Get up, my little girl"—just as though He were awaking her from sleep. [*Note 6.*] What happiness for poor Jairus and his wife! She awakes from her death-sleep. Is it really true? Yes. See, she moves, and eats (ver. 55)—is really alive. What must the scorers think now! No wonder they were all "astonished." They little thought they had so near them One who held their own life in His hands (Acts xvii. 28 [*Rep.*]).

Now notice one or two things this miracle should bring to our minds. We may learn something about—

1. The Sleep of Death.

One death-like sleep very common—men's souls asleep! How can we be sure one is asleep? Eyes closed—ears deaf to our call—does not know what is happening around him. So when soul sleeps does not hear God's voice or see His Hand. [*Illust.—Boat drifting on towards the rapids—man in it asleep. Kind to shout to him from the bank.*] Souls often drifting on in sin like this. Happy it is if they hear the call, "Awake, thou that sleepest" (1 Cor. xv. 34; Eph. v. 14).

But another sleep into which we shall all fall. What? When is it that we all go to sleep? At night when work is done. But do all go to bed at the same time? Some work late—

far into the night—some's work done early. So life's work sometimes soon over—sometimes lasts till old age—then comes —? *Sleep*—the sleep of death. Just what the Bible calls it (1 Thess. iv. 14 [*Rep.*]; Dan. xii. 2).

But why should people sleep? They are tired—they need —? This what we need after life over. See Rev. xiv. 13; Heb. iv. 9. Look at this tombstone. “— Entered into rest — 1882.” The body at rest—where?

“For a space the tired body
Lies with feet towards the dawn.”

The soul at rest—where? In Paradise—where the soul of Jesus rested (St. Luke xxiii. 43).

But now think of—

2. The Great Awakening.

We spoke of men's souls being asleep—unaware of danger. What

ought to be done if they are to be safe? Must be awaked. But only one voice loud enough. Whose? How sad if God ceases to call—if He says, “Let him alone.” (Comp. Hos. iv. 17.)

But the other sleep we spoke of—how long to last? Who can tell? (See St. Matt. xxiv. 36.) “No man.” Jesus one day shall come and call us—awake us from the sleep of death. What a morning the “resurrection morning”! This is why our bodies lie “with feet towards the dawn”—they are waiting for the morn.

Did the little maid know her parents? How happy the meeting! [*Illust.*—*Child wakes in the morning—recognises and greets brothers, sisters, &c.*] What happy recognitions and reunions at the great awakening!

Lesson XV.—THE TOUCH OF FAITH.

THE HEALING OF THE WOMAN WITH AN ISSUE OF BLOOD.

“There went virtue out of Him.”

READ—St. Mark v. 25—34 [St. Matt. ix. 20—22; St. Luke viii. 43—48].
FOR REPETITION—St. John ii. 24, 25; Heb. x. 21, 22.

HYMN—“Come unto Me, ye weary.”

CENTRAL THOUGHT.

The sick soul can only find its healing in that personal contact with Jesus Christ which is secured by the touch of faith.

HINTS TO THE TEACHER.

It will no doubt have been observed that the passage usually selected for reading in the class, when the miracle is recorded by more than one Evangelist, is the account of the writer who records the incident most fully. In this case St. Mark's narrative is chosen, as he gives a full account of the miracle, while St. Matthew is content with a brief mention of it.

The main point of spiritual teaching in the Lesson is the nature of true faith. Perhaps no word is more frequently on the lips of teacher and scholars than the word “faith,” and it is absolutely necessary that there should be in the minds of all a definite notion of its real meaning and its place in the Christian religion. One of the illustrations in Section V. of the Sketch may perhaps help some teachers in making these points clear. Faith is said to be the hand of the soul stretched out to Christ. This thought might be carried still further by the teacher, who might point out that in fact faith is to the soul what the senses are to the body.

The last sentences in Archbishop Trench's chapter on this miracle have suggested the treatment of the subject which is adopted in Section IV. "Many throng Christ: His in name; near to Him outwardly; in actual contact with the sacraments and ordinances of His Church; yet not *touching* Him, because not drawing nigh in faith, not looking for, and therefore not obtaining, life and healing from Him and through these."

NOTES ON THE TEXT.

1. "*Physicians*" (ver. 26). An estimate of the scientific knowledge of the day may be formed from the strange recipes given in the Talmud for the cure of this woman's complaint. One recommendation was that she should hold a cup of wine in her right hand in a place where two roads met, some one coming behind her and startling her. Even in the West the condition of medical science was not very much in advance of this. From Pliny's Natural History we learn that powdered horses' teeth, the heads of mice, frogs' livers, horses' foam, frogs' eyes taken out at the conjunction of the moon, and similar abominations were sovereign remedies for various ailments.

2. "*His garment*" (ver. 27). That is, the "hem" (St. Matthew) or the "border" (St. Luke) of His garment. By the law of Moses every Jew was to wear at each corner of his outer robe or *tallith* a fringe or tassel. Two of these tassels usually hung at the corners of the garment in front, the other two over the shoulders. The tassels were white upon blue or purple threads. This addition to the robe was made by Divine command (Numb. xv. 37-40) and served to remind the Jew of the special relation in which he stood to God.

3. "*Who touched My clothes?*" (ver. 30.) The question was not for information but to draw the woman from her concealment.

4. "*Virtue*" (ver. 30), *i.e.*, healing power. We are not to suppose that the healing power went forth from our Lord without His full knowledge and consent.

5. "*Plague*" (ver. 29) or "scourge." The word *plague* is itself a witness for the truth that "disease must ever be regarded as the *scourge* of God, not always of personal sin, but ever of the sin which the one has in common with all" (Trench).

SKETCH OF LESSON.

A street in London or a large town—how full of people!—some rushing here, some there—all intent on their own business. How many sad hearts among the crowd! Many we little suspect keep all their troubles to themselves—the passing throng knowing nothing about them.

A crowd once going along the Capernaum streets. See Who is in the midst (ver. 24). Where are they going? (ver. 22, 23.) [*Last Lesson.*] Now we shall see the reason of the delay we spoke of last Lesson.

A poor sorrowful woman in that crowd. What is the matter with her? Been very ill for twelve long

years. But keeps her trouble to herself—the eager crowd too busy to notice her. See how she edges her way towards Jesus—at last gets close to Him—what does she want to do? Touch Him. See—

I. WHY SHE TOUCHED JESUS.

How ill she looks! And not only ill. (See ver. 26.) Poor too. Spent all she had. How? But all to no purpose—the doctors only made her worse. [*Note 1.*] She had, however, heard of the wonderful things Jesus had done—knew where He was going at that very time. Oh! if she could only get to Him—touch

Him—be healed by Him! But what chance had she for that crowd? Never mind—she would try.

II. HOW SHE TOUCHED HIM.

See which way she approaches Jesus (St. Luke viii. 44). She "came behind Him." Why *behind* Him? Was she afraid of Him?—was He likely to be cross, angry? She had heard of many kind things He had done—surely He would not be unkind to her. But He was going to the ruler's house—would not like to be bothered with a poor wretched woman like her—she would touch Him *secretly*.

But what was the use of *touching* Him if she did not speak to Him? Would she be satisfied if she could touch Him? Quite. How was this? She *knew* He could heal her—had no doubt about it—so touched Him *in faith*.

This just the right way to get what she wanted. (See St. Matt. xxi. 22; James i. 6.) Do the crowd notice how she touches Jesus? No; for see how she does it. A tassel hanging on each corner of His robe. [Note 2.] She reaches out and stealthily touches that. Who were they who were very particular about the "borders" or tassels of their garments? (See St. Matt. xxiii. 2, 5.) No Gentile wore them—they marked off the Jews as God's own people. Then was it because the "hem" or "border" of the garment was holy that the woman touched it? Had the sacred tassels any magic power? No. The woman knew what power would heal her. What must she have thought of Jesus if satisfied merely to touch His garment!

III. WHAT SHE GOT BY TOUCHING HIM.

See her shrinking back into the crowd—how thankful—she is well! [Note 5.] (ver. 29.) But look—Jesus stops—looks round—how the poor woman's heart beats! What is that question He asks? (ver. 30.) "Who touched Me?" [Note 3.] "Strange question" everybody

thinks. See who it is that tells Him so (St. Luke viii. 45). Many touching Him in the jostling crowd. Ah! this not what Jesus meant. How astonished all, when the poor pale trembling woman came and fell at His feet! No need to tell Him who had touched Him. Saw this woman's heart—knew all about her fears—knew, too, her faith (St. John ii. 24, 25 [Rep.]). [Note 4.]

But what need has she to be afraid now Jesus has found her out? Is Jesus angry? Is she to be ill again? (See ver. 33, 34.) Imagine her telling Him "all the truth." How kind He is! "My daughter, go in peace."

IV. HOW SOME NOW TOUCH HIM.

To touch us, and that we might touch Him, just why Jesus came But many touch Him in wrong ways Notice one or two wrong ways.

1. See how the soldiers and others touched Him (St. Matt. xxvi. 67, xxvii. 30). So now Jesus often insulted—His name used in oaths—Bible used only to be picked to pieces—Christianity ridiculed. This—the touch of insult.

2. But look at the crowd following Jesus—jostling Him in their eagerness. How different their touch from the woman's! Many like them now. Interested in hearing about Christ—just as they could be about other leaders. [Illustration.—Plato, a great and wise philosopher. Mahomed, the founder of Islam. Buddha, the prophet of the Buddhists. Confucius, the sacred philosopher of the Chinese.] Often go to church—hear of Christ—but only like the hearers in St. Matt. xiii. 5, 6. This is the touch of curiosity.

3. Look at the crowd again—some not very eager—going because others go—care nothing for this Nazarene carpenter. Many now like them. Any ever in church? Yes—must do as others do. But what sort of prayers are theirs? (See St. Mark vii. 6.) Jesus no stranger to them (in name). Often hear of Him and His cross—but what do they care?—all "nothing to them." Does

Jesus think it "nothing to them"? See Lam. i. 12. Their touch—the touch of indifference.

V. HOW WE MUST TOUCH HIM.

Why did the woman need to touch Jesus? She wanted healing. See what the General Confession says about us. "No health in us." Then our need like the woman's. But is there no "supply" for this need? (Phil. iv. 19.) Yes, but what is wanted? Here is Christ's healing power—there is sick soul. [*Illust.—Man with broken limb—skilled doctor in next street. Must be brought together.*] So the soul and Jesus to be brought together. We must touch Christ, like the woman, with the touch of faith. [*Illust.—Man offers food to a starving child—what must the child do? reach out its hand and take it.*] So faith the soul's hand. Must be stretched out. Which

would please a man most (*illust. above*)—for his offer of food to be accepted, or for child to pass by and take no notice? So Jesus anxious to give us forgiveness, help, power to be better, life, if we will accept them (Rev. xxii. 17).

But how can we touch Jesus? Where is He? But see what our great High Priest in heaven is wearing (Rev. i. 13). A robe down to His feet. Let us touch the "hem of this garment." How? The hem close to us—prayer—His Word and Sacraments the "tassels" of His robe. But was it the "tassel" that healed the woman? So prayer, Holy Communion, no "virtue" apart from Him. His grace descends to hem of garment like the ointment on Aaron's head. (See Ps. cxxxiii. 2.) Then let us "draw near with faith" (Heb. x. 21, 22 [*Rep.*]).

Lesson XVI.—THE TRUE BREAD FROM HEAVEN.

THE FEEDING OF THE MULTITUDES.

"Lord, evermore give us this bread."

READ—St. John vi. 5—14 [St. Matt. xiv. 15—21; St. Mark vi. 34—44; St. Luke ix. 12—17]. FOR REPETITION—St. John vi. 32—35, 51.

HYMN—"Bread of Heaven, on Thee we feed."

CENTRAL THOUGHT.

Jesus Christ is the Bread of Life—the True Nourishment of all spiritual life—the Living Bread from Heaven of which the previous earthly gift of manna was a type.

HINTS TO THE TEACHER.

This miracle is the only one which is recorded by all four Evangelists. It will be seen that, though there are slight variations in their versions, the four accounts mutually complete each other. One important difference, however, exists between St. John's record and those of the three earlier Evangelists. According to St. John it is our Lord who first contemplates the difficulty and asks the question of Philip, "Whence shall we buy bread?" Whereas, according to St. Matthew, St. Mark, and St. Luke, the suggestion that the people would soon be fainting for want of food came from the disciples. We have adopted in the Sketch the explanation suggested by Archbishop Trench, that our Lord first drew from Philip the confession of inability to meet the need, and that it was later in the day when the disciples came with their proposal that He would dismiss the multitude.

The Feeding of the Four Thousand is not the subject of a separate Lesson in this Course, as the spiritual teaching of the two miracles is practically the same. It would be well, however, to draw the attention of the scholars to the fact that the two accounts are records of distinct miracles.

Many teachers will find it necessary to make a selection from the points suggested in the final paragraphs of the Sketch.

NOTES ON THE TEXT.

1. "*The Sea of Tiberias*" (ver. 1). Tiberias being a Roman name, this alternative title of the lake is given by St. John for the sake of his Gentile readers.

2. "*Followed Him*" (ver. 2). We learn from the other Evangelists that the crowd, outrunning the vessel, went on foot round the head of the lake.

3. "*A mountain*" (ver. 3). Rather "the mountain," or perhaps "the hillside." The other Gospels speak of a "desert place" to which our Lord and His apostles retired. This was probably the green plain of *El Batihah*, south of *Bethsaida Julias*. It is conjectured that on landing, Jesus ascended the hillside and waited till the multitude, which He saw gathering, had assembled.

4. "*The Passover, a feast of the Jews, was nigh*" (ver. 4). The explanation that the Passover was "a feast of the Jews" is for his Gentile readers. But why does St. John mention the fact that the Passover was nigh? Not merely to mark the time when the miracle was wrought, nor to account, as some have thought, for the multitude assembled at Capernaum; rather is it to afford a key both to the meaning of the miracle and the interpretation of the discourse which followed. The great event of the next Passover, a year afterwards, was to throw a bright light upon Christ's teaching concerning the "Bread of Life."

5. "*Saith unto Philip*" (ver. 5). Why Philip was asked this question we cannot say. Some have conjectured that it was because he was a native of Bethsaida; but the Bethsaida which was Philip's native place was not Bethsaida Julias but a village on the other side of the lake.

6. "*Two hundred pennyworth*" (ver. 7). Two hundred denarii would be equal to about seven pounds of our money; in actual labour value it would represent a workman's wages for a year.

7. "*A lad*" (ver. 9). The word is a diminutive—"a little boy"—and only occurs here. In some MSS. it is accompanied by the word "one."

8. "*The men sat down*" (ver. 10). Men, as distinct from women. St. Mark describes them as sitting in "companies," the expression he uses suggesting that they looked like the flower-beds of a great garden. St. Mark in this picturesque phrase no doubt is expressing the feelings of an eye-witness, St. Peter, whose mouthpiece he was.

9. "*Baskets*" (ver. 13). Small wicker hand-baskets such as were in common use among the Passover pilgrims and other Jews. They were specially intended to carry provisions, particularly when the Jews were travelling through Samaria or in heathen parts so that they might have Levitically clean food. The Roman satirists note this wallet as a Jewish characteristic.

10. To suppose that the two miracles of Feeding the Multitudes recorded by the Evangelists are identical—"both being but blurred traditions of one and the same event"—is simply to deprive the Evangelists of every particle of historical value. The two miracles differ in almost every circumstance—in time, in place, in numbers, in results, in details; and it is a striking mark

of truth which certainly would not be found in the work of inventors, that the lesser miracle is put after the greater, our Lord's object being to do a work of mercy, not to put forth a display of power."—(Canon Farrar's *Life of Christ*, p. 373, note.)

SKETCH OF LESSON.

Suppose we hear bad news (*e.g.*, brother or sister dead in distant town)—not inclined for much society—would rather be by ourselves. Bad news reached Jesus Christ once. See what it was (St. Matt. xiv. 10—12). John the Baptist put to death in a gloomy castle near the Dead Sea. What did Jesus do when He heard of it? (St. Matt. xiv. 13.)

Another reason why Jesus wished to be quiet. Had sent His disciples out, two and two, some time before, to preach. Their journeying over now—all back again—Jesus wanted to talk to them about their work (St. Mark vi. 30, 31)—perhaps wanted to caution them not to be vain and elated by success. (Comp. St. Luke x. 17—20.)

See where Jesus went to find a quiet spot (St. John vi. 1). Over the lake. [Note 1.] Some quiet retired spots on eastern side among those lonely hills. But when the boat gets across is it quiet and lonely? A crowd gathering. [Note 2.] Some have gone all round the head of the lake and are there almost as soon as the boat (ver. 2). Imagine Jesus landing—some actually there first! See where He goes (ver. 3)—gets on the hillside. [Note 3.]

I. JESUS FEEDING THE FIVE THOUSAND.

What is Jesus saying to Philip? [Note 5.] Points to the crowds flocking towards them—some perhaps *were* going to Jerusalem, but have been attracted by the new Teacher out of their way. Why going to Jerusalem? (ver. 4.) They were Passover pilgrims. (Comp. St. Luke ii. 41.) How astonished Philip to hear Jesus ask about buying bread for this multitude! Would take a large sum—impossible! [Note 6.]

1. The Multitude.

What a concourse it is! Imagine

Jesus coming down to them to one of the level green spots. Was He angry at being disturbed? No. The sight of the people touched His heart. Why? (See St. Mark vi. 34.) [*Illust.*—*Eastern shepherd—leading, guiding, feeding, watching over sheep.*] This multitude wanted shepherding. Who could guide them like the "Good Shepherd"! (St. John x. 14.)

And so He does. How? By "teaching them many things." Cheered many a heart too (St. Matt. xiv. 14). "Healed their sick." Does He not get tired? No doubt—but teaches on all day. Are the people tired? No. How soon the time flies! Getting late. Yet crowd remains—not tired of hearing Christ's teaching. Should *we* have been? Often are now in church and school.

2. The Miracle.

A pause in Christ's teaching. What are the disciples and their Master consulting together about? How strange! Jesus has told them to feed the multitude! How can they? See what Andrew is pointing out. A little lad is there with five loaves and two small fishes—but that is all they have! [Note 7.]

But what means all this arranging? Crowd being seated on the grass on the hillside—arranged in companies (St. Mark vi. 39, 40)—the disciples moving about between the ranks. How pretty the scene!—the companies looking like flower-beds in their gay-coloured clothing! [Note 8.]

What do we say before our meals? See what Jesus is doing. How still they all are as He "gives thanks"! Then see—He blesses the basket of food—gives the loaves and fishes to the disciples. Now how busy the disciples among the seated crowd! How wonderful! Enough for everybody—yes, more than enough! for see ver. 12, 13. [No waste, observe.] More gathered in the bas-

kets [Note 9] than there was at first!

What a fitting end of this wonderful day! Jesus feeding this multitude all day; at first feeding their souls—teaching them—giving them *spiritual food*; afterwards providing them with *bodily food*. This just what God does for us now. Where does our daily bread come from? (St. Matt. vi. 11, 31—33.) Do we not often forget this? Now see how God gives us spiritual food.

II. JESUS FEEDING OUR SOULS.

This something more than a beautiful story. A miracle, but a parable as well. When a parable is told what do people want to know? Its meaning. Jesus tells us what it is in ver. 27—65.

Another history in the Bible a parable—a nation's journey from bondage—through a sea—across deserts—to a good land. What nation was this? What sea? [*Similar questions.*] What wonderful food had the Israelites? Manna—"angels' food" (Ps. lxxviii. 24, 25). All this a parable of our journey through life—its difficulties—and the way God helps us. (See 1 Cor. x. 1—4.) [*Illust.—A journey—hills—rough roads sometimes—way missed perhaps—steps to be retraced.*] So in our journey to heaven. How many Sunday scholars tempted—lose their way—fall into bad company—neglect prayers—church—Holy Communion! What need for strength! See how God tells us we must get strength.

1. What is food for? What would happen if no food taken? [*Illust.—A window plant. Must have light, air, moisture, or will die.*] Why was the "manna" given? So must the soul be kept alive. How? (St. John vi. 32—35 [*Rep.*].) Must be fed *with Jesus*. The "manna" was a shadow—a type—pointed to something. [*Illust.—A shadow thrown on the blind. We look to see what SUBSTANCE makes it.*] The true Bread was Jesus—this was what the manna meant.

2. But how does food do us good? Keeps up our life—gives strength—satisfies us. The nourishment becomes part of us. This will help us to understand how Jesus is the "Bread of Life" to us. We must "feed on Him." How? Many ways of feeding on Him. Thinking of, praying to Him, meditating on His words—praising Him. But Jesus gives a wonderful explanation of this miracle in ver. 49—56. What a light thrown on all this a year afterwards in the "upper room"! (St. Matt. xxvi. 26—28.) Jesus especially feeds us in the Holy Communion which He then instituted—strengthens and refreshes our souls [see *Catechism*—] becomes "one with us and we one with Him." What a grand privilege for us! Are we confirmed? Then we surely shall not neglect this great help. Let us "feed on Him in our hearts by faith." We can no more do without Him than our bodies can do without bread. [*Illust.—Bread called the staff of life.*] Jesus the "Bread of Life" (St. John vi. 51 [*Rep.*]).

3. Notice how abundant the supply was to the five thousand. Enough and to spare. Just the same when Jesus fed four thousand afterwards (St. Mark viii. 1—9). [*Note 10.*] Just as abundant are His blessings to the soul! Was ever a poor hungry soul turned back? Never. (See St. Matt. v. 6; St. John vi. 37.)

4. How was the wonderful food carried to the people? By the disciples. So Jesus uses human instruments now. [*Illust.—Queen's magistrates and ministers act in her name.*] So the clergy sent by their Master. Suppose some clergyman a bad man. Are people altogether without blessing? (Art. XXVI.) No. *Judas* helped in feeding the five thousand!

5. Notice what means Christ used. Poor people's common bread—five small fishes. Yet what use Christ made of these insignificant things! So God now often uses poor weak instruments—simple means—to convey His best blessings.

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

QUINQUAGESIMA SUNDAY.

MORNING.

LESSON XXIV.—GOD THE HOLY GHOST.

"The Comforter, which is the Holy Ghost."

Repeat—"Rehearse, &c. . . . the Holy Ghost." *Learn*—St. John xiv. 16.

OUTLINE OF LESSON.

When Jesus Christ had gone back to heaven, were apostles left without any one to help them? (*Text for repetition*, St. John xiv. 16.) Who was He? Spoke in Lesson XIV. of Three Persons in the Godhead—Father, Son, and —? Have spoken of other Two, now speak of Third.

I. MEANING OF THE WORDS. "Ghost" means "Spirit," or "breath." "Gave up the ghost" (St. John xix. 30) means "died." Called "*Holy*" Ghost because He is the Spirit which comes from God (St. John xiv. 16, *Text for repetition*; Gen. i. 2).

II. A REAL PERSON. A spirit is not a thing which we can see or touch (St. Luke xxiv. 39). Cannot see a man's soul, but it is real. So cannot see wind, but know that it is very real and very strong; and the Holy Ghost (or Spirit) is compared to wind (St. John iii. 8; Acts ii. 2). But He has appeared in visible

forms (St. Luke iii. 22; Acts ii. 3). Remember that He is a real Person, like the Father and the Son.

III. THE WORK OF THE HOLY GHOST. What do we pray in to-day's Collect? "Send Thy Holy Ghost, and pour into our hearts," &c. Through Him God's good gifts come to us (Gal. v. 22, 23).

He comforts (St. John xiv. 16).

He teaches (St. John xiv. 26, xvi. 13).

He testifies of Christ (St. John xv. 26, xvi. 14).

He reproves (or convicts, Rev. Ver.) (St. John xvi. 8).

Shall we not pray for this good Spirit to be with us (St. Luke xi. 13), and try not to grieve Him (Eph. iv. 30), but seek to make clean our hearts within us, that God's Holy Spirit may never be taken from us? (See 2 Cor. xiii. 14.)

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 17.

AFTERNOON.

LESSON XXV.—BRINGING BACK THE KING.

"In peace unto His own house."

Read—2 Sam. xix. *Learn*—Rom. xii. 19.

NOTES.

Ver. 7.—"*Comfortably*," i.e., "encouragingly," the old sense of the word.

Ver. 13.—*Amasa* was nephew to David, the same relation that *Jacob* was (1 Chron. ii. 16, 17).

Ver. 20.—"*The house of Joseph*." Shimei was a Benjamite (2 Sam. xvi. 5), but the phrase "house of Joseph" is used to express all the tribes except Judah, as "*Ephraim*" was also used, Judah and Ephraim being the

chief tribes in the south and north respectively (Isa. vii. 2, 17, xi. 13).

Ver. 27.—See 2 Sam. xiv. 17, 20. The expression means that he felt confident that David would come to a just decision.

Ver. 38.—From Jer. xli. 17, it

appears that David gave Chimham property at Bethlehem, which kept his name centuries later.

Ver. 41.—This seems to have been the first outbreak of the jealousy, which ended in the division of the kingdom in the time of Rehoboam.

OUTLINE OF LESSON.

[Sketch town after news of great victory: London after Waterloo, or fall of Sebastopol; Berlin after Sedan; rejoicings, illuminations, return of victorious army.] Scene like this at Mahanaim, but "turned to mourning." Why? (Read vv. 1—4.)

I. THE KING ROUSED. (Read vv. 5—8.)

Joab goes to King David, points out acting wrongly—ought not to let private grief interfere with public duties. Joab, perhaps, rude and rough, but a true friend to David, not like Absalom (Prov. xxvii. 6). David felt force of his rebuke.

II. THE KING RESTORED. (Read vv. 9—15.)

Absalom's party have lost leader—all in confusion, all come round to David. Notice v. 13. David wished to get rid of Joab, felt he was in his power. Joab knew about death of Uriah, besides having killed Absalom (2 Sam. xi. 14, 15).

III. THE OFFENDERS FORGIVEN. (Read vv. 16—30.)

David not revengeful. In spite of insults forgives Shimei, and does not punish untruthful Ziba. (*Text for repetition*, Rom. xii. 19.) And what is our daily prayer? (St. Luke xi. 4; St. Mark xi. 26), and see Prov. xxv. 21, 22.

IV. THE FAITHFUL REWARDED. (Read vv. 31—40.)

David does not forget old friend, or son of old friend, as before. When? (See Lesson XI., Mephibosheth.) See 1 Kings ii. 7. Even now a new quarrel springs up (vv. 41—43). Israel and Judah jealous of each other—should all have worked together for common good (Prov. xv. 1, xvii. 14; St. John xiii. 34; Rom. xii. 18; 1 Cor. x. 24; Phil. ii. 4; James iii. 16).

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 14.

THE FIRST SUNDAY IN LENT.

MORNING.

LESSON XXVI.—TEMPTED LIKE AS WE ARE.

"He suffered, being tempted."

Read—St. Luke iv. 1—13. *Learn*—Heb. iv. 15.

NOTES.

Ver. 1.—*"The wilderness."* The exact place is uncertain, but tradition points to the neighbourhood of Jericho.

Ver. 2.—Observe that in the Revised Version the words "forty days" are joined to v. 1, and separated from the words "tempted of the devil."

Ver. 3.—The whole narrative points to a personal tempter.

Ver. 4—8.—Notice the variations from the Authorised Version in the Revised Version of these verses.

Ver. 5.—St. Matthew puts this temptation last, and he is almost certainly right in order of time, though St. Luke's is perhaps the

spiritual order. (See below.) The addition by St. Luke of the words "in a moment of time" show that this was a miraculous vision.

Ver. 9.—"*A pinnacle.*" Rev. Vers., "The pinnacle." The place intended was probably "Herod's Porch," overhanging the valley of

Jehoshaphat at the south-eastern corner of the Temple.

Ver. 13.—"*For a season*"; the words may be translated "till another opportunity." Our Lord's quotations are all from the Book of Deuteronomy, which was always particularly taught to Jewish boys at school.

OUTLINE OF LESSON.

What was first covenant God made with man? (Lesson III.) How was man tempted to break it? (Gen. iii. 6.) What was second covenant? (Lesson III.) Are we tempted to break it? What are our three great enemies which Catechism says we must renounce?

(1) The devil and all his works.

(2) The pomps and vanity of this wicked world.

(3) All the sinful lusts of the flesh.

Which is most dangerous? The devil. Next? The world.

See what St. John says (1 John ii. 16). "Lust of the flesh," "lust of the eyes" (*i.e.*, the world), "pride of life" (*i.e.*, the devil).

Now look back to Gen. iii. 6. "The woman saw that the tree was—

(1) "Good for food," *i.e.*, "lust of the flesh," or shortly, "the flesh."

(2) "Pleasant to the eyes," *i.e.*, "lust of the eyes," or "the world."

(3) "To be desired to make one wise," *i.e.*, "the pride of life," that is, "the devil." So we see that Eve was tempted and fell through the same three enemies which we have promised (when?) to renounce.

Who is the "Mediator of the new covenant"? (Heb. xii. 24.)

What did we say was second consequence of His birth on earth? To be able to sympathise with us (Lesson XVI.).

Did the same three enemies tempt Him? (*Text for repetition*, Heb. iv. 15.)

I. THE FIRST TEMPTATION. (Read St. Luke iv. 1—4.)

[Picture scene.] The exhaustion after the fast—stones like loaves in shape and size (St. Matt. vii. 9); temptation through his human nature (*the flesh*), to distrust God and work a miracle for Himself, as our

bodily desires tempt us to gratify them in forbidden ways. [Refer to the Collect for the day.]

II. THE SECOND TEMPTATION. (Read vv. 5—8.)

[Picture scene of vision of glory and splendour from high mountain.] Devil was "prince of this world" Offers it all to Christ "if—" What? The temptation of *the world*, as we are tempted to seek worldly honour and advancement, by yielding to the devil's suggestions. Did Christ get the kingdoms of the world? (Rev. xi. 15.) So we shall get whatever advancement God knows is good for us without having to do the devil's work for it.

III. THE THIRD TEMPTATION. (Read vv. 9—13.)

[Picture dizzy height of tower higher than St. Paul's.] Temptation to spiritual pride, to presume on God's care. (Pride the sin of *the devil*.)

So we see that Jesus was tempted by and conquered the same three enemies which tempted Eve, and tempt us; and through Him we can conquer them too.

Notice (1) that He met the devil each time with a text. (See Eph. vi. 17; James iv. 7.)

(2) He teaches us to pray daily, "Lead us not into—" What?

[This Lesson should not be attempted with very young classes. The simple historical narrative would probably be the best for them, with a short personal application.]

Refer to—

Lessons on the Life of our Lord (Eugene Stock), 12 and 13.

Lessons on the Gospels (Miss Cawthorn), 22.

Lessons for the Ecclesiastical Year (Rev. J. Draper), 18 and 19.

AFTERNOON.

LESSON XXVII.—REVIEW LESSON.

What have afternoon Lessons been about for last three months? (History of kingdom of Israel.) About what great man? (David.) Where did we find him at first? (At Hebron.) King of all Israel? (No. Lesson II.) Where at last? (Brought back in triumph to Jerusalem? Lesson XXV.) King of all Israel. (2 Sam. xix. 22.)

What have we learnt of his successes?

Prevailed over his rival, Ishbosheth (Lesson II.).

Captured the strong city of Jerusalem (Lesson IV.).

Conquered enemies, and became rich and famous (Lesson VIII.).

Put down a serious rebellion (Lesson XXIII.).

Restored in triumph (Lesson XXV.).

What was secret of his success? (Lesson VIII.).

What else do we learn of his character?

Zealous for God's service (Lesson VI.).

Grateful to old friends (Lessons XI., XXV.).

Fond of his children (Lessons XV., XVII., XXIII.).

Forgiving to enemies (Lessons XXIII., XXV.).

Was David always good, happy, and prosperous?

What was the great sin of his life? (Lesson XIII.).

What were the consequences?

Shame and sorrow at home (Lesson XV.).

Trouble and distress abroad (Lessons XIX., XXI.).

We have also learnt a lesson of the danger of irreverence (Lesson VI.).

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lessons 1—14.

THE SECOND SUNDAY IN LENT.

MORNING.

LESSON XXVIII.—THE HOLY CATHOLIC CHURCH
THE COMMUNION OF SAINTS.

"The Church of God which He hath purchased."

Repeat—"Rehearse the articles . . . of saints." *Learn*—Rom. xii. 4, 5.

OUTLINE OF LESSON.

I. THE MEANING OF THE WORD CHURCH.

Word from Greek meaning first "belonging to the Lord."

We use it in different ways:—

(1) The building of stone or brick in which we worship, "the house of the Lord" (Ps. cxxii. 1).

(2) A particular body of Christians—"the Church of England," "of Rome," "of Scotland." (Acts. xv. 41; Rom. xvi. 5; Rev. i. 11.)

(3) Something more than this—the whole body of Christians throughout the world (1 Cor. xii. 28). So in

Creed, when say "I believe," &c., mean that as we have been baptized, we believe that we are members of the great body spread in different forms all over the world; the universal, *i.e.*, "Catholic" Church.

Why do we call this "Catholic Church" holy? (Acts xx. 28; Eph. i. 22, 23.) Because it is the body of which Christ Himself is the Head (1 Peter i. 15, 16).

II. OUR WORK IN THE CHURCH.

If the Church is a body of which Christ is the Head, what is body

made up of? Members, limbs. What are the members of the Holy Catholic Church? (*Text for repetition*, Rom. xii. 4, 5.) As each limb of body has its own work, so each of us has our work to do in the Church, which no one else can do. Child cannot do man's work, and God does not expect it, but child has work to do and place to fill which man cannot.

But if do not do work? (See St. John xv. 2.)

III. THE COMMUNION OF SAINTS.

Communion means "fellowship." Saints means holy people, *i.e.*, the members of the Holy Catholic Church (1 Peter i. 15, 16); for we must all be holy (Heb. xii. 14)—children can, and must be so, as well as men and women. So "Communion of Saints" means the fel-

lowship there is between all God's people in earth and heaven; and this is—

(1) Communion with God (1 John i. 3).

(2) Communion with each other (Eph. iv. 4—6). [Enlarge and explain.]

IV. BENEFITS OF COMMUNION.

We are not alone in battle with sin and Satan, but all belong to great army all over world—all fighting in same cause in different ways. [Like different regiments, each with its own colonel and its own uniform, &c., under one general.] This a great help and comfort. (See Eccl. iv. 9—12; Heb. xii. 1.)

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 18, 19.

AFTERNOON.

LESSON XXIX.—THE PSALMIST.

"Making melody to the Lord."

Read—2 Sam. xxii. *Learn*—Rev. xv. 3.

NOTES.

About half the Psalms bear the name of David, but these were not all his composition. The Psalms of "the first book" (Ps. i. to xli.) are probably exclusively Davidic.

The Psalm in this chapter (Ps.

xviii.) was probably composed early in his reign, soon after he had become king of the whole nation. The Psalms in the Prayer Book are from the "great Bible," earlier than the "Authorised Version."

OUTLINE OF LESSON.

Have read of David's wars and victories (Lessons II., IV., XXIII.), and of his kingdom and splendour (Lessons VI., VIII., XXV.), but was something more besides soldier and king; had higher gifts by which even more widely known. Poet and musician. What do we call his poems and songs? Let us look at—

I. THE SINGER.

(1) *The shepherd*, "abiding in the field, keeping watch over his flock by night," learnt to see and to sing God's glory and goodness in works of nature. (See Ps. viii., xix., xxiii., xxix.)

(2) *The king*. What happened to

the shepherd boy? (Ps. lxxviii. 70, 71.) Did he leave off singing? (2 Sam. xxii. 1.) Knew whence his strength and successes came (vv. 18, 30, 33, 37, 48, 50, 51). And look at titles of Psalms vii., xviii., xxx., xxxiv., li., lii., liv., lvi., lvii., lix. At all important times in his life broke out in psalms of prayer or praise to God.

II. THE SONGS.

Collected into a book, and sung with others like them from that time to this, nearly 3,000 years. They were used—

(1) *In Jewish Church* (1 Chron. xvi. 41, 42, xxv. 1), and are still sung by Jews.

(2) *In Christian Church* from apostles' times (Col. iii. 16; St. James v. 13) till now. Sung all over world in all languages by all Christians—north, south, east, west—in magnificent cathedrals and in open-air services. How often do we go through them all in our own Church services? How do we turn Jewish psalms into Christian? (By adding *Gloria* to each psalm.)

And notice three things:

(a) Psalms tell us of Jesus Christ,

though written so long before. (See Ps. xxii. cx. 1, cxviii. 22.)

(b) When we sing or say them we should think of what we are doing (Ps. xlvii. 7; 1 Cor. xiv. 15), and then—

(c) We shall continue to sing God's praises in heaven. (*Text for repetition*, Rev. xv. 3.)

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 15.

THE THIRD SUNDAY IN LENT.

MORNING.

LESSON XXX.—THE FORGIVENESS OF SINS.

"The Lord . . . forgave him the debt."

Repeat—"Reharse, &c. . . of sins." *Learn*—Rom. iii. 23.

OUTLINE OF LESSON.

What does *Text for repetition* (Rom. iii. 23) tell us? "All have sinned"—*we* have sinned. Could each of us tell many wrong things we have done, or wrong thoughts we have had, or right things left undone, since last Sunday? (James iii. 2.) [Enlarge according to age, sex, &c.] Let us consider—

I. SIN. Last Sunday morning spoke of holiness and communion with God; what interrupts it? (Isa. lix. 2.) What is sin? (1 John iii. 4.) And what is end of sin? (Rom. vi. 23; Rev. xxi. 27.) Can we save

ourselves or each other from this? (Ps. xlix. 7; Acts iv. 12.)

II. THE FORGIVENESS OF SINS. Look at last text. "None other name," except whose? (St. Matt. i. 21; Acts v. 31, xiii. 38.) What becomes of our sins? (Isa. i. 18; Rom. viii. 1; 1 John ii. 1, 2.) Quite forgiven and blotted out (Isa. xlv. 22; Col. ii. 14. See Rev. Ver.) [*The lesson is so obvious as to need but little aid from these notes.*]

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 20.

AFTERNOON.

LESSON XXXI.—THE NUMBERING OF THE PEOPLE.

"The haughty shall be humbled."

Read—2 Sam. xxiv. *Learn*—James i. 14.

NOTES.

Ver. 1.—In 1 Chron. xxi. it is said that *Satan* (or "an adversary") provoked David to number the people; the variation may be reconciled by understanding that God permitted David to be tempted (See James i. 13, 14).

Ver. 4.—"The captains of the host" were the lieutenants of Joab—the "captains" in chief.

Ver. 5.—"Aroer" was in the S.E. frontier of Reuben (Josh. xiii. 16).

"The river of Gad" is the valley running towards Gad.

"*Fazer*" was in Gilead (Numb. xxxii. 1).

Ver. 6.—"*Tahtim Hodshi*" is unknown. The text is probably corrupt.

"*Dan-jaan*" must be the northern Dan, near Zidon.

Ver. 7.—The enumerators seem to have gone from the south northwards along the east side, and back from north to south along the west side of the country.

Ver. 9.—The numbers given in I Chron. xxi. 5. are rather larger, but numbers are the points in which mistakes of copyists are most likely to occur. Notice that this was a census of adult men only, for military purposes. (See I Chron. xxvii. 23, 24.)

Ver. 13.—I Chron. xxi. 12, reads "*three years' famine.*" (See note above.)

Ver. 15.—A pestilence would spread with great rapidity among a crowded

Oriental population. It seems to have begun in the country districts, and to have been stayed before it reached the capital. Josephus says that it was caused by David's neglect of the command in Exod. xxx. 12.

Ver. 23.—The word "*as*" is not in the Hebrew. Araunah appears to have been the dethroned Jebusite king still living in Jerusalem.

Ver. 24.—"*Fifty shekels of silver,*" I Chron. xxi. 25 says "*six hundred shekels of gold.*" Fifty gold shekels are equivalent to six hundred silver shekels, and the passage here should be rendered "*fifty shekels in money,*" while that in I Chron. should be "*gold to the value of six hundred shekels of silver.*"

Ver. 25.—The Temple was afterwards built on this spot, and the rocky threshing floor of Araunah is said to be still visible in "*the Dome of the Rock,*" the great Mosque at Jerusalem on the site of the Temple.

OUTLINE OF LESSON.

Remember census last year (1881). Now read how David did something of the same kind.

I. THE PEOPLE NUMBERED. (Read 2 Sam. xxiv. 1—9.)

Explain enumerators going round. (See Note above.) Joab unwilling. Why? Why wrong? Done by David from wrong motives (Rom. xiv. 23); from pride in his might, and the number of his people and soldiers. (See Note above.) Led away. (See *Text for repetition*, James i. 14.) Bible tells how even good men may and do go wrong (Lesson XIII).

II. THE KING'S PENITENCE. (Read vv. 10—14.)

David repented, and David forgiven, as before. When? (See Morning Lesson.)

III. THE PUNISHMENT. (Read vv. 15—17.)

David forgiven, but sin always brings punishment (Lesson XV.); and notice sin goes beyond sinner. Others must suffer for David's fault. Never can say, "*My wrong-doing*

shall stop with myself," "*No one's enemy but his own.*" Plague breaks out—David punished by diminution in number of people, in which he had prided himself. Amplify (Plague of London, visitation of cholera or small-pox).

IV. THE PLAGUE STAYED. (Read vv. 18—25.)

Picture scene at threshing floor of Araunah. Angel, one of God's "*ministering spirits*" (Heb. i. 14). Often sent as messengers of judgment (Gen. xix. 1; 2 Kings xix. 35; Acts xii. 23). But see Ps. xxxiv. 7, xci. 11.

David would not give sacrifice which cost him nothing. What has God delivered us from? (St. Matt. i. 21; Rom. viii. 1.) What should our sacrifice be? (Rom. xii. 1; 1 Cor. vi. 20.) And in offering it we must be prepared to do what will cost us something. [Enlarge according to age and sex of class.]

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 16.

Notes of News.



THE EDUCATIONAL TENDENCIES OF THE DAY.—In addressing the students of the York Diocesan Training College, on the occasion of the recent Annual Distribution of Prizes, the Dean, who presided, remarked, in the course of his address, that they could not help feeling, that in the tendencies of the present day the difficulties which religious education would have to meet would become greater than in the past, and it was quite possible the time might come when indirectly a very strong premium might be put on secular education as opposed to religious education.

CHURCH HISTORY.—The Grimsby Association has arranged for a course of six lectures on Church History to be given monthly during the present session. The lecturers, who will each deal with a distinct and characteristic period progressively, are the Revs. J. Wild, M. G. Watkins, Canon Crowfoot, Canon Perry, Canon Overton, and Canon Worledge.

THE BISHOP OF MANCHESTER ON UNSECTARIAN EDUCATION.—In addressing a meeting at Huddersfield, last month, on the subject of elementary education, the Bishop of Manchester said he did not know what an unsectarian education meant; and though many people thought the Church Catechism a sectarian document, he did not. He asked if they thought the age had got to such a high standard of moral righteousness that it could afford to dispense with the Ten Commandments? Did they wish their children to be taught their duty towards God, their neighbour, and their parents, or did they think there was no need to insist upon the maintenance of these old-fashioned and obsolete ideas? He contended that the state of things in the nineteenth century was such that it was absolutely necessary that the children should be taught those principles of righteousness, holiness, and faith in God, which he believed were the only things which would keep society

above cataclysms. The Bishop concluded by urging very warmly upon the attention of all teachers the necessity of attending to the spiritual condition of the children.

THE BISHOP OF TRURO ON THE RELIGIOUS INSTRUCTION OF CHILDREN.—In the course of his third discourse on the Epistle to the Thessalonians, given at the Truro Cathedral, the Bishop observed that the air seemed to him not to be free from all thunder, and, however distant it might be, if that thunder were hanging in their sky, they might be sure it was affecting something upon their earth. Very surely it had appeared in Christian England that there was a perfect willingness in some quarters to exclude the teaching of the Christian faith to their poorest children. And a worse sign still was that there were Churchmen of position among them who would not give a few shillings to secure religious instruction to these children, because, with a brilliant inconsistency, they argued it would hinder free-thought, and this they characterised as not free. Might God in His mercy prevent that dreadful indifference to religion—which sprang from a hostile feeling of the sects to each other—from ripening into the French Government's hostility to all religion.

BIBLE CLASSES FOR LADIES.—Canon Barry has commenced a series of scriptural lectures to classes of ladies in connexion with King's College.

SUNDAY-SCHOOLS FOR MIDDLE-CLASS CHILDREN.—A social reunion, promoted by the Vicar of Kensington, took place at the Town Hall, at the beginning of last month. The invitations were addressed to the children of the congregation, who belong chiefly to the upper and middle classes. At the conclusion of the entertainment, the Vicar, in an address, said that he had often thought of establishing a Sunday-school for children of such a class as were there present. They knew that he already had Sunday-schools for the poorer residents in the parish,

but he thought a school for children of the higher classes would be a very nice thing to have in Kensington. He hoped soon to start such a school. They would not be kept too long; but a nice quiet hour might be spent in the Vicarage Parish Room, where they could read and learn and talk about what concerned their salvation. We understand the school is to commence on the 5th March.

SALARIED SUPERINTENDENTS.—From the United States we hear of a Church Sunday-school, which, fol-

lowing the example of a Nonconformist Sunday-school, has begun paying a salary to its superintendent.

LONG SERVICE IN THE SUNDAY-SCHOOL.—Mr. Edward Law, J.P., of Northampton, has been connected with All Saints' Sunday-schools, in that town, for forty-eight years. Mr. Law recently gave a stirring address, showing "the wonderful progress made by the Church of England Sunday School Institute since its commencement."

The Institute's Work.

DEPUTATIONS.—Preparations for Christmas and social gatherings at that season have to some extent interfered with Association and general meetings of Sunday-school teachers during the period to which this report refers. The Rev. W. A. CORBETT has attended meetings at Brighton and Leicester. At the latter town the attendance was large, and the interest manifested in the proceedings, in the training-lesson and subsequent discussion, showed that the work of this new and flourishing Association was appreciated by its members.

Mr. J. G. FLEET, in addition to having attended meetings at Eastbourne and South Lambeth, commenced, on January 9th and 10th, a course of Normal Class Lectures at Leeds and Bradford.

The Rev. F. LETHBRIDGE FARMER has attended meetings of the Runcorn and Central Liverpool Associations, and a parochial meeting at Dodleston, Cheshire.

The Rev. J. F. KITTO attended the Annual Social Meeting of the Maidstone Association, held in St. Paul's Schools, in that town, on January 18th, and gave an address, which, says our correspondent, the Hon. Secretary, was of an admirable character. The attendance of teachers was very large. Archdeacon Dealtry, Canon Elwyn, the Revs. N. Dimock, H. Collis (Hon. Secretary), and a number of other clergy were present.

Mr. EUGENE STOCK attended the Annual Soirée of the Lewisham and District Association, held on January 9th, and gave an address. A fuller account of the meeting will appear in a future number of *The Church-Worker*.

Mr. G. MARTIN TAIT attended a most successful meeting at Hastings on January 9th. With one or two exceptions all the clergy of the town were present. The large Hall built by Sir Thomas Brassey, M.P., was crowded, and many people were unable to obtain admission. There were upwards of 400 present. The Chair was occupied by the Rev. Dr. Crosse. Mr. Tait gave a training-lesson, which to the auditors seemed to have all the freshness of a new thing, and created much interest. Mr. Tait, as representing the Institute, was afterwards called upon to present the Certificates awarded to the successful candidates in connexion with the Teachers' Examination.

Mr. Tait has also attended meetings at Fulham and Hoxton.

Mr. C. J. GLASS attended a meeting of the West Ham Association, on the 9th of January, and gave an address.

Mr. W. A. MOORE attended a meeting at Stepney, on January 10th, and gave a training-lesson.

The Church Sunday School Magazine.

MARCH, 1882.

Sunday Scholars from Board Schools.

BY CANON SMITH, M.A., *Rector of Crayford.*



NEW and an increasing difficulty is likely to occur in Church Sunday-school teaching, in proportion as the scholars presenting themselves for instruction come from Board schools.

It is almost unnecessary to say that in such schools all formularies distinctive of any denomination are prohibited by statute, and consequently that those of their scholars who attend Church Sunday-schools will come wholly ignorant of the Church Catechism. But, in addition, it may easily happen in a Board school that the simplest instruction in the elements of Christian truth has never formed a subject of effective instruction. Whereas the trust deed of a Church day-school secures, as far as such instruments can, for the Sunday scholar who frequents it, daily religious teaching in accordance with the doctrines of the Church, it rests with each School Board to determine whether any, and how much, Bible instruction shall be given in a Board school. And even in those instances, happily numerous, where some Bible teaching is prescribed by a Board, there are not the same checks on its being regularly and efficiently given as are supplied to Church schools by the superintendence of the clergyman, for which the trust deed provides, and by the examination of the Diocesan Inspector, which is now almost universally accepted.

The principal teacher, again, in Church schools is not likely to have been selected without some certificate or testimonial, tending to show his competency to impart religious truth. Whereas it would probably be the exception, rather than the rule, that a

School Board should deem it within its province to require such guarantees. Nor have we exhausted the religious disadvantages under which a Board school Sunday-scholar may labour compared with its class-fellow from a Church school, till we have ascertained whether it may not be receiving its religious instruction in the week-day from some apprentice for whose own systematic training in scriptural knowledge no provision is made.

In consequence, a total ignorance of the text and meaning of the Catechism must almost inevitably be found in every Church Sunday-scholar coming from a Board school. There are doubtless many instances in which the wisdom of the School Board and the conscientiousness of the Board school teachers secure that their scholars shall receive such an effective grounding in elementary Scripture truth as to prepare them to receive with advantage the Bible lessons on the Lord's Day ordinarily given in Sunday-schools to children of the same age and standard of secular attainments. But we must not be unprepared for a very different state of things. We may find children coming to us from Board schools totally ignorant of the simplest facts of Scripture history, and of the very rudiments of the Christian faith; and in proportion as such cases are multiplied, the Church Sunday-school teacher will be increasingly perplexed how to combine such children with those of their own age and standing who have had the usual religious advantages of Church day-schools, even in one common Bible lesson, to say nothing of lessons on the Catechism or the Liturgy. As an instance of how easily things may drift into this unsatisfactory condition, I may quote the experience of a clergyman lately taking charge of a rural parish of considerable population near a southern watering-place, which was under a School Board. He found that the choir-boys, who may be supposed to have formed the flower of the flock, were totally ignorant of the place and circumstances of our Lord's birth; and he judged it necessary to institute a course of instruction for them in such simple elements of Scripture truth as would be taught in an infant school.

But supposing this to have been an exceptionally unfavourable specimen of Board school preparation for the Church Sunday-school teacher; even at the best, the latter must be prepared, where scholars are drawn from this source, to be confronted with blank ignorance, possibly of the Lord's Prayer, probably of the Creed and Commandments, certainly of the text of that Catechism which is ordered by the Church to be taught to all children baptized into its communion, and a knowledge of which is required as a condition of Confirmation.

How shall the Church Sunday-school teacher deal with this untutored element where it presents itself? What steps can be

taken to repair the disadvantages of the week-day teaching? What special artifices may be adopted, so that it may tell as little as possible against the general progress of the Sunday-school class in which it is an element?

The answers to be given to these questions must depend much on whether such ignorance is found in a small minority, in a full moiety, or in a large majority of the class and the school.

However small the minority, the simple expedient of ignoring such deficient preparation as we have referred to cannot be acquiesced in. The conscientious teacher will hardly like to leave a single scholar out in the cold while such portions of the Scriptures or the Catechism are being taught to the class, as presuppose a knowledge to which it is necessarily a stranger. Sunday-school classes are ordinarily small enough to enable their teachers to feel responsible for each individual child committed to their charge.

Neither can another expedient be recommended, viz., that of degrading the scholar, otherwise well-instructed, but deficient in its religious preparation, into a class of its juniors where the instruction is quite elementary, and where it would find itself a Triton among minnows. The difficulty would indeed speedily vanish, but with it would vanish also the scholar who created it, in search of some less humiliating arrangements. Age and secular attainments cannot be ignored in the classification of Sunday-schools. Nor will it do to leave one who has had no grounding in the Bible or the Catechism simply to pick up what it can from the answers of those who are already at home in such knowledge. The parent who has sent his child to a Church Sunday-school must be assumed to desire to repair any religious disadvantages to which he may be subject in the week, and to have him taught the special tenets of its own Church.

Confining ourselves, then, first, to the universal defect of Board school preparation—ignorance of the Catechism—how can it best be met by the Church Sunday-school teacher? Supposing it to occur in a small minority of the class, what is the best way of dealing with it? Evidently the majority cannot be kept waiting while one or two of the hindmost are slowly brought up to that point of knowledge which is the starting-point of the rest. Lost ground must, then, be recovered somehow out of school. The Sunday-school teacher must seek a private interview with these exceptional cases. The scholar and the teacher must put their heads together to devise means for overcoming the difficulty of previous ignorance. It should be treated rather as a misfortune than as a fault, but as a misfortune which teacher and pupil combined can easily remedy. Suppose it is the Catechism which is the blank page in the child's knowledge. How much does he think he could commit to memory every

week? What time could he spare to come to his teacher to repeat his lesson? Or how early before Sunday-school begins could he come to have his week's lesson heard? Should the child be young, an elder school-fellow might be told off to help the committal of each portion to memory. The stimulus of some small reward might be offered to both on the completion of each stage of the work. I recall a hopeful expedient adopted by a society, which fifty years ago sought to teach the Irish to read the Scriptures in their own tongue—and it may do so still for aught I know. Each beginner in the art of reading was placed under the tutelage of some more lettered neighbour, and as each successive stage of the process of learning to read was supposed to be reached, an examiner went round to ascertain that the scholar had actually made the progress attributed to it, and the peasant tutor was paid accordingly. I know no better way still of getting neglected persons taught to read. And some adaptation of the principle might, as a last resource, be adopted to assist a Sunday scholar to master for the first time the text of the Catechism.

But, where a Sunday-school teacher could devote a short time out of school to helping on a backward scholar, their intercourse would not be confined to merely hearing the repetition of a formulary. Its difficulties would be explained, and the sacred truths which it enshrines would become matters of conversation. And thus the individual pains and help bestowed by the Sunday-school teacher might more than make up for previous neglect, just as those are often the best instructed members of our Church who, having been brought up in some other communion, have had to adopt special expedients to inform themselves of the doctrines and the discipline of the Church to which they have been led to attach themselves. It would impart point and interest to such learning, if the portion to be committed to memory coincided with that which was about to be treated by the clergyman at the approaching catechising in church. And here it may be suggested, that in parishes where the School Board element is considerable, each catechising should embrace a substantial portion of the text of the Catechism, even if it was somewhat superficially treated, rather than be restricted to some minute fragment examined microscopically. It might be better, for example, in such cases, to take at a single sitting the summary of the Creed, rather than to deal with each article of it in successive lessons.

Supposing the School Board element was a full moiety of a class, it might be possible to divide it into its two constituent elements for the purpose of instruction in the Catechism. When an additional teacher for this purpose could not easily be found, one part might sometimes be employed in writing it out while the

other was receiving oral instruction in it. Or if this was not feasible, the ignoramuses might be set, during part of the time, to learn a portion by heart, to be repeated afterwards to their teacher. Failing all these schemes, a combined class of beginners in the Catechism might be formed out of two or three classes, the remainder being themselves, if necessary, fused for more advanced instruction. Such are only a few expedients out of many that would occur naturally to those confronted with the difficulty referred to, and from which they would select the one most suitable to their own purposes and circumstances.

But there must be Church Sunday-schools in which the whole of the scholars have their education in Board schools. The problem in such cases is simplified. But it is obvious that, to do justice to their religious education in the principles of their Church, considerable modifications will be required in the ordinary Sunday-school programme. The Catechism must assume a prominence not necessarily given it where it is well taught in the week-day. Learning it by heart must be a weekly lesson out of school, and explanation of it in school. And if this seems a serious encroachment on the Bible lessons which it would displace, the question arises whether some provision might not be made by teachers during the week, to advance their classes in this neglected part of their education. Saturday morning is a time when many children are unoccupied. And Saturday morning classes, if volunteers could be obtained for an hour or two to teach, would probably furnish the most effectual remedy for any serious neglect of religious education in the day-school. If the ignorance to be remedied were limited to the formularies and doctrines of the Church, even a short course of such volunteer week-day teaching would go far to supply the void. It is needless to specify expedients by which the reluctance of the scholar to be taught might be overcome. It is enough if the conviction can be brought home to the Sunday-school teacher that ordinary Sunday-school teaching alone will seldom suffice to give a child such a knowledge of the Catechism, as would make it a willing candidate for Confirmation when it comes to years of discretion, and so gain for it admission to full membership in the Church.

The ignorance to be dealt with may in some cases extend to the most simple Scripture facts, and the most elementary religious conceptions. All the more reason this that the Sunday-school teacher should make the Bible teaching simple, and take care that the Sunday lesson does not fly over the heads of a class, which is composed of such ingredients. But if it be determined to attack such ignorance systematically in private, the methods adopted by the author of the "*Peep of Day*," for planting Scripture truths in a virgin soil, are worthy of study. The little sketch by this author called the "*Angel's Message*" may be recommended, if

not to be used as a manual to instruct those whose minds are a blank as to revealed religion, yet at least as furnishing hints how to lay the foundations of such knowledge, where that process has been neglected in the first years of childhood.

Let it not be forgotten that there are often to be found superintending or teaching in Church Sunday-schools persons specially qualified to advise on the best means for supplying the defects of School Board religious education, and with the strongest motives for applying the remedy. These are the Board school teachers themselves. All honour to them for coming to the rescue. In such cases the omissions of the week-day have been involuntary on their part. They will be the first to appreciate the shortcoming, and the best possible allies in seeking to remove it.

The object of this paper will be served, however little the suggestions it contains may commend themselves for adoption, if the attention of Church Sunday-school teachers be called to the existence of a new, and probably a growing, difficulty. For, once recognised, the best remedy for it, which the circumstances admit of, rests with those, whose hearts are in the work, and who have the whole elements of the problem and of its solution before them. Such generally succeed in converting the obstacles that spring up in their path into fresh instruments for advancing the kingdom of their Lord.

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

VII.—VARIOUS INFIRMITIES.

A. *The Man Sick of the Palsy.* (St. Mark ii. 1—12.)

 HE friends of a paralysed man will let nothing prevent them from reaching the great Healer. Unable to penetrate the crowd, they mount the outer staircase, they remove the rude covering of tiles or sods from over the room (or courtyard, for is it not unlikely that Jesus, beset by a great crowd, would occupy a small room of an humble house?), they break away the poles and sticks which supported this rude screen, and then they lower the sick man's little pallet, right in front of the Master. It is a bold and uncereemonious act. A hard or self-asserting man would resent the interruption. A sentimental man would sigh over the misery which drove them to such straits. But the eye of Jesus pierces to the central, the spiritual impulse, and what He observes is their faith. Perhaps we can learn the meaning of true faith better from such a fact than from many definitions. These peasants can scarcely have

had clear ideas of the Lord's personality and His plan of salvation. But they were certain of His power and goodness, and they acted upon their conviction.

The doctrine of salvation by faith is sometimes charged with endangering good works. But nothing was less likely to make these men torpid than their faith was. St. James proposes to show us his faith by his works. The Gospels never tire of recording the exertions and contrivances by which men won blessings from Jesus, because they had faith in Him as a Saviour, and a Saviour for them. And in each case Jesus regards faith as the mainspring by which their efforts are impelled. Again and again He says, "Thy faith has made thee whole," not conceiving of faith as the idle credence of bystanders who say, "We have seen strange things to-day," or even confess "He hath done all things well," but as a practical and earnest impulse which brings needy souls and bodies into vital contact with a Giver of all good gifts.

But to this man Jesus addresses a strange assurance. He saw their faith, not that of the sick man alone, for spirits help each other to believe as truly as hearts excite each others' ardour; and it is written that "the prayer of faith 'may' save the sick, and if he has committed sins they shall be forgiven him." Seeing then their collective expectation, He spoke of what lay deepest and weighed heaviest on that afflicted heart, the dreary recollections that had haunted his sick-bed, and said, "Son, be of good cheer, thy sins be forgiven thee." (For how many sick-beds are such hours of remorse and gloom being even now prepared!) That pardon, rather than bodily healing, should thus cheer the palsied man, is enough to prove that Jesus saw quite as much spiritual readiness in him as in his bearers. It is indeed so much the richer gift that his healing is afterwards said to be less for his sake than that others might learn by it.

At this stage the suspicions of His graceless critics ripen for the first time into the rejection which blasphemously asserts that He blasphemes. Jesus knows their thoughts, and answers "Whether is easier to say, Thy sins be forgiven, or to say, Arise, and walk?" To the Christian heart it is easier to heal infirmities, which are mere consequences, than sin, from which all miseries flow. The impostor would rather deal with spiritual secrets than with physical facts, which all can test. To the power of Jesus they were alike; they were linked together as the symptom and the disease are. And, indeed, every malady removed is a proof that we are not forsaken by Him "who forgiveth all 'our' iniquities, who healeth all 'our' diseases."

Jesus, therefore, does not evade the test, but restores the man to health, that they (and we also) might know that forgiveness of

sins need not lie for ever hidden in the mysterious councils of an unknown world. There is forgiveness on earth; and the Son of Man, wearing our nature and touched with our infirmities, bestows it still. In the Gospels, in the Sacraments, in all the ministrations of His appointed servants, when He sees faith, He pronounces audibly the absolution and remission of sins.

B. The Woman with an Issue of Blood. (St. Mark v. 25—34.)

This miracle connects itself with the last, by the power of contrast. The palsied man won his blessing openly, "breaking through the roof, manfully, almost like a bold robber; she in a womanly fashion, almost like a skilful thief." But in both there are the same animating impulses—the sense of want, and of Christ's power to heal.

Jesus is on the way to recall the daughter of Jairus from the gates of death, when a woman, who shrinks sensitively from proclaiming her malady, and knows that her touch brings ceremonial defilement, comes behind Him in the crowd.

It has often been noticed that St. Luke, the beloved physician, contrives to express the failure of his profession in far milder terms than St. Mark employs. One says that she could not be healed of any; the other mentions that she had been tortured and impoverished by many physicians, and was worse after all. Such facts are valuable evidence that inspiration by no means destroyed the natural instincts of each writer, and they also prove that the Gospels are what they profess to be.

We can trace in the woman, mixed with genuine faith in Christ the Healer, a superstitious notion that His gift is an unconscious energy, a contagion of health, by which she may profit without discovery. But ill would it be for all of us if Christ blessed only those whose views were perfect. He does not reject even her blemished faith, nor shake, and perhaps subvert it, by postponing His help until He has enlightened her perceptions. His consciousness of the touch, and of its mute petition, and of the effectual answer, are described as simultaneous. But now that her faith is strengthened for the ordeal, He proceeds to correct her error. "Who touched Me?" He asks; and we, like Peter, may well learn the difference between the crowds who still gather where Jesus is, and the few that in real search of real blessings touch Him. He, knowing that "the power proceeding from Him had gone forth," looked round, not desiring to discover her openly, but that she should discover herself; nor is He at all hurried nor excited, although at this moment the child whom He goes to succour dies, or is already dead. Lange has well said, "that He, on His way to a death-bed, could thus feel the mental frames of those who approached Him, and watch the concealed distress which came slipping

ghostlike behind Him . . . and at once resolve to help her, and lovingly pause to do so, all this reveals the fulness of His kingly power, and the freedom of His inward life." The woman is forced to think more rightly of His power, and of her own presumption, and trembling and astonished, falls down and confesses all. And Jesus tells her that she owes her cure, not to the touch of His consecrated tassel (as she seems to have supposed), but to the more real contact of her faith.

This woman may be taken to represent many, perhaps more than we suppose, who suffer their woes in secret, with deep silent sighs and griefs without a voice, longing for the comfort of God, but afraid to come openly to Jesus, and haunting sacred places, and studying holy books, in hope to receive grace without bearing Christ's reproach. For these also He has pity, He has help. But part of their cure will assuredly be the recovery of moral strength to confess their need and to glorify their Saviour.

C. The Impotent Man at the Pool. (St. John v. 1—16.)

This narrative is the reverse of the former ones. The Lord Himself enters a place where many sons of misery are lying, and addresses one whose faith would never have been sufficient to approach Him, even stealthily, one in whom thirty-eight years of despair had done their work. "Wouldest thou be made whole?" He asks, stirring up the torpid desires which have almost died in him. The answer is loquacious enough, but without passion, or even eagerness. He has no one to hurry him into the pool, and while he is slowly tottering forward, another always anticipates him, and so the spell is broken. This curious reply is explained by words which we have always read in the Gospel, but which are no genuine part of it. That is a question for scholars to decide, after examining all the evidence, and they have very little hesitation in finding a verdict. The verse which tells of an angel stirring the water at intervals, and of the single cure which followed, comes to us from a remote antiquity, and was quoted by the fathers; perhaps, indeed, it was first written on the margin of his Gospel by one who knew the belief of the Jewish populace before the city fell; but it binds no conscience as a part of Holy Scripture. If there were an intermittent spring, such as we know to have been near the sheep gate, its effects would be most medicinal when it came bubbling up freshly, and every cure would easily be ascribed to promptitude and to a supernatural power, while those who failed would feel exactly what the impotent man expressed. By some such process the notion had taken shape.

Jesus then, having drawn his attention and excited his sleeping desires, startles him with words of strange authority. From

any other they would have been cruel mockery, but now he felt their force; he was inspired by the gaze and voice of One whose very name he knows not; he made the effort, and was whole. It is clear that if some faith had not been kindled in him, he would not have arisen.

The story fills us with a strong sense of the overwhelming majesty, the spiritual ascendancy, which Christ exercised over all but the deliberately hostile. When He stirred up to trust, and to muscular exertion after eight-and-thirty years of inaction, this poor creature, broken in spirit as in body, ready to give information to his benefactor's foes, ready (if he were left unwarned) to waste his new strength in sin, who does not feel that the spiritual wonder is even greater than the physical?

We began these studies by explaining that the miracles were acted parables. Now the parables teach that if we seek God, God still more really seeks us. The parable of a prodigal who returns home is preceded by that of a shepherd who brings back his sheep, and of a woman who finds her coin. It would have been highly unnatural, then, if Christ had not shown, in some of His miracles, how He seeks occasion to be gracious, and excites the faith which He rewards.

D. Miracles on the Sabbath. (St. Luke vi. 6—11; St. John ix. 1—8.)

The miracle which we have just studied asserted Christ's freedom to act upon the Sabbath in Jerusalem, the healing of the demoniac in the synagogue, and of Peter's wife's mother, did the same in Galilee. And there is a group of miracles, in themselves little different from others, which excited fierce controversy from being wrought on the Sabbath, and which throw light upon our Lord's attitude in the face of opposition. Such a one is the healing of the withered hand, in a synagogue of Galilee, where his enemies seek occasion against Him.

He gives them an opportunity to warn Him against sin, by asking, "Is it lawful on the Sabbath days to do good or to do harm, to save a life or to destroy it?" But these teachers of religion, caring less to avert an offence against God than to indulge their hatred, keep silence, and He looks around, with rebuking angry eyes. He will teach them, however, the vanity of seeking to entangle His wisdom in the meshes of their cunning. A touch, a healing word, is what they watch for; they shall have none. The man is merely bidden to stand forth, to reach out his hand. There is no exertion of healing energy; no command is violated. And yet the deed is done. Filled with madness, they take counsel *how* they may destroy Him.

We have already considered the woman with a spirit of infirmity.

With the blind man at Siloam it will be necessary to deal

more fully again. Here we refer only to one feature in that story, the contrast between Christ's skilful baffling of His foes, which we have just seen, and His deliberate and careful connecting of the blind man's healing with Himself. He made clay, He anointed him, He prescribed that he should wash at Siloam. In one case malice was to be defeated, in the other the chain of evidence was to be made so strong that hatred could not disconnect Him from the cure. And Christ, who was so quick to see and to meet the demand of each case, bids us to be wise as serpents and harmless as doves.

With the broad question of Sabbath obligation this is not the place to deal. But it is certain that Christ on earth was "a minister of the circumcision," and taught His followers to obey the Mosaic ordinances (St. Matt. xxiii. 2, 3). Never did He defend His Sabbath working on the ground that the law with regard to the Sabbath was now repealed, but He did so on the ground that the law was not intended to be a slavery, because David ate the shewbread "which was not lawful for him to eat," because on the Sabbath the shewbread was baked, children were circumcised, cattle were rescued and fed.

Christ has declared further that the Sabbath was made for man. He says not for one race alone. But He adds, "not man for the Sabbath," it is to bless and not to subjugate him; so that whatever observances make religion irksome, dreary, and cruel cannot be acceptable to Him who spoke these words.

Illustrations of Lessons on the Miracles.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

A NIGHT ON THE LAKE.

THE WALKING ON THE SEA.

"Jesus constrained His disciples . . . to go before Him unto the other side"
(St. Matt. xiv. 22).

IN St. Mark's account of this miracle we read the disciples were sent "to go before Him to the other side *unto Bethsaida*" (St. Mark vi. 45). This Bethsaida we learn from St. Matthew xiv. 34 was "in [or by] the land of Gennesaret," and somewhere "toward Capernaum" (St. John vi. 17); from which we gather that there was a city or place of that name on the north-west of the lake. But the miracle of feeding the 5,000, which took place on the north-east of the lake, from which they were now crossing, was performed at a place also called Bethsaida. For in St. Luke ix. 10 we read He took the apostles "privately into a desert place belonging to the city called Bethsaida," and that there and then the miracle of the feeding of the 5,000 took place. Here a grave difficulty has been felt in the existence of two cities or places of the same name on opposite sides of the

northern shore. While travelling round this part of the lake on a missionary journey in the spring of 1872, certain facts came to my knowledge which afford a simple and satisfactory explanation of this difficulty. On the occasion in question I met a young Jewish fisherman stationed at *Ain Tabighah*, some two miles west of Capernaum, the modern Tell Hum. At this spot there are considerable ruins amidst an almost inaccessible jungle of thorn. A warm spring rises in these ruins, and the fish, apparently attracted by it, come up close to the shore. The fisherman called my attention to the vast shoal that was then to be seen. Where the stream from the spring found its way into the lake the water seemed black with fish within some thirty yards of the strand. On my inquiry as to whether this took place anywhere else he pointed out to me the spot, five miles to the east, where the waters of the Jordan flow in. These two spots he told me were the principal fishing stations. Near the one where the Jordan enters the lake are the ruins of a considerable town, which has long been held to be the eastern Bethsaida, and by some to be the only town of that name. Now the word Bethsaida means "House or Place of Fishing," and would most probably and naturally be applied to localities where extensive fisheries existed. Here then in the two places where the fish chiefly congregate, and where, in consequence, fishing operations are principally conducted to this day, one on the north-west and the other on the north-east, it is highly probable that we have the two Bethsaidas, veritable "Houses of Fishing," and answering to the requirements of the supposed sites of these two towns of the same name. It is very interesting to observe in connexion with another account of the miracle of feeding the 5,000, given in the fourth gospel, that in the parenthesis in St. John vi. 23, we seem to have an interesting undesigned coincidental notice of the place where the miracle was wrought as one of the fishing stations, and the neighbourhood of Capernaum as another. "Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks" (St. John vi. 23). Let it be noticed that these boats are said to have come, not "to," but "nigh unto" (εγγυς, engūs) the place where the miracle took place, which is especially appropriate as referring to the position of the present ruined site supposed to be that of the eastern Bethsaida, which is situated about a mile from the shore. These boats from Tiberias would seem to have formed a part of the fishing fleet, which on this occasion had first worked the waters at the mouth of the Jordan, and then very naturally proceeded to the opposite fishing station, the western Bethsaida, by way of Capernaum (St. John vi. 24). A glance at the sketch map which forms the frontispiece of the December number will make the above explanation clear.

"Apart to pray and . . . He was there alone" (St. Matt. xiv. 23).

Private, secret, solitary devotion is especially a mark of a Christ-like life. Outward and public devotion, necessary and right as it is in its own place, is not that to which the Lord chiefly calls His people. In direct contrast with "standing and praying in the synagogue," He has said, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret; and thy

Father who seeth in secret shall recompense thee" (St. Matt. vi. 5, 6). This is a truth of the very essence of Christianity, by which it is distinguished from all false forms of religion which are in no way lacking in outward devotion, and it is moreover a truth which the Church in our day is in danger of forgetting. The spirit of the age, which is essentially one of the outward and material rather than the inward and spiritual, tends to put public worship in the place of private prayer. In this respect our age is closely akin to that in which our Lord lived. The strong resemblance between this latter part of the nineteenth century and the earlier part of the first has lately been pointed out by theologians like the Bishop of Winchester and the Dean of Peterborough. In such an age it is deeply important to ponder the Master's example of going apart to pray, and to see that we delight in worshipping God when we are alone.

"In the fourth watch of the night Jesus went unto them" (St. Matt. xiv. 25).

This miracle from early times has been held to have a prophetic significance, and to show the circumstances under which the Saviour's second advent will take place. As the subject of the second coming of Christ is of the utmost importance in awakening the careless and comforting believers, being, as it is, the great hope of the Church, teachers will do well to take every opportunity of setting it before the young (St. Luke xxi. 27, 28; St. John xiv. 3; Acts i. 11; 1 Cor. xv. 23; 1 Thess. iii. 13; 1 Thess. iv. 13—18; Titus ii. 13, &c.). These passages, out of very many others, set forth the Saviour's second advent as the great and blessed hope of His people, and their principal incentive to faithful service. The primitive Church well understood this, as the writings of all the fathers of the first three centuries clearly show. Those who adopt the prophetic significance of this miracle, which is an acted parable, have observed in it six points concerning the second coming of Christ.

i. It is to be before the millennium. He came to the disciples at "the fourth watch of the night," which, though about daybreak, is still in the night.

ii. It is to be at a time when the Church is in great peril and perplexity, and lies helplessly at the mercy of the stormy waves of this troublesome world.

"The ship was now in the midst of the sea tossed with waves, for the wind was contrary" (St. Matt. xiv. 24).

iii. It is to be a coming to His own people in the first instance.

iv. It is to be sudden and miraculous.

v. It is to be a coming in majesty.

"Treading upon the waves of the sea" is a Divine prerogative (Job ix. 8).

vi. It is to give to His people final and immediate deliverance, and to bring them at once to the shore of rest (St. Matt. xiv. 32; St. John vi. 21).

"They were troubled, saying, It is a spirit" (St. Matt. xiv. 26).

Easterns are naturally very superstitious, and we learn from the *Talmud* that the Jews in our Saviour's time were no exception to the rule. A widespread and ancient belief exists throughout the peasantry

of Palestine in the existence of beings called *Fins*. These are supposed to be spirits, creatures holding an intermediate place between angels and men, created before the latter, and having bodies of fire or gas, which can take different forms or can become invisible. Amongst the *Fins* they will tell you there are male and female, good and bad, and they are held to eat, drink, marry, and die, though they live many hundreds of years. The Apostles, being simple Galilean fishermen like the rest of the people, had doubtless formerly shared the almost universal belief in these *Fins*, and when brought face to face with the marvellous apparition of the Saviour, were for a moment surprised into their old superstition.

"Wherefore didst thou doubt?" (St. Matt. xiv. 31.)

The Greek word "doubt" here, *distazō*, is a very expressive and highly figurative term, from *dis* "twice," and *staō* "to stand." It has its meaning either from standing in perplexity where two ways meet, not knowing which to take, or from the tremulous motion of a balance which has nearly equal weights, where now one scale and now the other seems to be the heavier. Perhaps our word "waver" best expresses it. The picture is that of St. Peter now looking at Christ and now at the fierce waves, hovering between trust and doubt, hope and fear. When he first stepped boldly down from the boat his eye was fixed on Christ and Christ alone, and as long as he looked at the Master, and took as it were the one way, he was safe; but the moment that he became of divided mind, and, ceasing to gaze continually on the Saviour, paid attention to the stormy wind and angry water, he began to sink. A halting, hesitating walk with God, in which the unbelieving heart turns from contemplating Christ to dwelling on its own danger, is sure to be a comfortless and perilous walk.

A GENTILE SUPPLIANT.

THE HEALING OF THE DAUGHTER OF THE SYROPHœNICIAN WOMAN.

"I am not sent but unto the lost sheep of the house of Israel"

(St. Matt. xv. 24).

A very important truth this, and one repeatedly taught in the New Testament. But it is one that has been very much overlooked by the Church at large. When speaking to a woman on another occasion, Messiah said, "Salvation is of the Jews" (St. John iv. 22). The Lord Jesus was a Jew, and His whole ministry was confined to His own people the Jews. Of all His life and labour it may be said, "He came unto His own," though, alas! they "received Him not" (St. John i. 11). And as with the Master so with His disciples. When He first sent out the twelve apostles, this was their commission: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel" (St. Matt. x. 56); and almost His very last words to them on earth announced "that repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem*" (St. Luke xxiv. 47). And these last words have with singular significance been recorded only by the evangelist St. Luke, in the Gospel written peculiarly for the Gentiles. St.

Paul well understood the position and claim of the Jew, for long after Israel's national rejection of Christ, he speaks of the rewards of grace as still offered "to the Jew first, and also to the Gentile" (Rom. ii. 10). Wherever he went in his missionary journeys, he always sought out the Jews, and preached first to them. Not till he had done this did he turn to the people of the country. So far was the primitive Church from sharing the doubts of many professing Christians in our day as to whether a Jew could be saved, that their difficulty was precisely the opposite. At first they found it hard to believe that *Gentiles* could be saved, and only after contention with St. Peter were led to exclaim with glad astonishment, "Then hath God also to the Gentiles granted repentance unto life!" (Acts xi. 18). Such thoughts should stir us up to labour and pray for the conversion of the Jews, the special field of work in which our Blessed Lord spent the whole of His earthly life!

"It is not meet to take the children's bread, and to cast it to dogs"
(St. Matt. xv. 26).

The canine tribe in the East, with the exception of a few greyhounds, called in Arabic *slookee*, kept for hunting hares and gazelles, and some shaggy but faithful sheep-dogs, are indeed of a sorry sort. The street dogs of every Syrian town and village are poor, half-starved, currish creatures, "which seem to be but little better than partially domesticated wolves and jackals." They abound in large numbers, are owned by no man, and have from time immemorial constituted themselves the scavengers of the land. Each street is infested by a pack of these fierce, ill-conditioned animals, which hold the neighbourhood against all comers, and furiously set upon other dogs, or any strange passenger. During the day many of them wander into the suburbs, and even into the far-off fields and highways, to devour the stray carcases of animals which are always left in Syria to rot where they fall. They thus leave the towns in the day-time not only to forage for carrion-prey, but also to escape the kicks, blows, and other ill-usage to which they are universally exposed. At night, when the streets are growing dusk, and, unlike the case in our safe and well-lighted towns, all traffic has ceased, the various members of the fierce packs come out one by one from their town hiding-places, and return from their distant excursions. They then repair to the district of which they have respectively taken possession, and perform the double duty of devouring all the refuse and offal which is thrown out for this purpose into the streets, and of furiously attacking any strange comer. For these two ungracious but much-needed offices the poor vicious brutes are tolerated by the people at large, who look upon them as a necessary evil, and ill-treat them in every way short of killing them with their own hand, against doing which they have a superstitious prejudice. Bearing these facts in mind we can better understand the force of contempt conveyed in the Bible under the figure of a "dog," which is still everywhere used throughout the country as a term of infamy. Even the valuable sheep-dogs, "the dogs of my flock," mentioned so contemptuously by Job (Job xxx. 1), large animals, which, although they receive no regular training, merely following a kind of natural instinct, are very serviceable to their masters, and exceedingly brave in guarding the sheep from hyenas, wolves, and hunting leopards, yet, notwithstanding, share

in the general scorn in which the rest of their species are held, for the shepherd will never pat or handle them, and deems their touch defiling ! *While puppies, however, they are allowed to come into the houses, and are kindly cared for.* This, which I believe is not generally known, fully explains the otherwise unaccountable statement of the Syrophœnician woman : “ Yes, Lord, yet the puppies (*κυνάρια*, *kunaria*, “ little dogs,” the diminutive of *κυν*, *kuōn*, “ a dog ”) under the table eat of the children’s crumbs ” (St. Mark vii. 28), or as it is in St. Matthew, “ of the crumbs which fall from their master’s table ” (St. Matt. xv. 27). In view of the feelings of the East, one cannot conceive of this being the case with full-grown dogs, while it is perfectly natural and usual when dogs are quite young. It is the word “ puppy,” *kunaria*, which was addressed to the woman by our Blessed Lord, and, though it must have proved a sore trial to her faith and humility, is not anything like so harsh a term as “ dog ” which appears in our Bibles, and is unfortunately perpetuated in the Revised Version.

“ *O woman, great is thy faith* ” (St. Matt. xv. 28).

There are just five phases of faith given us in this brief but beautiful story, and they may be stated shortly as follows :—

Faith’s	Cry	St. Matt. xv. 22.
„	Repulse	vv. 23, 24.
„	Outcry	v. 25.
„	Wrench	v. 26.
„	Nevertheless	v. 27.

And fashioned out of all these at the last we see Faith’s CROWN : “ For this saying go thy way ; the devil is gone out of thy daughter ” (St. Mark vii. 29) ; “ O woman, great is thy faith : be it unto thee even as thou wilt ” (St. Matt. xv. 28).

Notes on the Church Catechism and Confirmation Service.

BY THE REV. JOHN KYLE.

CHAPTER VI.

THE MODEL OF CHRISTIAN PRAYER.

THE Catechist’s Address introducing the Lord’s Prayer dwells upon two points :—

- (a) The need of *Divine grace* to enable us to believe and to do as we have promised ; and
- (b) The need of *diligent prayer* that we may obtain this grace.

“ *Thou art not able,* ” &c. St. John xv. 5 ; Jer. x. 23.

“ *His special grace.* ” Compare Tenth Article of Religion : “ *Preventing* us that we may have a good will (1 Cor. xv. 10 ; Phil. iv. 13), and *working with* us when we have that good will ”

(Isa. xxvi. 12 ; Phil. ii. 13). "*Grace*" = favour. God's help is bestowed on us as His free gift ; it is not ours by right.

"*At all times*" "*diligent prayer.*" I Thess. v. 17 ; Col. iv. 2 ; Eph. vi. 18 ; Ps. lv. 17 ; St. Luke xi. 8 ; xviii. 1.

"*The Lord's Prayer.*" So called because given by our Lord to His disciples on two separate occasions. See St. Matt. vi. 9—13, and St. Luke xi. 2—4. If any difficulty be found in supposing that our Lord's disciples should have *asked* Him to teach them to pray, He having already given them this prayer ; it must be remembered that His "*disciples*" included many more than those who accompanied Him wherever He went, that Galilee and Bethany were far apart, and that therefore the "*disciples*" on the second occasion may well have been ignorant that such a Prayer as they asked for had already been given. A comparison of the two Versions of the Prayer in the Revised New Testament will show that St. Matthew's is the fuller.

The following Analysis may serve to show the salient points of the Prayer at a glance :—

ANALYSIS.

I. INVOCATION. Our Father, which art in Heaven.

II. THREE PETITIONS FOR THE PROMOTION OF GOD'S GLORY.

- | | | | |
|----|-----|---|----------------------------|
| 1. | | $\left\{ \begin{array}{l} \text{Name be hallowed} \\ \text{Kingdom come} \\ \text{Will be done} \end{array} \right\}$ | as in Heaven, so on earth. |
| 2. | THY | | |
| 3. | | | |

III. FOUR PETITIONS FOR OUR OWN NEEDS.

- | | | |
|-------------|---|-----------|
| 1. Give | $\left\{ \begin{array}{l} \text{our daily bread} \\ \text{our trespasses as we forgive, \&c.} \\ \text{into temptation} \\ \text{from evil} \end{array} \right\}$ | this day. |
| 2. Forgive | | |
| 3. Lead not | | |
| 4. Deliver | | |

It will be seen from this that the Lord's Prayer teaches us :—

1. The Fatherhood of God—"Father."
2. The Brotherhood of man—"Our"—"us."
3. The subordination of personal desires and interests to the glory of God. God first ("*Thy*") ; man second ("*us.*")
4. Heavenly-mindedness. "*As in Heaven, so in earth.*"
5. The necessity of frequent prayer. "*This day.*"

In commenting on the several clauses it will be convenient to quote at the same time the corresponding parts of "the Desire."

"*Our Father, which art in Heaven.*" "*My Lord God, our Heavenly Father, Who is the Giver of all goodness.*" See on the Creed : "God the Father." The Fatherhood of God was foreshadowed in the Old Testament (Isa. i. 2 ; lxiii. 16 ; Mal. i. 6) ; but is here for the first time clearly asserted. All men are in a sense God's children (Acts xvii. 26, 28) ; but they only can enter

into the full meaning of the prayer who are in Christ Jesus (Rom. viii. 15). "*Our Father*" the language of brotherly love. "*In Heaven*," i.e., on high, supreme over all. Whilst therefore the title "*Father*" should teach us boldness in prayer (St. Matt. vii. 11; Heb. iv. 16); and the word "*our*" charity (comp. Eph. vi. 18, 19); this clause "*which art in Heaven*" should impress upon us the need of reverence in drawing nigh to God. See Eccles. v. 1, 2.

"*The Giver*," &c. Jas. i. 17, 18, and Collect for Seventh Sunday after Trinity.

"*Hallowed be Thy Name.*" "*That we may worship Him . . . as we ought to do.*" Compare Third Commandment, where see Note.

"*Hallowed*"=made holy. Compare All Saints=All-Hallows. This is a prayer that by grace we may sanctify the Lord God in our hearts (comp. 1 Pet. iii. 15).

"*Thy Name.*" The Name of God was revealed to His saints of old as they were prepared to receive it (see Exod. vi. 3). But His full revelation of Himself is made in Christ Jesus, the Eternal Word (St. John i. 1, 18; Heb. i. 1).

For the reverence shown by celestial beings see Isa. vi. 3; Rev. iv. 8. Such reverence we pray may be shown on earth.

"*Thy kingdom come.*" "*That we may . . . serve Him . . . as we ought to do.*" In a sense the kingdom of God is come already, the Church of Christ being God's kingdom on earth (St. Matt. iv. 17; St. Luke xvii. 21, *marg.*); but in using this petition we look forward to the time when all the nations shall have been added to the Church (Hab. ii. 14; Rev. xi. 15), when the KING Himself shall come (Rev. xxii. 20; Phil. iii. 20), and Satan's kingdom be finally destroyed (Rev. xx. 10). Meanwhile as preparatory for this we pray that Christ may reign more and more in the *hearts* of His people (Eph. iii. 17), and so bring heaven down to earth (ref. Phil. above; Col. iii. 3, 4).

"*Thy will be done.*" "*That we may . . . obey Him as we ought to do.*" Compare our Lord's prayer in Gethsemane (St. Matt. xxvi. 39, 42, 44). The will of God—whether revealed or unrevealed—is that we shall be sanctified (Heb. x. 10). And it is necessary to our eternal welfare that we should not only submit to His commands but *conform* our wills to His. Thus only may we obey Him on earth as He is obeyed in Heaven.

References:—1 Pet. v. 6; St. John iv. 34; Collects for First Sunday after Epiphany and Fourth Sunday after Easter.

"*In earth as it is in heaven.*" See Analysis. The corresponding clause in the "*Desire*" is "*as we ought to do.*" It is to

Heaven and to Him who came down from Heaven (St. John iii. 13) that we must look for the perfect pattern of holiness (1 Pet. i. 15).

"Give us this day our daily bread." *"That He will send us all things that be needful both for our souls and bodies."* There is good reason for concluding that the phrase "our daily bread" means rather "the bread *required for our subsistence*," the idea included in "daily" being already sufficiently expressed in "this day" or "day by day" (St. Luke). If this be so, then we pray for "bread" sufficient and suitable. "Our Father" will not mock our request by giving us a stone (St. Luke xi. 10—13); neither is it His desire that we should feed on husks (St. Luke xv. 16).

"Bread." This word includes within itself all our needs, both bodily and spiritual. See St. Matt. v. 6; vi. 31—34; Phil. iv. 19; and especially Rom. viii. 32. He Who sent the Bread of Life for the sustenance of our souls cares for our bodies also. (See St. John vi. 34, 35.) Who can use this prayer consistently and yet neglect the Table of the Lord?

The physical part of this petition God answers for the most part indirectly by giving us the strength and the opportunity for labour, turning thereby the primeval curse into a blessing. See Gen. iii. 19; Prov. x. 22; 2 Thess. iii. 10; Eph. iv. 28, and Fourth Commandment: "Six days *shalt thou labour*."

"And forgive us our trespasses, as we forgive them that trespass against us." *"That He will be merciful unto us and forgive us our sins."*

"Trespasses." *"Debts"* (St. Matt.); *"sins"* (St. Luke). Our shortcomings need forgiveness as well as our transgressions; our sins of omission equally with our sins of commission (Gen. Conf.). And these, occurring daily, need daily forgiveness (St. John xiii. 10; 1 John i. 8, 9).

"As" = Like as (St. Matt.). This refers to the *nature* of our forgiveness of others. St. Luke has: "For we also forgive," &c.—an allusion to the *fact* that such is our practice. St. Matthew's version implies St. Luke's. There is no question of the *degree* of forgiveness in either. Between God's forgiveness and man's there can be no comparison, as is shown in the Parable of the Unmerciful Servant (St. Matt. xviii.). Were it otherwise, who could be *certain* that his sins were forgiven? This difference is well marked in St. Luke by the use of two different words: "Forgive us our *sins*;" for we ourselves also forgive every one that is *indebted* to us." "Sins" as between man and God; "debts" as between man and man.

"We forgive." Rather, in St. Matthew, "*have forgiven*," a

completed action. The implied precept here is the complement of that contained in St. Matt. v. 23, 24.

Forgiveness of the injuries received from others is inculcated and exemplified by our Lord Himself (St. Matt. vi. 14, 15; St. Luke xxiii. 34). See also Acts vii. 60; Col. iii. 13.

"And lead us not into temptation." "That it will please Him to save and defend us in all dangers ghostly and bodily."

Is this a lawful prayer? See Christ's own petition in Gethsemane in the hour of the power of darkness: "If it be possible, let this cup pass from Me!" He who deprecates temptation will not presumptuously rush into it (St. Matt. xxvi. 41). Then, when it comes upon him, he receives grace to bear it (St. Luke xxii. 43; 1 Cor. x. 13; Jas. iv. 7).

"Temptation." Here used in its bad sense of solicitation to evil whether by the world, the flesh, or the devil.

"Ghostly"=spiritual.

On the whole petition compare Collects for the Sundays after Epiphany, and in Lent, and for the fourth, eighth, and eighteenth after Trinity.

"But deliver us from evil." "That He will keep us from all sin and wickedness, and from our ghostly enemy and from everlasting death."

"But"=nay, rather.

"Evil." In the original *"the evil,"* which may be taken as meaning (a) the particular evil into which to yield to the temptation would lead us; or (b) the Evil One, Satan. The latter has been preferred in the Revised Version. But if the former be taken, still Satan is the ultimate source of all temptation and therefore of all evil. "As expressing the deep desire of all Christian hearts to be delivered from *all evil* these words form a seventh and most affecting petition reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions." (Alford on St. Matt. vi. 13.)

"All sin and wickedness." That is, evil.

"Our ghostly enemy." Its author.

"Everlasting death." Its consequence.

In the first three petitions the child of God looks *upward*; in the last four he looks *within*: in the first three he gives expression to his *aspirations*; in the last four he confesses his own *weaknesses and shortcomings* notwithstanding these heavenly desires: in the former he is the citizen of heaven; in the latter he is the pilgrim upon earth.

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

IV.—A BOND OF SYMPATHY—(c) BETWEEN SCHOLAR AND SCHOLAR. AN INSTRUMENT OF DISCIPLINE.

WE have still briefly to consider the effects of *esprit de corps* upon the mutual relations of scholar with scholar. A good teacher will not merely try to attach his scholars to himself, but try and make them care for one another too. There is sure, in spite of many fallings out and bickerings, to be a kind of fellow-feeling amongst girls or boys thrown much in company. It is the teacher's part to strengthen this, and to enlist it on his side. I know a class where it is considered a positive injury to the body corporate for a boy to be absent from his place; a discreditable proceeding for him not to know his lesson, and a public misfortune for him to receive a bad mark. At the end of the year every boy in the class obtained a prize, and I believe it would have been considered a failure in public spirit if any boy had failed in the attempt. Of course in this class the teacher was personally acquainted with every boy and with his home. He got them to read the same books, enlisted their sympathies on each other's behalf when any one of them fell sick or had an accident, and occasionally invited them all to join him in some simple outdoor enterprise.

But this feeling need not be confined to separate classes. It is quite possible for a superintendent to encourage it throughout the school. The scholars should be taught to regard themselves as one regiment, fighting under one banner, and for one common Lord. The elder scholars should have the thought kept before them, that they have duties to perform towards the little ones, that their influence and example is in some respects even greater than that of the teachers, and if exercised in the right direction may do incalculable good. Quiet, sober, earnest conduct in the teacher may be regarded as merely professional; but in the elder scholar, who has no part to play or character to act, it will universally be recognised as genuine. Then, again, the superintendent may do much by maintaining intercourse with and interest in scholars who have left.

Not only so; the way in which he regards new scholars when they come will do much to form their impression of what the school is like, and of what will be expected of them there. He should always be ready with a warm welcome; take pains to find out the capabilities of his new friend; call early in the week if possible to

see his home, and tell of all the rules and arrangements of the school, the friends he is likely to make, the truths he is likely to learn, the way in which every scholar is expected to do his part towards the common good. All these things should come as opportunity offers, from a full heart, and not as matter of formal routine. Then he will have something to learn about the boy's or girl's age, birthday, family, school, or work, &c., and all the main items must not be let slip, but duly entered in a record kept for the purpose. A difficulty sometimes arises in school, especially towards the end of the year when the classes are growing full. A teacher may resent having another scholar, and say he is unable to manage any more, or something of that sort. This is most disheartening, say, to a rather elderly lad, who has made an effort, spite of great shyness, to appear in somewhat shabby clothes. It gives him the impression that the school is not a well-ordered one, and that he is *de trop*. A superintendent should have a clear understanding with his teachers upon this point, that he will not over-burden them if he can possibly help it, and that they will be ready to make a little sacrifice to assist him in his difficulties. It would not be a bad plan to leave new scholars in a class for probation for one or two Sundays, and then the superintendent would have a chance of quietly discussing the matter with the teacher out of ear-shot of the shy and bashful new-comer.

Lastly, cases of serious sickness or death amongst his scholars will naturally draw them closer together, and he must be on the look-out to take advantage of the fact.

So much then for *esprit de corps* as a mere bond of sympathy. The school whose government is founded on tested sympathy, and not mere awe alone, is sure to be a healthy and a prosperous school. We must now go on to consider its effects more directly as a bond of discipline.

Where the teachers recognise the importance of *esprit de corps*, are united amongst themselves, and set wisely about the encouragement of sympathy in the scholars, the discipline of the school will be affected for good in at least three distinct ways.

First, many disorders which would otherwise arise will be entirely wanting.

Secondly, there will be a ready ground of appeal, by which to check incipient outbreaks before they are formidable, and to avoid the use of punishment.

Lastly, in cases where a resort to coercive or punitive measures is really necessary, the sympathies of the greater number, perhaps of all except the criminal himself, will be enlisted upon the side of authority, and not, as would otherwise be the case, upon the side of lawlessness.

Esprit de corps of course cannot do everything by itself, indeed

it cannot co-exist in full development with an unwise and vacillating policy. All the instincts of lawlessness will be arrayed against it and smother it. An unwise policy is a policy of suspicion and distrust. We must show confidence if we look for respect. I once heard Lieutenant Cameron, soon after his brilliant exploring expedition right across Central Africa, give a most matter-of-fact account of his proceedings. There seemed nothing remarkable about the man; but when a subsequent speaker far more eloquent asked him what was the secret of his getting through those savage tribes without shedding one drop of blood, he replied as naturally as possible, "I always treated them as gentlemen."

Yet we may have confidence without firmness, and that is fatal too. But to return more directly to our three points. The first may be dismissed very shortly, not because it is an unimportant one, but simply because it is so exceedingly self-evident. It stands to reason that in a school where the children are taught to regard matters more or less in a co-operative manner, and from the teacher's point of view, many disorders will be unthought of, which in a school ruled upon purely coercive principles would be matter of daily occurrence where the government was weak, or even where the government was strong, be matter of occasional outbreak when and wherever the pressure was for a time removed.

The second point is equally self-evident, but it admits of rather more full illustration, and brings under our notice the interesting subject of the lawfulness and expediency of appeals to secondary motives even in work for Christ. We sometimes meet people who declare that it is wrong to set before children any but the highest motives. All must be done for love of Christ alone; any alloy of baser motive savours itself of sin. Let me humbly ask such an one, By what motives are you yourself actually governed in all the daily intercourse of life, and even in the actual performance of your fixed work for Christ? Do you have ever before your eyes a vivid picture of Christ as He hung upon the cross for you, as He is pleading for you now at God's right hand, as He will sit hereafter to be your Judge? Has the approval of your clergyman, the good-will of your fellow-teachers, the love and admiration of your scholars, the sympathy—or perhaps, on the other hand, the coveted raillery—of your associates throughout the week, no part to play in that devotion and eagerness you show? If all this approving sympathy or stirring opposition were withdrawn, would your energy be unabated, your zeal remain at the same temperature of white and fervid heat? Mind you, I am not questioning your own sincerity at all, but simply your own knowledge of yourself. But if you, a teacher of the ignorant, a guide to the law, an instructor of babes,

are compelled by simple honesty to reply "No" to a few of these questions, how about your little scholars, to whom, in spite of all your efforts hitherto, the form and history of Christ still remain as things mysterious and undefined, and connected very feebly with their everyday life? You tell them to think in every case, "What would Jesus have done?" but suppose one quicker than the rest turned sharply and anxiously round upon you, and said, "Well, teacher, what *would* Jesus Christ have done?" are you sure that you have always an answer ready to your hand? and if you have, are you sure also that your answer is true? If not, you take a terrible responsibility upon yourself in saying what Jesus would have done, who so often in all His actual works on earth surprised His closest followers. At least confine yourself to what our Lord would not have done—there you may be more safe.

But after all, to what motives did our Lord appeal? If He said to the disciples of John, "Behold the lamb of God which taketh away the sin of the world!" did He not also say to Nicodemus, "Art thou the teacher of Israel and knowest not these things?"

And did not the same St. Paul, who said, "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God," say also, "Be ye followers together of me, and mark them which walk so as ye have *us for an example*"; "Show ye *before the Churches* the proof of *our boasting* on your behalf"? This is only in accordance with the teaching of nature and common-sense, which is not contrary to the truest and deepest religion. The English officer bears a commission from his Queen, and it is solely by virtue of that commission that he holds his command. Yet he does not pin it to his uniform. His outward bearing, the uniform he wears, the ready confidence with which he performs the duties committed to him, proclaim him an officer more clearly than the production of any parchment roll. His whole heart is in his profession, his whole interests are centred in the service of his country and his Queen; yet it is only when his men are in imminent danger of giving way before the foe, or growing mutinous through discontent, that he appeals to the authority of his commission, and their devotion to the Queen he serves. So should it be with us. We should carry the consciousness of our commission everywhere, but not cheapen the name of our Sovereign by innumerable petty and irritable appeals.

I hope I have said enough to show the lawfulness of appealing to lower motives; but in dealing with our scholars to what motives can we appeal? Lawful authority makes itself felt by means of rewards and punishments; but rewards and punishments depend upon personal agency, or else in themselves they are

dead and inert. A bright smile may be a richer reward than a bright card; an angry frown may be a harder punishment than a box on the ears. It all depends upon who smiles or frowns, who cuffs or gives.

Undoubtedly the anger and love of God are the most powerful deterrents and stimulants to set before a child, if you can make them felt. At the same time they are the most misty and the least easily grasped. Next to these in importance come parental approval or disapproval. But it depends very largely upon the individual homes of the scholars—the amount of interest the parents take, the amount of wisdom they display, and the value they set upon the religion of Christ—how far we may be able to employ this in our work at Sunday-school. Then comes the personal influence of the teacher; he ought at least to have some means of judging how far his own approval or disapproval weighs, and lastly, there is the approbation or the condemnation of his school-fellows and his class.

Thus in the case of a child who is spoilt at home, or harshly dealt with at home, or utterly neglected at home, we cannot depend upon the success of an appeal to parental authority. "Your father would be grieved;" "Your mother would be pleased;" "I shall tell your father or mother." All these resources may fail. What else can we appeal to? Is there no alternative between the "I wish it," which the angry child resents, and the "God wishes it" which the angry child does not attempt to understand? There is but one so far as I can see: "The class wishes it," "It is the rule or custom of the school." This last appeal depends for its efficacy upon *esprit de corps*.

Now suppose a teacher is mortified, petulant, and in a thoroughly unworthy state of mind, such things too frequently do happen to us all; to appeal to God is to associate God's great name in the child's simple mind with his own pettishness and littleness. We degrade Him and miss our own purpose. At the same time, if we have been making ourselves foolish and absurd, obstinate, or otherwise in the wrong, for the time our own authority has been weakened, resentful or rebellious feelings have been aroused in the child in part through our own fault, and the words "I wish it" and "It must be done" will fail to receive the usual ready response.

But there is still one resource left: if our failure is only temporary, the steady feeling of our class is on our side.

You are ashamed to appeal just then to your own authority, you dare not just then appeal to God's, but if you can make your child feel that his behaviour is quite unusual in the class, a surprise and disappointment to the others there, a breach of some rule which they *en masse* have distinctly recognised, then your victory is assured. The child's wrath against you may be keen, his

stubborn forgetfulness of who God is may be complete. But the opinion of his fellows is something he can understand ; it makes itself felt at once ; he may rebel against it, but his wrath must have some personal outlet. He cannot kick, or bite, or scratch the feeling of the class, and so it very soon becomes too much for him, and he is broken in. In our moments of weakness we much need an impersonal motive lower than the highest, and this *esprit de corps* supplies. St. Paul first reminds us of the great cloud of witnesses in exhorting us to lay aside the easily besetting sin, looking off unto Jesus, the author and finisher of our faith.

Outline Address.

THE VOICES OF THE BIBLE.

BY THE REV. F. G. MONTAGU POWELL, M.A., *Vicar of Frocester.*

IX.—THE VOICE FROM HEAVEN.

"Lo ! a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased."—St. Matt. iii. 17.

THE thirty years of waiting were over. The Home at Nazareth, the gentle rule of the Virgin mother, the uneventful years of quiet village life, were over. Jesus, with all Judæa, and Jerusalem, town's folk and countrymen alike, had thronged out into the wilderness to hear the Preacher of the New Life, to hear the call to repentance, and to feel within them the undying hopes which that call aroused. Yet there stood among them One whom they recognised not, who was in Himself the author of their promptings and the fulfilment of their upward aspirations. He would pass to-day from His obscurity ; God would seal Him, not as His Messenger alone, but as His Beloved Son.

I. THE BAPTISM OF JESUS.

To others the call to repentance means the reviving within them of bitter memories of the sin-stained past—of the covenant of circumcision, ignored, defiled, broken. It roused within them the hope of better things, a hope soon to be dried out of their hearts as the noon-day sun dried up the dewdrops of their baptismal bath. To Him it meant the inauguration of a new departure in His work as Messiah. "Thou art My Son, this day have I begotten Thee" (Ps. ii. 7). Such words would receive their fulfilment in His thoughts to-day. The Heavens were rent asunder (St. Mark i. 10) to show how near He was to God, how near God was to Him—just as the veil of the Temple was rent in twain at a later date to symbolise the perfect access of all men to God (Heb. x. 19, 20). Henceforth angels ascended and descended upon the Son of Man (St. John i. 51).

II. THE WORK OF JESUS.

His work was originated by the Voice from Heaven. God had used the Dispensations of the Law and the Prophets, each in their turn. Now was the Dispensation or Age of the Son (Heb. i. 2). As the "Beloved Son," He was to reveal God as the Father of Men to their groaning hearts. To exhibit in His perfect fulfilment of the Filial relationship (1) the Fatherhood of God, (2) the possibility of realising our true relation as His children. The Mystery of the Trinity is now fully displayed. None but God could

reveal what God had to impart. None but God could impart what God had to tell, and God had to manifest. The Spirit brooding over the Son; the Father and the Son in the One Spirit. Here is the Revelation of the Mystery.

III. THE STRENGTH OF JESUS.

His unwritten prayers, His appeals, the pouring out of His soul to the Father, teach us that in the strength of this Voice Jesus went through His Ministry. Through the ignorance, the misinterpretation, the coldness of men, as well as through the darkening clouds which beset His later course, He kept clear, unwavering before Him, the sense of the Father's pleasure (St. John viii. 29). The sense that as the Son, He was revealing as none else could the Father to men (St. John xiv. 9; i. 18).

Laying hold of the pierced Hand of Jesus, thus consecrated as our Redeemer from the bonds of sin, and the Captain of our Salvation, we too may hear these blessed words, washed in His Blood, walking in His Footsteps. In *Him* I am well pleased, and therefore in us, who are His members.

Notes and Comments.

QUARTERLY PRAYER MEETING.



AT the recent meetings of superintendents which were held at the Offices of the Institute a wish was very generally expressed that a central quarterly prayer meeting should be held. The Committee have lost no time in carrying into effect this wish, and they have arranged that on the *first Monday* in March, June, September, and December a united prayer meeting shall be held in the Lecture Hall at Serjeants' Inn. The first meeting will accordingly take place on Monday, March 6th. Tea and coffee will be provided at half-past five, and the meeting will commence at six o'clock punctually, and terminate not later than half-past seven. On this occasion the Rev. R. C. Billing will preside.

It now only remains for us cordially to invite all Church Sunday-school teachers, male and female, to join together in setting apart this time for prayer and supplication. Similar meetings are now at stated times held by members of the army, the civil service, the medical, legal, and other professions, and if men thus actively engaged in various pursuits find it good and profitable to meet unitedly at such stated seasons, may not Sunday-school teachers expect a rich shower of blessing when they enter into the presence of their Father? It has been well remarked that waiting times cannot be dispensed with if we would have successful working times, and though we doubt not that in all the schools of this metropolis meetings for prayer and praise are held at stated intervals, still we feel that such a united gathering as is now proposed will help to strengthen those whose hands are feeble, and will afford an opportunity of laying before the Throne of Grace petitions which are not ordinarily offered up at the more local meetings.

PREPARATION CLASSES FOR THE EXAMINATION.

THE Committee of the Institute have taken a step which will be especially appreciated by those teachers, resident in the Metropolis, who intend entering their names for the Examination. Arrangements have

been made for the commencement of a Central Preparation Class, which will be conducted by the Rev. J. Wycliffe Gedge, M.A., Diocesan Inspector of Schools for West Surrey and the Channel Islands. The meetings will take place in the Lecture Room of the Institute; the first one on Friday, the 3rd of March, at Five o'clock, and will be continued there weekly, at the same hour. A Syllabus of the Course of Lectures appears in our advertisement pages. The classes will, no doubt, also prove an attraction to those teachers who, while not proposing to sit for the Examination, yet are wishing to benefit by a course of instruction so specially adapted to their interests.

CHURCH SUNDAY-SCHOOL CHOIR.

WE are asked to draw the attention of the clergy and superintendents of Sunday-schools to the approaching event of the Annual Festival of the Church Sunday-school Choir, which will take place about mid-summer. The Conductor, Mr. W. Roston Bourke, will commence a Central Singing Class at the Institute on the 10th of the present month, and it will be continued each alternate Friday, for the practice of the music to be sung at the Festival. This class will be open to a limited number of the adult members of the Choir, alto, tenor, and bass voices being in chief request. For further information we refer our readers to our advertisement pages, where will also be found a list of the District Secretaries of the Choir.

SUNDAY-SCHOOL WORK ON THE CONTINENT.

IT is cheering to find that Sunday-school work is making considerable progress on the Continent. In France Sunday-schools are increasing so rapidly, and their work is finding such favour, that a course of Normal-class Lessons has been commenced for the Paris Sunday-school teachers. The classes are held on Monday evenings in the Oratoire, and Pastor Paul Cook gave the opening address on January 9th, taking as his topic "The Origin, History, Development, and Present Condition of Sunday-school Organisation Generally: the School of the Future." The subjects are divided into four sections—"The Scholar," "The Teacher," "The Book," and "The Art of Teaching." One of the leading religious journals has commenced the publication of Notes on the International Lessons.

In Spain Sunday-schools have also been making considerable progress. In Austria, the only country in Europe where open aggressive Evangelistic work is strictly forbidden, and every effort vigorously watched and hindered by the police, Mr. Millard, the agent of the British and Foreign Bible Society, has succeeded in gathering together each Sunday afternoon a class of over eighty children. Such facts are encouraging, and we ask our readers to remember in prayer these foreign schools, and those who labour in them under circumstances oftentimes so unfavourable.

THE SYSTEMATIC STUDY OF CHURCH HISTORY BY TEACHERS.

A SIMPLE plan for promoting the study of Church history by the teachers of a district has been adopted by the Association for the Deanery of Ambleside, and we see no reason why it should not prove effectual.

The scheme was suggested by the Secretary of the Association, the Rev. H. D. Rawnsley. Certain text-books, of a standard authority, are chosen by the local committee. The books are two, and these of an elementary character. They are placed within the reach of every teacher, by being offered at half-price, of course to *bonâ fide* students only. The course of reading is to extend over six months, at the end of which period an examination, of a purely voluntary character, will take place, and all who pass with merit will be entitled to a book-prize. We gather that there will be at least two standards of excellence, but only a substantial award in connexion with the highest. The prizes will all be the same—a book of advanced information on the subject of the previous month's study. This is a very simple feature, but a good idea, and will have a sensible effect on the great object of the scheme, which aims at doing more than laying a foundation of knowledge of Church history. Much, however, will depend on the choice of text-books. That these are marked by width of view, accuracy, and general reliability on all points will not be sufficient. Over and above the qualities indicated, an attractiveness of arrangement and style will be necessary. Fortunately the last quarter of a century has been prolific in works which go a long way towards the fulfilment of the several conditions, and the teacher who is not acquainted with Church history is without an excuse in these days.

THE ROTATORY PLAN OF ASSOCIATION MEETINGS.

THE system of holding Association meetings at each school in succession is, we think, a wise arrangement, whether considered in relation to large areas, or to thickly-populated small ones. Besides attracting the teachers of the respective localities where the meetings are held, a fresh neighbourhood is also more likely to draw some of the teachers of distant schools, who are apt to tire of frequenting the same place for months and years in succession. We are afraid that one reason of the constantly lessening number of teachers, which is the burden of complaint in the reports of some Associations, is to be found in the unwillingness of a portion of the younger members to submit to monotonous arrangements. One bad feature engenders another. A great drawback to the interest of meetings held in one locality is the circumstance of the same persons being, as a rule, present on each occasion, to occupy the time as speakers, to the exclusion of others whose new ideas and freshness of manner might tend to enliven the meeting and render the proceedings more profitable. In many cases it may be that if those good, well-meaning people do not occupy the time no one else will, but this is a stage which can only have been reached after a good deal of freshness and energy have been got rid of. A long dead level of proceedings, and the same remarks of a general character, almost fitted for any subject, may have worked all the mischief.

The North Staffordshire Association has conducted its operations upon the plan we have alluded to for a number of years, and found it to work well. The most recent example of an Association working upon the same lines is that for Swansea and the district. Where the areas are very large, and include isolated villages, it is obvious that only the teachers of the localities where the meetings are held will benefit by the plan indicated, but even this result will be a great gain. This is an

argument for the division of some of our great town Associations. The result of Liverpool having been divided in this way has been an enormous accession of strength in every district, and a central agency of direction of an infinitely more practical character than anything that could be evolved when the city had but one organisation. The division of the rural deanery of Stepney into four working districts has led to as large attendances of teachers, belonging to the respective localities, at the meetings held, as formerly assembled when the Association had but one meeting a month for all the schools belonging to it. The Highbury Association is the most recently established one in the metropolis, yet it is but an offshoot of that of Islington, and the results have, in this case too, amply justified the action which led to its independence.

Bristol has had for some time past two flourishing Associations, and very recently the work of one has been divided with much advantage. Instead of working from one point, the Association now works from three points, and has a monthly meeting at each centre.

For a year past the Sheffield Association has conducted its operations on the central principle, but has now reverted to its original plan of holding its meetings at different schools in succession in the various districts. As the area is limited to the borough, it is hoped that the teachers generally will attend, and not merely those belonging to the immediate locality. The schools visited are expected to provide two members to speak upon the training-lesson, paper, or address which may form the topic for consideration.

PORTRAIT OF THE LATE MR. HEALD.—In our reference, in the February number of the Magazine, to the portrait of the late Mr. Heald, which has been presented by his family to the Institute, we find we were in error in stating it to be the work of Mr. Arthur Stocks.

SUNDAY-SCHOOL WORK IN WALES.

—At a ruri-decanal meeting of clergy and delegates, held at Ruthin on January 21st, an address was given by the Rev. D. Williams, Rector of Llandyrnog, Organising Secretary of the Institute for the Principality. After some discussion the following resolutions were put and carried unanimously:—"1. That the system of grouping Sunday-schools for the preparation of a subject for examination in religious knowledge and for the purpose of promoting improved methods of instruction among Sunday-school teachers recommends itself to this meeting, and will, it is hoped, be adopted in the Sunday-schools of the Deanery of Dyffryn Clwyd in connexion with the Sunday School Institute. 2. That the prac-

tical working of the preceding resolution be left to the Organising Secretary."

SUBJECTS FOR DISCUSSION AT TEACHERS' MEETINGS.—We have recently had forwarded to us a list drawn up by a sub-committee of the Stepney Rural Deanery of subjects suggested for discussion at the Ruri-Decanal meetings, which is remarkable not only for the number of subjects it comprises—viz., 400—but also for its admirable arrangement and classification. This pamphlet, price sixpence, can be obtained from Messrs. Thomas & Bowtell, 46, High Street, Poplar. We wish that such a comprehensive list of subjects, suitable for discussion at teachers' meetings, were in existence, for considerable difficulty is often experienced by those asked to read papers at such meetings as to what would prove a profitable and interesting subject for discussion.

DIOCESAN SUNDAY SCHOOL SOCIETY.—In last month's Magazine we alluded to the Society which has been established in the Diocese of

Ely. From the *Guardian* we gather the following particulars :—"The scheme is worked by ruri-decanal, archidiaconal, and a central diocesan committees. The ruri-decanal committees consist of clergy and Sunday-school teachers, elected as each ruri-decanal conference has decided. The central diocesan committee consists of the Bishop (president), the Chancellor, and the four Archdeacons (vice-presidents), one clerical and one lay representative of each ruri-decanal committee, and twelve gentlemen distinguished for their interest in Sunday-school work and nominated by the Bishop. The archidiaconal committees consist of the members of the diocesan committee resident in each archdeaconry and such gentlemen as they add to their number. The central diocesan committee met for the first time on January 3rd; arranged for festivals and conferences to be held in the several archdeaconries in the course of this year; nominated a literature sub-committee to give information as to the best text-books, &c., and obtain dépôts at which these and other helps to Sunday-school teachers can be seen; and received the names of gentlemen willing to attend meetings, deliver addresses, give training-lessons, or visit Sunday-schools when invited by the parochial clergy."

SENIOR CLASS SCHOLARS AS TEACHERS.—At a Conference recently held at the offices of the Sunday School Union, Mr. Thomas Brain, one of the members of the Committee of that society, suggested that as in nearly every school there were some absent teachers each week, it would be well were the senior class to study a lesson in

advance of the school, then if the superintendent called upon any of the scholars to take a class they would be somewhat prepared for the task. The plan is one which might prove useful in those cases where it is usual to entrust a vacant class to the care of a senior scholar; but the suggestion is making provision for a state of affairs which we apprehend Mr. Brain considers normal, but which we should rather regard as exceptional, viz., a teacher being absent without having given previous notice to the superintendent.

THE BISHOP OF RANGOON.—Many of our readers will be grieved to hear that Bishop Titcomb, who has recently arrived in England, has been compelled to vacate this Diocese, in consequence of chronic spinal weakness, caused by an accident which happened last year, when he was on a visitation journey among the Karen Mountains in Burmah. It appears that while walking along the narrow edge of a cliff overhanging a mountain torrent he slipped, and fell down a precipice of more than 20 feet on to a boulder rock. Escape from instant death was almost miraculous.

ILLNESS OF THE VICAR OF HALIFAX.—We deeply regret to hear of the continued illness of Dr. Pigou, an old and much-valued contributor to this Magazine. Dr. Pigou had kindly promised to write a paper for an early number of the present volume, but his illness has rendered this impossible. We believe that his physicians have advised his removal, for some months, to the South of England, in the event of his recovering sufficient strength, which we earnestly trust may soon be.

Reviews.

THROUGH SIBERIA. *By Henry Lansdell. With Illustrations and Maps. London: Sampson Low & Co.*

MR. LANSDELL is no common man. He is already known as having successfully achieved two very hard tasks, namely, the establishment of a clerical society in which men of different views can be got together for the delivery of theological and pastoral lectures, and the editorial conduct of a magazine which is

praised almost month by month by the most diverse organs of Church opinion. The Church Homiletical Society and the *Clergyman's Magazine* have shown in the most practical form the feasibility of union among moderate Churchmen of various schools, and that without any ostentatious talk about meeting on a common platform and so forth. And now Mr. Lansdell has accomplished another task, of a different kind altogether, but equally unique. He has travelled from end to end of the Russian empire, from St. Petersburg to the mouth of the Amur, a journey never before taken by an English author; he has dived into the recesses of Siberian prisons and Siberian mines; and he has distributed, in those prisons and elsewhere, with the active co-operation of the Russian authorities of all grades, fifty-five thousand Bibles, Testaments, and tracts in the languages of the country.

The records of this remarkable enterprise are contained in the two handsome volumes now before us. But they are very far from being a mere narrative of travel. If they were, indeed, they would be well worth recording. The ground trodden is so new, and the scenes and peoples described are so various, that the monotony often felt in the perusal of books of travel is entirely absent. But the main value of the work lies

the occasional chapters, or parts of chapters, or even foot-notes, upon special topics. The chapters on Siberian Prisons, and on the celebrated mines of Nertchinsk, should be especially mentioned. It is astonishing what an amount of inaccurate statement (to use a mild term) has been current respecting the horrors of Siberian exile. The present moment is not one at which any "whitewashing" of Russia would be popular among politicians of any party; but to Englishmen and Christians the truth should always be welcome, whether it tells for or against their pre-existing ideas; and the careful investigations of a trustworthy and unbiassed eye-witness like Mr. Lansdell leave no doubt whatever that even Siberia is not as black as it is often painted. In fact, one reads his accounts—on which the stamp of truth is unmistakable—with a real sense of relief. Penal servitude anywhere is bad enough, and in one sense it ought to be; but in future we shall be able conscientiously and thankfully to make a large deduction from sensational newspaper telegrams.

This, however, by the way. We rather wish to call attention to the immense mass of important information on the geography, the ethnology, the political and social condition, the trade, the manners and customs, and the religions of Asiatic Russia, which has been collected together and thrown into the most readable shape in Mr. Lansdell's work. In particular, those who are interested in the religions of mankind—and which of our own readers should not be so?—will find valuable accounts, both of the Russo-Greek Church and of the Shamanism and other forms of Paganism rife among the numerous heathen tribes of Eastern Siberia, Buriats, Gilyaks, Goldi, &c. With regard to Russian Christianity, there is much told us which is very lamentable. Ignorance, superstition, and too great reliance on external rites, are sadly conspicuous. Yet there are important qualifications to this general statement. A Church which upholds the supremacy of Holy Scripture, and is not afraid to promote its circulation, is not in a hopeless condition; and Mr. Lansdell's information on these points is not a little encouraging.

The reception he himself met with everywhere in the distribution (very careful distribution, too) of his three waggon-loads of books and papers is very surprising; and we cannot but recall with thankfulness the sure promise, "My word shall not return unto Me void."

We commend *Through Siberia* heartily to our own circle of friends. Sunday-school teachers should be reading men and women. The great majority of them, indeed, have little time for anything like study, even of the subjects of their Sunday lessons. But in this, as in so many other things, "where there's a will there's a way." Teachers do manage to read a good deal of fugitive literature, such as serial stories in semi-religious magazines. If they would only employ the half-hours thus occupied in the perusal from time to time of some standard book, they would find their reward in the conscious enlargement of their own minds, in their consequent increased ability to teach clearly and attractively, and in the unfailing supply such reading would give them of available illustrations for actual use in their lessons.

THE DIFFICULTIES OF THE SOUL. *By W. Hay M. H. Aitkin.*
London: Hodder & Stoughton.

This is a cheap and popular edition of a very thoughtful and useful work. It has grown out of Mr. Aitkin's ministerial experiences in connexion with the Mission movement in the Church of England. Its purpose is thus explained:—

"My hope in writing on this important subject is two-fold—first, that this volume may be of some little service to those who are themselves engaged in the delicate and difficult task of leading souls to Christ; and

secondly, that if it should fall into the hands of any who are themselves depressed by the difficulties to which I shall refer, God may be pleased to use my words to their spiritual comfort and deliverance."

We doubt not that among Sunday-school teachers there are many to whom this book may be a blessing, though they should read it either for their own spiritual profit, or that they be a help to others of their own age, and not because they expect to find or wish to encourage in children thoughts and feelings which would be unnatural and undesirable in their age.

It is not easy to give any concise idea of the contents of the work, which touches wisely and well upon most of the causes of spiritual perplexity and spiritual difficulty with which the experienced pastor is likely to meet, and suggests thoughts which he will find useful in dealing with them.

THE GOD-MAN: AN ENQUIRY INTO THE CHARACTER AND EVIDENCES OF THE CHRISTIAN INCARNATION. *London: Elliot Stock.*

This is a book which will be read with some interest by the limited circle of readers to whom the author appeals. In his preface he says that his method is "speculative, not dogmatic," and "brings theological truths, such as are commonly held or disputed, under review, and inquires how such truths may be understood."

The work is divided into two parts of about equal length. In the first, "The Apotheosis," the author argues that the human Jesus was not at first conscious of His Divinity, and that this consciousness of His

Divinity and Messiahship developed in Him as His Mission progressed. He contends that this view explains many difficult passages in the Gospel narratives, and is not inconsistent with the orthodox belief as formulated in the Creeds.

In the second part, "The Theophany," he seeks to prove, founding himself upon the Gospel according to St. John, that the relations of Jesus to Society, Art, Morality, Politics, and Religion is such as no mere man could have occupied, and of itself proves His Divinity. This second part is, to our thinking, weaker than the former.

It is fair to the author to say that he remarks at starting that "according to the speculative method positions may be taken up for which the writer cannot justly be held accountable as if they were convictions or conclusions of his own." We may hope that this applies to the views on the Atonement expressed at pp. 225, 226.

Whatever we may think of this book as a whole, there are many passages in it which will arrest attention. We select two :—

"It may be pointed out as a general principle that while the study of antiquity may establish and confirm our grasp of many questions of religion or theology, it is improper to expect to find in the writings of the ancients the solution of the questions which immediately perplex ourselves. Their time was not our times, and even the same questions appear in a different age under a different form. The answer which served for one generation is worthless for another. What we doubt of they never questioned, and their doubts we have grown beyond" (pp. 43, 44).

"To us the person of Christ and the revelations of the Divine Nature communicated by Him appear through the medium of Church definition on these subjects. To Christ's immediate disciples all this existed in the form of personal reminiscences and personal intercourse with the Teacher. What to us are dogmas to them were words, and facts, and memories. They conceived of the nature of Christ not as defined in the Creed, but as existing in their own minds out of what He showed Himself to them to be in His life and actions" (pp. 48, 49).

The style of the book is somewhat rugged and unpleasant, but it has the valuable addition of a full index of the passages of Scripture referred to in it.

LAPSED, NOT LOST.

CONQUERING AND TO CONQUER.

AGAINST THE STREAM.

By the Author of "The Schönberg-Cotta Family." London: Society for Promoting Christian Knowledge.

These three books appear as a set in the S.P.C.K. catalogue, and we gladly call attention to them, for everything that comes from the pen of Mrs. Charles is distinguished by a tone of piety and deep feeling, which elevates and warms the hearts of all who read her works. The three books now before us have also this further advantage, that they introduce us to great historical characters, and fix dates for us, which otherwise are apt to become lost in a kind of general haze.

"*Lapsed, not Lost*" carries us back to Carthage in the third century, and to Cyprian. We are shown the causes which made the early Christians cruelly severe towards any who had lapsed into heathenism ;

and how also this severity melts at last into "the more excellent way." The interest of the story centres chiefly round two brothers. Clement, pre-eminently a worker, unselfish, seldom attacked by speculative doubts, Roman in character, and, we may add, a type of man beloved by Englishmen. The other, Valerian, sensitive, impassioned, affected by every sneer and doubt, more of a Greek than a Roman. A couple of sentences will illustrate the two natures. The answer of the elder to any difficulties of belief is, "We are baptized; we have taken up the Cross." The younger, when rallied about his doubts, cries, "Believe me, the hardest fights are with the shadows. . . . The reply among the educated men I meet, to my pleading for the faith, is not an angry repulse, but an easy smile, a shrug, and a contemptuous admission that all these things are conceivable." We do not see that human nature has changed much during the last sixteen centuries. The story gives us glimpses of Cyprian and helpful words of Tertullian. Our readers will also be interested in the Christian family life of early days, and hear with pleasure fragments of ancient liturgies and hymns and services; whilst, as a dark background, there stand apart from the worshippers the lapsed, without present hope of forgiveness, until the Christian community in the Decian persecution learns by adversity to deal tenderly with repentant sinners.

"*Conquering and to Conquer*" leaps over a space of 150 years, and introduces us to Rome, where, in the midst of the luxury of the dying Empire, Jerome strives to purify society, but at length retires to Bethlehem. With him is, of course, associated the widowed Paula and her daughter. The book concludes with the story of the hermit Telemachus, who by his daring intervention for ever stopped the gladiatorial games in the Coliseum, though at the cost of his own life.

"*Against the Stream*" brings us to very different scenes. It is a record of the earliest efforts of that noble body of Englishmen, who at length, in 1808, put a stop to slavery in the British Empire. No English boy or girl should be ignorant of this great movement, and we know of no book which will give the young a better account of it. The title of this work is suggestive of Christian effort. One sentence reveals its meaning, "I am afraid all reforms are too late which wait until the tide turns; all reforms which save from revolution, must be, not with, but *against the stream*." The book gives a description of the work of Clarkson, Granville, Sharp, and Wilberforce, and behind them it depicts less known workers in quiet homes, and even on sick-beds, who, by their prayers and by their influence, helped on the good work, roused the national conscience, and cleared the moral atmosphere by pulling resolutely against the stream.

We recommend these books, especially the first and the last, to all who are choosing prizes or presents. They are sure to charm, and at the same time to elevate the thoughts of those who read them.

MARTIN LUTHER. *By John W. Treadwell. London: Marcus Ward & Co.*

This forms the latest addition to the "New Plutarch" series, begun some time ago, and having for its editors Mr. Walter Besant and the Rev.

W. J. Brodribb. The story of Martin Luther, as told by Mr. Treadwell (an American, by the way), is the composition of an enthusiast, and is remarkable for vigour and freshness. The story is essentially different from its usual dishing-up at the hands of those who have access only to well-known and imperfect sources of information. The significance of the great Reformer's life is set forth, within the compass of a small volume, in a way that is entirely new to English readers, and students of style will know how to value the production. We will not say that this literary quality comes of unalloyed individuality. In places its character is distinctly "Carlylese." Take the following:—

"So terminated the unity of Christendom and the Christian Church. No need for modern facilities to spread this news. Achilles was hit in the heel; and now the spirit of independence, growing since the days of Tauler and Huss, reared itself; shook off the incubus which for centuries it had nursed and sustained; stood there alone and colossal, defying the world and proclaiming re-

ligious liberty. Sentimental licence may almost permit us to see old Kaiser Frederick stepping out for a moment from his Salzburg cave, just to see the mighty figure. It was not Luther, or Melancthon, or Carlstadt this time; it was all Germany. Since the Red Sea laid up its wall of waters, the world has beheld no such spectacle."

We have hit upon the above passage, but it is not a fair one for quotation in any endeavour to convey a general idea of the writer's power, and space will not permit a further extract. Many of the writer's sentences are more sturdy than elegant, and are not calculated to fall with impunity on the ear of a cultured reader, but they may be taken for the natural outcome of a mind which, in its moving influences and grasp of ideas, may well be pardoned. The brief chapter on "Post-Lutheran Germany" is well worth attention as a historical summary.

The editors are to be congratulated on as valuable an addition to the series of their popular biographies as has yet been made.

SHORT NOTICES.

HOW WILLIE BECAME A HERO. *By the Author of "Tales on the Beatitudes," and other books. London: S.P.C.K.*

This is an interesting and instructive tale, but in some points overdrawn. It conveys a lesson that is much needed in these days of self-indulgence. The noblest conquest is to conquer self, and if the perusal of this tale helps any boy or girl to make the effort, it will not have been written in vain. The tone throughout is very good, and though it is hardly to be expected that such a combination of circumstances should occur in real life, yet it is so practical that parents as well as children may be benefited by reading it.

UNDER PALM AND PINE. *By J. A. Owen. London: S.P.C.K.*

According to the statement of the author, we have in this book a matter-of-fact story, told by its hero to the writer, when fishing together in the bays of New Zealand. It is a patchy production, consisting of a multitude of incidents with hardly any cohesion, and slightly descriptive of life in many places. The style of writing is not of the choicest, nor is its substance without grammatical defects.

THE PILGRIM'S PROGRESS. *By John Bunyan. London: John Hogg.*

In introducing this edition of John Bunyan's allegory to the reader, we need only quote from the publisher's

note, and say that it is a reproduction of the edition published in 1830, containing bibliographical notes and life of John Bunyan by Robert Southey, with the original woodcuts by W. Harvey—of the latter Sir Walter Scott said that they were “designed and executed with singular felicity.” Copies of the original deservedly-admired edition, of which the present is a reproduction, are now very scarce, and can only be purchased at a prohibitive price, whereas the present volume is published at 3s. 6d.

EDGAR NELTHORPE; OR, THE FAIR MAIDS OF TAUNTON. *By the Rev. A. Reed.* London: John F. Shaw & Co.

This story deals with a very critical period of English history—the accession of James II., the Monmouth Rebellion, and the invasion of William of Orange. The leading personages of that time will be found associated with the plot of the story, which, though fairly interesting, is rather stilted in style.

OVER THE WALL; OR, NEIGHBOURS AND PLAYFELLOWS. *By Ismay Thorn.* London: John F. Shaw & Co.

A pleasant, bright little story for quite young children. The two heroes (if such they may be called), Cyril and Martin Coventry, are capitally drawn, and the nice way in which they win over their rude, gruff, disagreeable neighbour and schoolfellow, Giles Forrest, is well told.

THE LIGHT OF THE HOME; OR, MABEL'S STORY. *By the Author of "Aunt Hester."* London: John F. Shaw & Co.

This is an interesting and attractive story of the advent of a stepmother into a family of five children, the elder ones of whom could not bear that any one should take the place of their own dear mother. But they were obliged to confess that she was indeed the “light of their home,” the “step up to their own mother,” as she told them she wished to be, the helper onward in all their various employments and difficulties.

The story is brightly told, has a

thoroughly good and Christian tone, and is utterly devoid of sentimentalism. As a gift-book it is more suitable for girls than for boys.

WONDERFUL WORDS OF LIFE. *A Manual for Flower Missions. Compiled by Mr. Edmund Ashby.* London: John F. Shaw & Co.

The object of this little book is so well explained in the title and the preface that it needs no words of ours to recommend it. To the many who are engaged in Flower Missions, and who often hesitate for the want of a suitable text, this manual will be a great boon.

THE FOUR CATS OF THE TIPPERTONS AND OTHER STORIES. *By Julia Goddard.* London: Cassell, Petter, Galpin & Co.

A collection of stories calculated to interest and amuse young children, and to startle older readers, by the singularly abrupt way in which the stories each suddenly end.

THE HISTORY OF FIVE LITTLE PITCHERS, WHO HAD VERY LARGE EARS. *By Madeline Bonavia Hunt.* London: Cassell, Petter, Galpin & Co.

Five little pitchers, released from long captivity in a dark cupboard, wander through an old farm-house, meeting most of the personages celebrated in nursery rhymes. The adventures, which appeared in an abridged form in *Little Folks*, are well told, and will afford especial amusement to children who have never read *Alice in Wonderland*, and *Through the Looking Glass*.

NEW COVENANT ORDINANCES AND ORDER. *London: Elliot Stock.*

It is somewhat touching to review a book of poetry in the very preface to which the author mourns over its “prosaic character.” Prosaic poetry is not exactly suited to the age; nor do we think that this *brochure* will meet any great want of the times. It is doubtless well meaning. But if the author will allow us to speak plainly we should like to prescribe him a good course of Euclid's Elements and Whateley's Logic before he prints a second edition.

Hymns for Teachers' Devotional Meetings.

No. IV.

BY THE REV. HORATIUS BONAR, D.D.



SEEKING Thy lost ones here on earth,
As o'er life's wastes they darkly stray,
We would Thy footsteps follow, Lord,
And hear Thy voice along our way:
Lovest Thou Me?

Sowing the seed in tender hearts,
We would give earnest, loving heed
To Thee, still speaking from above,
Thee, the great Sower of the Seed:
Lovest thou Me?

Feeding the flock, for whom Thy life
Thou gavest on the cross of woe,
We seek the pastures green, and there
The voice that searches us we know:
Lovest thou Me?

Watching the fold, of which Thou art
The loving Shepherd ever near,
We face the prowling foe, as falls
The well-known voice upon our ear:
Lovest thou Me?

Teaching the dull and obdurate
The blessed truth Thou taughtest us,
We would not for one hour forget
The voice still speaking down to us:
Lovest thou Me?

Cheering the downcast, drying up
The tears from heavy eyes that flow,
We hear the quickening, searching words,
Still new, tho' uttered long ago:
Lovest thou Me?

Guiding the wanderers to a home,
The one dear home for weary feet,
Take Thou our hand and theirs in Thine,
Let the old words sound fresh and sweet:
Lovest thou Me?

Warning the wayward, lifting up
The fallen and lonely; Saviour, fill
With happy love these hearts of ours,
And ask of us the question still:
Lovest thou Me?

When bidding them the world forsake,
And go to Thee without the gate,
Lord, question us, Lord, search our hearts,
Let the old words still penetrate:
Lovest thou Me?

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being extracts from Dean Goulburn's work on "*The Collects.*")

FOURTH SUNDAY IN LENT.

THE bodily refreshment ministered by our Lord (*cf.* Gospel) was symbolical of our higher refreshment by His grace (St. Matt. xi. 28). To have the yoke of unforgiven sin hanging round one's neck, and to work, work, work, by way of earning forgiveness, and so drawing our neck out of the yoke; this is a bondage, a drudgery, a weariness indeed. The Epistle speaks of this, and the Collect turns it into a prayer: "We, who . . . punished." This is the voice of a conscience terrified by apprehensions of judgment to come, one which the Law is seeking once again to entangle in its yoke of bondage. "By the comfort . . ." Here is the rest wherewith He causes the weary to rest, and the refreshing by the consolation of His grace. By an act of imagination we place ourselves beforehand at the bar (God's judgment throne); and finding that we cannot, when so arraigned, answer God to one charge in a thousand, we fall low on our knees before Him, and pray that we may, by the comfort of His grace, mercifully be relieved.

FIFTH SUNDAY IN LENT.

"Both in body and soul." It is interesting to observe how faithfully the Prayer Book echoes the Bible in bringing the body into the sphere of religion, in recognising its sanctification, and the function which it has to fulfil in the service of God. Consecrated to God in baptism as a temple of the Holy Ghost, the body is fed in the other and higher Sacrament with the symbols of Christ's body and blood, in token and anticipation of its resurrection, according to St. John vi. 54. Hence in the office of the Holy Communion we are taught to pray that we may so "eat the flesh . . . that our sinful bodies," &c., and also to "offer and present . . . bodies . . ." &c. And the body, though now in a state of humiliation by reason of sin, is not to be destroyed or annihilated by death, but to be raised in incorruption, in glory, in power, and fashioned like unto Christ's glorious body. For its governance and preservation then, equally with that of the soul, we are taught to sue—that its members may be *governed* by the indwelling Spirit of Christ, so that the ears may listen to God's word, the eyes may look with devout adoration on His works, the hands may execute His tastes, the feet run upon His errands, the mouth speak His praise; and *preserved* also by the ever-watchful eye of Divine Providence, and through the ministry of holy angels.

SUNDAY NEXT BEFORE EASTER.

We here pray that we may "learn the lessons of his patience" (in orig. Latin). The Gospel and Second Lesson exhibit frequent instances of His patience. They exhibit it under the agony—towards Peter, towards Judas, towards the party which apprehended Him; under the spitting and buffeting of the High Priest's servants, and under the cruel mockery of His executioners—before the High Priest, and before Pilate; His patience under the revilings of the passers-by, and finally under the sense of God's abandonment. It is the example of His patience that we are to follow—patience under the crosses, be they little or great, which are laid upon us by God—patience under the thwartings, contradictions, oppositions, which arise from our fellow-men; cheerful and sanguine hope in trials that things will mend, and in instances of misconduct and ingratitude that persons will mend; sweetness under provocations or impertinences, meekness under rebuffs, confession of error under just rebukes. Who has not the opportunity vouchsafed him of exhibiting one or more of these traits of character almost

daily? So far as we do not exhibit them, it is because we are not lowly in mind, *i.e.*, the same mind is *not* in us which was also in Christ Jesus. And fellowship in His Resurrection we shall not and cannot have, unless we learn the lesson of His patience and follow the example of it. See Phil. iii. 10, 11; 2 Tim. ii. 11, 12; and in the Office for the Visitation of the Sick, "There should be no greater comfort . . . dwell with Him in everlasting life."

EASTER-DAY.

Christ has done more than set open the gate of everlasting life. To the Christian He has given "special" grace. He was before us in the field of our hearts, and when we woke up to a sense of right and wrong, we found Him working there. Hence the good desires, holy wishes, longings to be better than we are, to be more like Christ, more unselfish, or more pure. But we must not rest in good desires. They are the flowers of the heart. A show of blossom is a beautiful thing; but a show of blossom is not fruit; the blossom falls off, the fruit abides. There is a Jacob's ladder set up on earth through the mediation of the Redeemer, the top of which reaches to heaven; and the Lord standing above it says to the soul of each disciple, Come up hither. Moreover, He has furnished us with angel's wings to help us in our upward journey, the wings being "good desires." But to what purpose are the wings, if we will not use them to rise, if we allow the wings to be singed, while our feet are entangled with the sin which so easily besets us? Lord, by the attraction of Thy Cross, by the power of Thy Resurrection, yea, by the Holy Spirit, draw us after Thee, draw us unto Thee.

FIRST SUNDAY AFTER EASTER.

On this Sunday those who had received Baptism on Easter Day laid aside their white garments, which they had received and worn during the eight days. Such persons were of course to be admonished that they should keep their baptismal vow. It would be difficult to frame a more suitable petition than this, that they might so put away the malice of leaven and wickedness, that they might *always* serve God, ever after laying aside the outward emblem of baptismal innocence. The invocation "Father" occurs nowhere else among the Collects. Being an Easter Collect, and also connected with Baptism, it is especially appropriate. The allusion to the putting away of the old leaven would come home to a Jew in a way which we can hardly appreciate. In order to effect a thorough riddance of it, they first made a *purging out* of it, cleansing every part of their household stuff to which it might adhere; secondly, a *searching out*, looking with wax candles into all the crevices of their house, even into the mouse holes; then a *burning out*, putting all the leaven into a little heap, and setting fire to it; and, lastly, a *cursing out*, the recital of a formula in which they prayed for the scattering and destruction of any small particle which might perhaps have escaped notice.

Bible Stories from the Old Testament.

By SARAH GERALDINA STOCK.

XLII.—EBAL AND GERIZIM.

(*Josh.* viii.)



THE Land of Canaan is a land of hills and valleys. The hills run like a backbone right down the middle of the land, with narrow valleys between them. On one side they slope away into the plain, which is all along the sea-shore; and on the other side they slope down into a very deep, long valley, where the river Jordan flows.

The camp of the Israelites was down in this valley, near the Jordan. From thence they would have to climb the hills, and conquer the strong cities there. Jericho, which they had taken, was close to Gilgal, in the valley. Ai, which they had tried to take, was a little higher up. You remember how they had been routed and put to flight by the men of Ai, and how God had told Joshua it was because of Achan's sin—because of the "accursed thing" in the midst of Israel. But now the sin had been punished; the "accursed thing" had been put away; the Israelites were restored to God's favour, and He promised them the victory. So once more they went up to Ai, and this time they took the city and destroyed it as they had destroyed Jericho.

Now the way was open for them to go up higher and conquer more cities. There was much to do before the whole land would be their own. But there was one thing Moses had bidden them do when they got into Canaan, which was very different from war and conquest.

Near the middle of the land there were two hills, separated from each other by a very narrow valley. The hill on the north was called Mount Ebal. It was stony, and rugged, and bare. The one on the south was Mount Gerizim, and it was covered with trees and grass and flowers. Moses had told the people to go to this place, and there to build an altar to God, and write the Ten Commandments upon stone, and to read the law aloud. For a long, long time there had been no one living in the land of Canaan who loved and served God. The people of the land worshipped idols, and lived in wickedness. And it was fit that when God's people Israel reached Canaan He should be worshipped, and His law should be written up, and read aloud, in the very midst of the land.

But when should they go? They had only conquered two cities, and their camp with all that belonged to them was still at Gilgal. If they tried to march right into the centre of the land, might not the people of Canaan gather together and come round them, and attack them while they were offering sacrifice to God, or hearing the law read? Or might not their enemies get between them and their camp, or even fall upon the camp and destroy it, before they could get back? Perhaps it might have seemed wiser to wait until they had conquered more of the land before they attempted to do as Moses had told them.

But Joshua and the chiefs of Israel did not think so. They knew that what Moses had told them to do was really God's commandment. The road to Ebal and Gerizim led through the enemy's country, but it was open. There were no strong cities on the way. No one could prevent their marching right on. And they could trust God to prevent their enemies from gathering together and attacking them when they had got far from Gilgal. They knew that if they only obeyed God He would take care of them. It was true that their work of conquering the land would be stopped for a little while. They would not get on quite so fast. But that was no matter. The first thing was to obey God. We read in one of the Psalms—"I made haste, and delayed not, to keep Thy commandments" (Ps. cxix. 60). And this is what Joshua and the Israelites did.

So the long lines of Israelites set forward from Gilgal; not the soldiers only, but the women and the children, and the "strangers with them." I suppose these "strangers" were Hobab, Moses' brother-in-law, with those who followed him. Do you remember how Moses had begged him to go with the Israelites to Canaan?

Gilgal was soon left behind, and the place where Jericho had stood, and the place where Ai had stood. And they got farther and farther into the country. What a pleasure it must have been to look over those hills and valleys, and think that all was really their own, because God had given it them; and soon, when their enemies were all subdued, they would be living in pleasant homes in this beautiful land! They travelled on without

any enemy daring to venture near them. God had given them this promise before they crossed the Jordan: "The Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon." And so it was. And at length they reached the valley between the two mountains.

Then on Mount Ebal Joshua built an altar for the worship of God. It was made of great stones, laid one upon another just as they were, without being shaped or touched with the hammer at all. Then they offered sacrifices on the altar. Then other great stones were taken, and set up like a pillar, and the law was written upon these stones. After this all the things which Moses had commanded the Israelites before his death were to be read aloud, with the blessings God pronounced on those who obeyed the law, and the curse for those who disobeyed. The priests who carried the ark stood in the middle, between the two hills. The people were divided into two parts. Half of them stood on Mount Ebal, and the other half on Mount Gerizim. And when the law had been read, the Levites who stood on Mount Ebal pronounced the curse, and those who stood on Mount Gerizim the blessing. On the slope of the hills there was plenty of room for the people. And every one could hear, for the air there is so clear that men can now stand, one on one side and one on the other, and talk together. I should think the Israelites could never have forgotten that day. It reminded them that God had given them that good land that they might serve *Him* in it, and use His gifts for His glory.

But why was the curse pronounced on Mount Ebal just where the altar had been built and the law written up? Should you not have thought that would be the mountain chosen for the blessing? But it was not so. Listen to some of the words that were spoken: "Cursed be he that confirmeth not all the words of this Law to do them." Those were terrible words. For the Israelites could never keep all the law. We have all of us broken God's commandments, and Israel had done the same. So unless God made a way to save them, and to save us, the curse must come upon them and upon us too. But God sent His only Son to die, that He might take our curse away. And the sacrifices which were offered up on the altar showed that He was coming. They were a picture of Him. And it was fit that they should be offered up in the very place where the curse was spoken. For we read in the New Testament: "Christ hath delivered us from the curse of the law, being made a curse for us" (Gal. iii. 13). If we trust in Him we shall have the blessing, not the curse, and He will give us grace to keep His commandments.

QUESTIONS.

1. Where are Mount Ebal and Mount Gerizim?
2. What had Moses told the Israelites to do when they got to Canaan?
3. Where was their camp pitched?
4. What city had they already conquered?
5. Why had they been driven back from Ai?
6. When were they able to conquer Ai?
7. Why did they not go on at once to conquer other cities?
8. How was it that no one attacked them on their march to Ebal and Gerizim?
9. On which mountain was the altar built and the law written up?
10. From which mountain was the curse spoken, and from which the blessing?
11. On whom was the curse to come?
12. Who has delivered us from the curse of the broken law?
13. How can any one escape the curse and get the blessing?

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Hanley.*

Lesson XVII.—A NIGHT ON THE LAKE.

THE WALKING ON THE SEA.

"It is I; be not afraid."

READ—St. Matt. xiv. 22—33 [St. Mark vi. 45—52; St. John vi. 14—21].

FOR REPETITION—Ps. xxxiv. 15; Isa. xliii. 2.

HYMN—"O God, Who metest in Thine hand."

CENTRAL THOUGHT.

The eye of Jesus is ever on His people in all their times of darkness and of storm. He is an ever-ready Helper to all who look in faith to Him from amid "the waves of this troublesome world."

HINTS TO THE TEACHER.

The miracle upon which this Lesson is based contains features of sufficient interest to make the narrative itself attractive in the hands of even the inexperienced teacher.

The main points of spiritual instruction, though they come to the surface several times in the course of the Lesson, are gathered up in the two final paragraphs of the Sketch.

The mystical expositions of this miracle given by some of the ancient Fathers of the Church are extremely interesting, and will well repay perusal. The teacher will find some of them well stated in Isaac Williams' *Devotional Commentary*.

The illustration which closes Div. IV. of the Sketch is one used by St. Chrysostom in his remarks on the miracle.

NOTES ON THE TEXT.

1. "*Unto the other side*" (ver. 22). St. Mark says "*unto Bethsaida*"; St. John has "*toward Capernaum*." This Bethsaida was "*Bethsaida of Galilee*," which was on the western side of the Lake, close to Capernaum.

2. "*Into a mountain*" (ver. 23), *lit.*, "*into the mountain*," *i.e.*, the mountainous district hard by.

3. "*The evening*" (ver. 23). According to the ordinary Jewish mode of speaking there were two evenings in the day. That mentioned in ver. 15 was the "*first evening*"—from 3 o'clock till sunset—and corresponded to our "*afternoon*." The evening of this verse is the "*second evening*," *i.e.*, the time after sunset.

4. "*The fourth watch of the night*" (ver. 25). Originally the Jews divided the night into three watches (see Judges vii. 19), but after their conquest by Pompey they adopted the Roman mode of reckoning, by which the night was divided into four watches. The fourth watch would be near morning.

SKETCH OF LESSON.

Ever seen an excited crowd? | body seems! How easily the ex-
How eager and enthusiastic every- | citement spreads! Many a foolish,

dangerous, terrible deed done in such excitement. [*Illust.—Scenes in Paris revolutions.*]

A large crowd round Jesus. Why? [*Last Lesson.*] No wonder the crowd was amazed, excited, talked eagerly with each other. Such things never seen before—the sick healed at a word (ver. 14)—all that mass of people fed with five small loaves! Surely this must be the long-promised One (Gen. xlix. 10; Numb. xxiv. 17). Surely this must be the prophet Moses said God would send *like unto him* (Deut. xviii. 15, 18), for, like Moses, He had fed the people miraculously! They were expecting a king—surely this must be He! Perhaps a cry raised, “Away with Herod—away with Pilate—down with the Romans—this is our King!”

Look at the disciples. How pleased they are! Now their hopes to be realised, they think. The “kingdom” at hand (St. Luke ix. 11). They would have high posts in it. (Comp. St. Matt. xx. 21.) One thing they had yet to learn about this kingdom—what was that? (See St. John xviii. 36.)

But see what is going on down by the Lake (ver. 22). Disciples pushing off in a boat. Very willingly? No. Perhaps wished to see what would come of this enthusiasm; but Jesus “constrains” them—then begins to send away the multitude.

I. JESUS NEEDED.

Imagine the boat starting. Where is it to make for? For Capernaum—right across the Lake (St. John vi. 17.) [*Note 1.*] Perhaps it lingers near the shore for awhile in the hope that Jesus will come too. But no. How perplexed the disciples are as they start without Jesus! They must pull away too, for black clouds are gathering yonder. Wind howls—storm coming—it is getting dark. [*Note 3.*]

Some hours pass—yet only half-way—still “toiling in rowing” (St. Mark vi. 48)—terrible storm (ver. 24). Not the first storm they had been in. One they remember well. When was that? But Jesus with

them then. What did He do? But now *Jesus is away from them*. How they wish that He were with them! They miss Him—feel dispirited—perhaps in danger without Him. What poor, helpless, dejected men—toiling wearily through the long night without their Master!

This boat a picture of another boat launched 1800 years ago—Christ’s Church. (Called an “Ark” in *Baptismal Office*.) Who is its real Captain? What an anxious time for the apostles and early Christians when Jesus launched the boat telling them to manage it! Had they any storms? Many. (See Acts viii. 1; xii. 1—3.) Terrible tempests to be weathered. Not an easy matter to pull against the “contrary winds” then. [*Illust.—Persecution under Roman Emperors. Christians thrown to the lions—set fire to in Nero’s gardens.*] Many a cry for Christ’s help.

II. JESUS NEAR.

But what has become of Jesus? Where has He gone? (See ver. 23.) Up the lonely hillside—praying. [*Note 2.*] Has He forgotten them? (St. Mark vi. 48.) His eye upon them—sees them through the darkness “toiling” on the stormy waters.

Not only does He see them—He is going to help them—but not yet; lets them toil on for awhile—perhaps to show them how badly they get on without Him. Imagine the disciples pulling wearily at their oars—making no progress—how downcast and wretched they are! But what is the meaning of this cry of terror! Afraid of the storm? No. An apparition on the water! (ver. 26.) It seems like Jesus—appears to be passing away from them—is it Jesus? Whose voice is that? Yes, it is their Master. How little they thought Jesus was near them!

So is it with God’s people now. Their Master often near them when they think He is far away. Sometimes comes when He is not recognised. His hand in sorrows, troubles, trials, though we do not always see it. He cheers us with the old words,

"It is I; be not afraid." (See Rom. viii. 28.)

And when the Church was tossed on the waves of persecution, was He far away? No. All for the Church's good. ["*The blood of the martyrs was the seed of the Church.*"]

III. ST. PETER SINKING.

Look again at the boat. One there glad to see Jesus—but much ashamed of his cry of terror. Who was that? (ver. 28.) Now, however, he will show his courage. See what he asks Jesus. Shall *he* come to Him on the waters? Jesus gives him permission. How astonished the other disciples to see Peter walking on the waves! But suddenly a cry—he looks round him at the boisterous waves—he is sinking! "Lord, save me" (ver. 30).

IV. ST. PETER SAVED.

What a piercing cry! What an end to this bold venture of Peter! But could not Peter swim? (St. John xxi. 7.) His swimmer's art of no use. See him stretching out his arms to Jesus. What does Jesus do? (ver. 31.) Calmly puts out His hand—saves him. [*Illust.—Young eagle fallen out of the nest—tried to fly before its time. Mother bird brings it back on her wings to the nest.*] So Peter is taught a lesson.

See now what Jesus does (ver. 32). Enters the boat. Storm lulled—all

quiet now—ship soon at haven. There is a haven we are all making for—what is that? (Heb. iv. 11.) But how many storms to see first! Many storms for Christ's Church before the end. She has to pass over "the waves of this troublesome world" [*Baptismal Office*]. But when was it that Jesus went to His struggling disciples? (ver. 25.) In the "fourth watch"—when the night was drawing to an end. [*Note 4.*] So at the last will Jesus come to His Church—no peace till then. But meanwhile see what He promises. He will be with and protect her (Isa. xliii. 2 [*Rep.*]).

Two things to learn from this miracle.

1. *The eye of Jesus is always on His people.*

How little the disciples thought so! How often we forget it! Where is Jesus now? (Heb. iv. 14.) On "the mountain"—but His eye ever open on us—sees us—hears our cry (Ps. xxxiv. 15 [*Rep.*]).

2. *Our eye must be on Jesus.*

When was St. Peter safe? As long as his eye fixed on Jesus. [*Illust.—Ancient mariners at the wheel looked at the stars—not at waves.*] St. Peter sank when he looked at waves. Whatever our storms, let us keep our eye on Jesus (Heb. xii. 2).

Lesson XVIII.—A GENTILE SUPPLIANT.

THE HEALING OF THE DAUGHTER OF THE SYROPHENICIAN WOMAN.

"I will not let Thee go unless Thou bless me."

READ—St. Matt. xv. 21—28 [St. Mark vi. 24—30]. FOR REPETITION—St. Matt. xv. 28; St. John vi. 37.

HYMN—"There is an Eye that never sleeps."

CENTRAL THOUGHT.

The ear of God is never deaf to the persevering prayer of [deep humility and earnest faith.

HINTS TO THE TEACHER.

A prominent feature of this Lesson is the contrast which is drawn between the Jew with his privileges, and the Gentile who stood outside

the Covenant. It will be perceived that this suggests the contrast briefly hinted at in the first paragraph of the application.

When a history which has been the subject of a previous Lesson is referred to in the course of the teaching, the teacher would do well, in a few rapid questions, to bring the incident again before the minds of the scholars and test their knowledge of it. A teacher of ordinary skill may do this without really breaking the thread of the Lesson.

The entrance of Jesus and the twelve into the "house," followed by the woman, though not mentioned by St. Matthew, is to be gathered from a comparison of his account with that of St. Mark.

The two closing paragraphs of the Sketch only baldly indicate the lines which a teacher may take up and deal with according to his class and the time at his disposal.

NOTES ON THE TEXT.

1. "*The coasts*" (ver. 21), *lit.*, the parts or region.
2. "*A woman of Canaan*" (ver. 22). In St. Mark's account she is called "a Greek (*i.e.*, a Gentile), a Syrophenician by nation." In its strictest sense the term *Canaan* meant the lowland country on the sea-coast of Palestine from Gaza to Sidon. The words *Canaanite* and *Phœnician* were used interchangeably to express an inhabitant of this maritime region. In a wider sense, however, the term *Canaanite* was applied to all the inhabitants of Palestine who were not Jews.
3. "*Send her away*" (ver. 23), *i.e.*, "dismiss her." The expression does not necessarily imply that her request was to be denied, or the contrary; the disciples left it in the hands of Christ.
4. "*Truth, Lord; yet the dogs,*" &c. (ver. 27). Our version hardly conveys the exact meaning here. The woman accepts our Lord's words and shows that they involve the granting of her petition. "Yea, Lord, for even the dogs have their portion, the crumbs which fall from their masters' table."

SKETCH OF LESSON.

We have often seen Jesus round the shores of the Lake of Galilee—in the pretty Galilean villages—on the beautiful hills in the neighbourhood. We follow Him to-day to another part of the land. He leaves the Lake—goes away to the north-west—yonder are the snowy tops of Lebanon—He will soon be on the borders of the country. After two days' journey the hills reached which are the boundary. See now what He sees before Him—a busy scene—yonder a great city—harbour full of ships—long rows of warehouses—glass works. This is Sidon. Yonder is another city often mentioned with Sidon. What is that? (ver. 21.) Tyre, a beautiful, rich city, proud of its palaces, and buildings, and wealth (Isa. xxiii. 8, 9).

But in spite of all this wealth, what did the Jews think of these

people? They were Gentiles—heathens—"dogs"—not "Abraham's seed" (St. John viii. 33)—despised them—thought God cared nothing for them—had no blessings for them. But what had Jesus said about this? (See St. Matt. viii. 11.) He came with a blessing for Jew and Gentile (1 Cor. xii. 13). See now—

I. WHAT THE JEWS THOUGHT ABOUT JESUS.

He had been at work in the land for some time. What doing? What numbers had been healed—taught—comforted! Surely He would have thousands of friends! But had He? See what had been His treatment even in Nazareth (St. Luke iv. 29). How the chief priests and scribes hated Him—watched Him—tried to entrap Him! (St. Luke xx. 19, 20.) What a vast number of people who

were indifferent altogether! But did they not once want to make Him "a king." [*Last Lesson.*] Yes, in their excitement after the wonderful miracle of the loaves. But how soon that wore off! See how they ridiculed the idea of the "carpenter's son" coming to them from heaven—how some of His own disciples forsook Him, offended at His teaching (St. John vi. 41, 42, 66). Another accusation brought against Him by the malicious scribes from Jerusalem (ver. 1, 2). How severely He rebukes them (ver. 7). Do they like that? (ver. 12.) Hate Him more. No wonder He leaves them for a time. Goes to the "coasts" of the country we have been speaking of. [*Note 1.*] The very place in view where Elijah was sent by God to a widow woman (1 Kings xvii. 9). Jesus could see the smoke of the brass foundries at Zarephath from the Galilean hills. Now see—

II. WHAT A GENTILE THOUGHT OF JESUS.

This "lowland" upon which Jesus looked down often spoken of as "Canaan"—[*Note 2*—though this name applied to all the land.

A home in this district very unhappy (perhaps in this very Zarephath). What is the matter? A daughter very ill—perhaps getting worse and worse—"grievously vexed with a devil." But what is this news which rouses the mother? That wonderful Healer whose fame has reached them is on the borders of the district. She has heard that He casts out devils. Would He help her daughter?

But she hesitates. Why? He is a Jew—will have nothing to say to her—turn from her as "a dog." But she has heard He is kind and good—she will risk His displeasure—she will go to Him.

1. Her Struggle.

Imagine her finding out Jesus and the twelve—then following them—crying after them. See what she calls Jesus (ver. 22). "Son of David." Very likely picked up this title from rumour. (Comp. St. Matt. ix. 27; xii. 23.) How earnestly she

begs! What does He say? Not a word—goes on as if He did not hear. Does she give in? No. Cries on—she believes He *can* if He only will. Look at the disciples' faces—how displeased they are!—the woman is making a scene—she will get them into trouble. See what they ask Jesus (ver. 23). "Send her away." [*Note 3.*] What is this she hears Him saying? "Only sent to the lost sheep of the house of Israel." Was her first thought right then—will He treat her as a heathen? But He does not deny her, or rebuke her, and she still perseveres.

2. Her Victory.

How glad the disciples to get rid of her (as they think)—they are at "the house" (St. Mark vii. 24). But will she be left out? No—bursts in—falls at Jesus' feet. How eager her cry—"Lord, help me." Surely He will give way now! Does He? (See ver. 26.) She is a Gentile—a dog—not one of "the children"—how can He give to her the children's bread? What a cold, chilling answer! But was Jesus really harsh and unkind? No. This trouble and delay only proving the woman—bringing out her faith and humility. [*Illust.—The threshing makes the grain to appear.*] This woman to teach a lesson to the disciples and to us.

See now how the woman deals with this cold answer—turns His apparent "no" into a "yes." "Truth, Lord, I am only a dog—even the dogs have the crumbs—let me have the dogs' portion." [*Note 4.*] And did Jesus refuse? She had struggled well and she triumphed.

III. WHAT JESUS THOUGHT ABOUT HER.

What an honour to be commended and praised by some great personage! [*Illust.—The Queen decorating with her own hands a brave soldier.*] How it is kept in mind afterwards—a thing to be proud of. What a grand thing to have been praised by Jesus Christ! He is never mistaken—His commendation worth having. Several people greatly honoured in

this way by Him. Nathaniel (St. John i. 47). The centurion (St. Matt. viii. 10). See how this woman was placed among the number (ver. 28), "O woman, great is thy faith." [Rep.] How happy when she got home! (St. Mark vii. 30.) Her prayer heard—her daughter cured.

From all this we have—

1. *A Word of Warning.*

How this poor Gentile woman put to shame the Jews! Yet who had seen most of Christ? Jews had had Him amongst them—had their Scriptures—their ritual (all to teach of Him). Yet all to little purpose. A solemn warning to "Christian" people. They bear Christ's name—but not enough. Do they care about Him?—do His will? (St. Matt. vii. 21—23.) What blessings God has

given them! Planted His Church among them—given them the Bible—churches, schools, clergy, teachers. Perhaps some poor heathen are after all really better men

2. *A Word of Encouragement.*

How persevering this woman! Did this annoy Jesus? No. Secured His blessing. Always will (Ps. xxvii. 14). How do you know when people are in earnest? They try, and try—do not give up—leave no stone unturned. So God asks us to be earnest and persevering in prayer. See what His promise is (St. John vi. 37 [Rep.]). Perhaps He does not give us just what we ask. [*Illust.—Child wishes to put poison bottle to its mouth, parent refuses.*] God knows best. He gives "good things" (St. Matt. vii. 11).

Lesson XIX.—EPHPHATHA.

THE HEALING OF ONE DEAF AND DUMB.

"He maketh both the deaf to hear and the dumb to speak."

READ—St. Mark vii. 31—37. FOR REPETITION—Isa. xxxv. 5, 6; Ps. li. 8, 15.

HYMN—"O for a thousand tongues to sing."

CENTRAL THOUGHT.

Jesus Christ grieves still over the helpless misery of the human race, and yearns to open the soul's ear that it may listen to His voice, and unloose its tongue that it may show forth His praise.

HINTS TO THE TEACHER.

There is very little to call for special remark in this Lesson. The miracle, which is clearly one out of a large number which are unrecorded, is only to be found in the pages of St. Mark. The story is briefly told and its spiritual application is obvious.

In the senior classes it will add to the interest of the introductory portion of the Lesson if the course of our Lord's journeys from Galilee to the "coasts of Tyre and Sidon," and thence to the "coasts of Decapolis," be roughly traced on a good map of Palestine.

A point of considerable interest may appeal to some teachers of the advanced classes as worthy of more than a passing notice, viz., the variations in our Lord's manner of working His different miracles. Archbishop Trench has an interesting paragraph on this subject which the teacher will do well to consult (*Miracles*, p. 374).

NOTES ON THE TEXT.

1. "*Decapolis*" (ver. 31). The region of the "ten cities," the principal being Damascus, Gadara, Hippo, Pella, and Scythopolis. The names of the ten cities, however, are variously given by Josephus, Pliny, Ptolemy, and in the Talmud, and it is not clear what the nature of the connexion was which existed between them.

2. "*An impediment*" (ver. 32). The word in the original implies that the man could scarcely speak. He was probably incapable of making any articulate sounds.

3. "*He sighed*" (ver. 34), or "He groaned." The expression of His strong feeling at the sight of human suffering. (Compare St. John xi. 35, 38.)

4. "*Ephphatha*" (ver. 34). St. Mark's manner is to give the actual Aramaic in which our Lord spoke, but adding the interpretation. *Ephphatha* applies here to the ear.

SKETCH OF LESSON.

One thing in Christian countries very striking—the care taken of the sick, weak, poor, and unfortunate. In some heathen countries the weak and sickly left to perish. Why would not Christians think of doing this? (See St. Matt. xxv. 41–46; St. Luke iv. 18.) They would not be like their Master if they did—would not be worthy of His name.

How many kinds of sickness and misfortune in the world! "All manner" of sickness and disease in Jesus Christ's time. What numbers of poor sick folk had reason to thank Him! Why? (St. Matt. iv. 23.)

A large building—an asylum—groups of bright-faced children—yet how silent! What is all this quick movement on their fingers? They are talking—what is the matter? How sorry we ought to be for the poor deaf and dumb! We shall see that Jesus Christ was.

Where was Jesus when He healed the Syrophenician's daughter? [*Last Lesson.*] He now leaves the "coasts of Tyre and Sidon"—strikes to the north-east—then turns towards the Lake of Galilee again—comes "through the midst of the coasts of Decapolis" (ver. 31). Decapolis not the name of a city. It was a district around ten particular cities which had agreed to hold together and be friends. [*Note 1.*] But had the people in this half-foreign district, where most were heathens, ever heard of Jesus? (See St. Matt. iv. 25.) One particular man had told

strangely wonderful things about Jesus' doings. And true, too, for he had *been healed himself!* Who was this? (See St. Mark v. 20.) The Gadarene demoniac. [*Lesson VII.*] No wonder that they began to bring the sick to Him. Notice one brought to Him.

I. DEAF AND DUMB—IN BODY.

Imagine the poor man brought by his friends to Jesus—perhaps wonders what it is all about. How the bystanders make way!—how sorry for him as he utters cries nobody can understand! [*Note 2.*]

1. Notice what his friends ask (ver. 32). Jesus to put His hands on him. A sacred and priestly custom (Ex. xxix. 10; Numb. viii. 10). Just what Jesus sometimes did (St. Mark vi. 5). But does He heal just in the way they ask? No.

2. See what Jesus does (ver. 33, 34). Notice how differently He acts in different cases of healing. No doubt good reason for this. Perhaps each case needed different treatment. How the people wonder as this poor man is led out of the crowd by Jesus. Very likely for the man's own sake he is taken aside. See how gradually He works the man's cure—the man wonders what He is going to do—his faith awakened—feels assured He is going to do him good.

What does Jesus first do? Touches the fountain of the evil at once—"puts His fingers into his ears" (he would

not have been dumb but for his deafness); then with the moisture from His own mouth touches his tongue.

How eagerly the man watches Jesus as He "looks up to heaven"! —He is not a mere magician then —His power is divine. And so the man finds it. Jesus can heal him because He is "one with the Father" (St. John v. 19, 20; x. 30).

But why is Jesus so troubled? How sad He looks! What is the meaning of that "sigh" as He looks up to heaven. [Note 3.] When do people sigh? When in sorrow or pain. What was there to pain Jesus as He looked at this poor man? The thought of what sin had done in God's world (Rom. v. 12). [*Illust.*—*Beautiful ship sets sail. How different when stranded—a wreck!*] Sin had spoiled the world God had made "good." This poor deaf and dumb man a living proof of what Satan had brought about. So Jesus "sighed"—just as He did on another occasion for a similar reason (St. John xi. 33).

But what joy now for the poor man! Jesus' lips move, though he cannot hear the words. What has He said? "*Ephphatha*"—"Be opened." What a new world it is to the man—he hears the hum of the crowd—the voice of his Benefactor—can speak! What will surely be his first words? No doubt to thank Jesus. How rejoiced the people are—especially the man's friends! Talked of it everywhere in spite of what Jesus had said (ver. 36). Said "He had done all things well." This must indeed be the great Messiah the Jews' prophets had written about (Isa. xxxv. 5, 6 [*Rep.*]).

This miracle reminds us that there are—

II. DEAF AND DUMB—IN SOUL.

No doubt Jesus was thinking of these when He healed this man. And how common the case is! Notice—

1. *How souls are deaf.* This is the deafness Isaiah, Jesus, and His apostles used to speak of. (See

St. Matt. xiii. 14, 15; Acts xxviii. 24—27.) How dangerous to be deaf! [*Illust.*—*Mother anxious about her child's journey to and from school if he is a little deaf. Why? Afraid of passing carts, &c.*] So the soul's deafness dangerous—never hears God's warning or directing voice—keeps on going along the dangerous way (St. Matt. vii. 13). When do we see people stop their ears? When something painful or horrible to be heard. What folly to shut the ears to what is kind, and good, and pleasant! [*Illust.*—*Think an ill-clad starving boy would refuse to hear an offer of food and clothing!*] Yet this what many souls do—*make themselves deaf* to God's promises—such promises as Isa. lv. 1; St. Matt. xi. 28; Rev. xxii. 17.

2. *How souls are dumb.* Why is a mother so terribly sad if her child born deaf? It must be *dumb too*. Just so with the soul if it never listens to God's voice, it never speaks to Him (St. John vi. 44, 65). How many souls are dumb!—never speak to Him—seem to take no interest in the things of God. But do not some such say their prayers—sing in church? Yes. But only inarticulate sounds. No real message finds its way into God's ear.

3. *How Jesus heals them.* This deaf and dumb man could not cure himself. Nor can the soul. See how Jesus cures it. Often takes it aside by itself. [*Illust.*—*A busy crowd distracts attention. A friend takes us for a quiet talk into a side street.*] Sickness—bereavement—misfortune—loneliness—God often heals souls at such times. How? Touches them—shows them how He loves them—cares for them—longs to cure them. Great step when they know that. How blessed when they hear His voice!—then speak to Him! What will their first word be? (See St. Luke xv. 18, 19; xviii. 13.) "Be merciful." But by-and-by their tongue loosed—and their mouth shall "show forth His praise" (Ps. li. 8, 15 [*Rep.*]).

Lesson XX.—FROM DARKNESS TO LIGHT.

THE BLIND MAN AT BETHSAIDA.

9/4/95 "Out of darkness into His marvellous light."

READ—St. Mark viii. 22—26. FOR REPETITION—Phil. i. 6; Eph. v. 8.

HYMN—"Thou whose Almighty word."

CENTRAL THOUGHT.

By the continual and ever-increasing supply of God's grace, His children advance in spiritual strength and knowledge, and their eyes are opened to see more and more clearly the mysteries of the kingdom of God.

HINTS TO THE TEACHER.

There is a very striking similarity between this miracle and the one considered in the previous Lesson, although St. Mark is the only Evangelist who records either of them. This would seem to indicate that it was by no mere accidental selection that the subject of the present Lesson found its way into the inspired pages, but rather that it was owing to some particular intention on the part of the writer. This intention probably was to convey the same lesson of instruction as the parable which the same writer alone records, that of the seed growing secretly, "first the blade, then the ear, then the full corn in the ear."

The teacher will observe that the three sections under each of the main divisions of the Sketch are constructed to correspond with each other.

In junior classes it will be obviously impossible to touch even lightly on the points briefly suggested in the subdivisions of the last paragraph.

NOTES ON THE TEXT.

1. "*Bethsaida*" (ver. 22). This was the Bethsaida which stood on the eastern side of the head of the Lake. It had been renamed Bethsaida Julias by Herod Philip the tetrarch, in honour of Julia, the abandoned daughter of the Emperor Augustus, his patron.

2. "*Neither go into the town*" (ver. 26). We cannot gather from the brief narrative given by the Evangelist what could have been the reason of this prohibition. "All that we can dimly see is Christ's dislike and avoidance of these heathenish Herodian towns with their spurious and tainted Hellenism, their tampering with idolatry, and even their very names commemorating, as was the case with Bethsaida Julias, some of the most contemptible of the human race" (Canon Farrar).

SKETCH OF LESSON.

What a variety of sick people we have seen healed by Jesus! [*Questions on previous Lessons.*] One class of people always very much pitied—some stand at times in streets with cards hung round their necks, or are led about by dogs. Who are these? Jesus, too, pitied the blind. Gave many sight—the blessing they longed most for.

Come once more to the Lake. Look at the villages on its north-west side. How familiar the district seems by this time! Capernaum—Bethsaida—the landing-places where the boats are rocking. Yonder, across the Lake, is another Bethsaida [*Note 1*—not far off, the place on the hill-side where a great miracle was performed.

Which was that? [Lesson XVI., Note 3.]

A very similar miracle to this worked by Jesus. Four thousand fed (St. Mark viii. 1—9). He then takes ship across to Magdala—then over the Lake again to Bethsaida (ver. 22).

See this little knot of people coming to Jesus. Whom are they bringing? A blind man. See what they ask Him to do—to touch him. Notice—

I. HOW JESUS DEALT WITH THE BLIND MAN.

1. One thing certain. He would not be rough, harsh, unkind—would not complain of being worried and bothered. See what He does (ver. 23). Takes him by the hand—leads him along the road to the outside of the town. (Perhaps some of us would be half-ashamed of leading a poor blind man along. Jesus was not.)

2. What strange means He used! The saliva from His own mouth—His hands laid upon the blind man's eyes. Could not Jesus help the blind man without all this? No doubt He could, but He chose not to do so. Outward signs almost always accompanied His blessings. His miracles themselves "signs" of something deeper (St. John xx. 30).

3. Do you remember any who were healed by a word—in a moment? [Lessons III., IV., VIII.] How differently Christ works in this case! What must the blind man have thought as he was being led by the hand by Jesus! Was He going to give him sight? Oh, that He would!—but he hardly believes He will; perhaps has lingering doubts if He really can. But these soon leave him. He is anointing his eyes—tells him to look up (ver. 23)—asks him if he sees anything. Oh—joy! can see something moving—then another—another—like objects in a mist—"men as trees." Is he doubtful now? A feeling in his mind now there was not before—what is that? Hope, expectation. How eager he is to see clearly—how thankful to

feel the hands of Jesus on his eyes again! He believes now He will give him his sight. And does He? (See ver. 25.) How happy he is! Others happy too. Who are they? (See ver. 26.) Those at his home, where Jesus at once sends him without letting him go back to Bethsaida. [Note 2.] All this may be taken as a picture showing us—

II. HOW GOD DEALS WITH US.

1. What false notions some men have of God! [*Illust.*—*Human beings sacrificed to gods—men burnt in wicker-work figures among the Britons.*] Why does that dog cower at the feet of that fierce-looking man? Afraid of his cruelty. Some men look on God as a cruel, terrible Being. But see 1 John iv. 8; Ps. ciii. 8. God loves us—regards us as His children (1 John iii. 2)—takes us by the hand (if we will let Him) like Jesus took the blind man—guides us (Ps. xxxvii. 5).

2. How strange men must have thought the actions of Jesus when He worked some of His miracles! Yet what simple outward actions they were! [*Instances.*] What were they in the blind man's case? So now how simple the signs God uses in giving His blessings!—has linked simple means to choicest gifts. [*Illust.*—*Holy Baptism—Confirmation—Holy Communion.*] God does not forget we have bodies as well as souls.

3. Ever seen the sun rise? Where does the light come first? Only a streak at first—at last full light. Just God's way in the kingdom of grace as in nature. (See St. Mark iv. 26—28.) God gives His blessings usually as Jesus gave the blind man his sight—*gradually*. If shipwrecked, emaciated, famished sailor found half dead, would you give him at once a heavy meal of strong meat? Why not? Not good for him. So God knows best how to deal with men.

(1) See how God gave man His revelation—taught him the true religion after his fall. Patriarchs—Moses [*Twilight*]; Psalmists—Prophets [*Brighter light*]; St. John

Baptist [*Brighter still*]; Jesus Christ and His apostles [*Full noon-day*]. (Heb. i. 1, 2.)

(2) To come suddenly out of dark room into bright glare, how dazzling!—not safe to do so. Eye allowed to see the light by degrees. This what God often does with the soul's eye. Lets it see (a) His truth gradually. What food are babes given? So with spiritual babes (1 Pet. ii. 2). Jesus Christ opened His disciples' eyes gradually to see His truth little by little (St. John xvi. 12). So God often lets light into our souls by degrees. Errors not got rid of at a stroke—all in God's good time (Phil. i. 6 [*Rep.*]). His way the best. [*Illust.*—*Quiet steady rain*

sinks deeper than heavy rain of thunderstorm.] Then again God lets the soul see (b) the ways of His providence by degrees. We often wonder why God does thus and thus with us. Shall we ever find out all? Yet often shown the cloud's silver lining before long. When will all be cleared up? (1 Cor. xiii. 12.) Another thing God makes the soul see more and more clearly (c) the way to be holy, like Jesus. Can't expect to be made saintly in a day. [*Illust.*—*Mushroom springs up in an hour or two—not so the oak.*] Must go on "from faith to faith" (Rom. i. 17)—walking as "children of the light" (Eph. v. 8 [*Rep.*]).

Lesson XXI.—WEAK FAITH FOILED.

THE LUNATIC CHILD.

"Why could not we cast him out?"

READ—St. Mark ix. 14—29 [St. Matt. xvii. 14—21; St. Luke ix. 37—42].

FOR REPETITION—St. Mark ix. 23, 24; 1 John v. 4.

HYMN—"O for a faith that will not shrink."

CENTRAL THOUGHT.

The secret of all spiritual strength is faith. The mightiest powers of evil will succumb to a faith exercised in prayer, and girded up to earnest rigour and true self-denial.

HINTS TO THE TEACHER.

There is no difficulty in selecting the passage for reading in this Lesson. St. Mark's is very much the fullest account of the miracle, although the record of each Evangelist is clearly an independent one, each writer mentioning some particular which the others omit.

The fact that the poor lunatic in this case was young gives special interest to the subject, and affords the teacher an opportunity of making the application unusually direct. Our scholars are not too young to be in subjection to their "ghostly enemy." The teacher should take care, however, to be as practical as possible in this portion of his lesson.

NOTES ON THE TEXT.

1. "*The scribes*" (ver. 14). The scribes had probably come from a distance for the purpose of watching Christ's proceedings. They were evidently triumphing over the defeat of the disciples.

2. "*Greatly amazed*" (ver. 15). The Greek word is characteristic of St. Mark's vivid style. It expresses the awe of the people at the evident majesty of our Lord's mien and bearing.

3. "*A dumb spirit*" (ver. 17). The statement of St. Luke "he suddenly

crieth out" is no contradiction. What is meant is that the child lost the power of articulate utterance.

4. "*O faithless generation*" (ver. 19). The rebuke was intended not exclusively for the disciples, but for the multitude and the father also.

5. "*Rent him sore*" (ver. 26). This last paroxysm is only mentioned by St. Mark. We might have expected to find it in St. Luke's account. That it does not occur there is an argument that his was an independent history, and that he had not St. Mark's Gospel before him when he wrote his own.

SKETCH OF LESSON.

Once a man on a mountain speaking with God—receiving laws from Him—who was that? When he came down, the people knew that Moses had been with God—how? (Ex. xxxiv. 30.) From the glory of his countenance. A wonderful sight once seen by the three favoured disciples of Jesus (which were they?) This on a mountain too. (See St. Luke ix. 28, 29.)

No doubt the other nine disciples lonely whilst Jesus and their three leaders were away—wished them back again—and they had reason, for they were in difficulties.

See this poor lad—what a sad case! Terrible fits—like a madman sometimes (St. Matt. xvii. 15)—his life in danger (ver. 22)—deaf too, and could only utter inarticulate sounds (St. Luke ix. 39). What a terrible trouble for his father and mother! Who would not have helped them if he could?

I. THE CHILD BROUGHT TO THE DISCIPLES.

The disciples had once been sent out "two and two." See what one of their powers had been (St. Mark vi. 7). No wonder that this boy was brought to the disciples, for he was "possessed with a devil."

1. *The Disciples' Failure.*

Perhaps the father had heard that some spirits *had* been cast out by these followers of Jesus; so he would bring his son. But how disappointed! They saw the boy, perhaps in one of his fits—told the evil spirit to depart—but all no good. *They failed!* (ver. 18.) But had they not actually cast out devils? Yes. (See St. Mark vi. 13.) How dismayed they are!—

how ashamed—how afraid of what the people will think!

2. *What the people thought of it.*

No doubt some rejoiced—they had not entrapped their Master, but now they had a chance of ridiculing His disciples. Who were these? (ver. 14.) The scribes. [Note 1.] How they scoffed—called them impostors, no doubt—asked them what business they had to pretend to work miracles. How excited the people are as they close in on the defeated disciples. How they would wish for Jesus to come!

II. THE CHILD BROUGHT TO JESUS.

When Moses came down from Mount Sinai what did he find going on? (Ex. xxxii. 7, 8.) And when Jesus comes from the Mount of Transfiguration, what a scene! The crowd—the ashamed disciples—the heart-broken father. A cry—somebody says, "Jesus is coming." He is—but look! What unearthly beauty on His face! In Moses' case what had the people to do? (Ex. xxxiv. 30, 33.) To keep away from him. How different with Jesus! (See ver. 15.) The people "greatly amazed" [Note 2], but ran to Him. Told Him what was the matter. See the father pushing towards Jesus, telling Him of his poor, dumb, lunatic boy (ver. 17, 18) [Note 3], and of the disciples' failure.

Now—

1. *Hear what Jesus says* (ver. 19).

Calls them all—multitude, disciples, father—"faithless." [Note 4.] Doubt, unbelief always a bar to the mighty works of Jesus (St. Mark vi. 5, 6). How unbelieving

and scoffing the scribes round this poor lad!—what poor faith the father!—only came to the disciples in desperation, ready to try anybody who might do his son good. Ah! and even the disciples' faith feeble—their Master away, up the mountain. [*Illust.—Soldiers—their trusted general lost—confidence gone.*] The nine disciples like this. This boy's a difficult case—never seen so bad a case before—could they do it without their Master (they think)?—they doubt—they fail! Why the power was His, not theirs—He had told them to use it—given them power enough (St. Matt. x. 1)—why did they hesitate? [*Illust.—A little worm at the root of a plant—plant soon droops.*] Unbelief of disciples like this worm. Now—

2. See what Jesus does (ver. 20—27).

Has the poor boy brought to Him (St. Matt. xvii. 17). See them bringing him—seems to get worse as he gets nearer Jesus—how terrible his fit! (ver. 20.) No wonder—for the evil spirit sure to hate Jesus. Why? Good and evil—darkness and light opposed (2 Cor. vi. 15). Just so now.

Does Jesus heal him at once? As he lies foaming on the ground Jesus is talking with the father. What about? He is drawing out from him his tale of woe. Does He not know it? Yes, but all this is awaking expectation in the father's mind—leading him on to beg earnestly for help. This what Jesus wanted. Just what God likes now. Wishes us to tell Him our trouble. See what the Psalmist did. Ps. cxlii. 2: "Poured out" his complaints. Why does a child show his trouble to his parents? Is sure of sympathy and help. So may we be sure of "our Father's" help (Ps. ciii. 13).

Imagine poor man through tears telling Jesus all about his son—his fits—how he throws himself on the fire, in water—what a terrible trouble to them at home. See him throwing himself before Jesus by the side of his poor boy, "Lord, if Thou art able, do pity us, help us."

What does Jesus say? The "IF" is on the other side. He turns to the man—"Rather if THOU art able I will help." Able? Able to do what? Able to believe (ver. 23).

The father more eager still—seems nearer to his wish. What does he cry? "Lord, I do believe—but—" He hesitates—feels he does not trust Jesus entirely. But see how he casts himself right into Jesus' hands altogether—"Lord, make me believe better"! After all, this was the faith Jesus wanted. Not long now before the lunatic cured. No difficulty but what such faith could remove (ver. 23, 24 [*Rep.*]; St. Mark xi. 23).

Look now at the boy—Jesus has cast out the evil spirit—what a terrible struggle before it leaves him—how quiet he is lying!—seems dead—but Jesus at last raises him—gives him over to his father. [*Note 5.*]

But Jesus has something to say to His disciples. What are they asking when by themselves? (ver. 28.) See how Jesus tells them the secret of their failure (ver. 29). They were only half-and-half believers. This hard case to show them that only those of strong faith could expect to do Christ's work well, and have His full blessing. This we must remember too. [*Illust.—Man does not fight well for a thing if he hardly cares about it. How much more eager if whole soul bent upon it!*] So with Christ's soldiers. Always looking to general (prayer) "enduring hardness" (2 Tim. ii. 3)—not caring for our own pleasure and comfort (*fasting*)—not afraid of the Cross (St. Matt. xvi. 24). This is the man of faith who can "overcome" (1 John v. 4 [*Rep.*]).

Notice who this poor lunatic was. A boy. How strange—a boy "possessed of the devil"! Yet many boys in his service now. How many getting to be hard cases—Satan's chains getting stronger! Hear what Jesus says, "Bring them to Me." Perhaps many are His by name and by right. [*Baptismal Office and Catechism.*] Wanderers, though marked with Shepherd's mark. Let us take them to Him—pray for them.

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE FOURTH SUNDAY IN LENT.

MORNING.

LESSON XXXII.—THE RESURRECTION OF THE BODY: THE LIFE EVERLASTING.

"In my flesh shall I see God."

Repeat—"Rehearse, &c. . . life everlasting." *Learn*—1 Cor. xv. 20, 21.

OUTLINE OF LESSON.

I. THE RESURRECTION OF THE BODY.

We know that we must all die (Heb. ix. 27; Eccl. iii. 2, 20), but what else do we know? That we shall all rise again (1 Cor. xv. 51, 52; 1 Thess. iv. 16). Why? (St. John xi. 25, 26.) So when we bury our friends, or they bury us, not lost, but will rise again, as sun is not lost at sunset. "Not lost, but gone before."

Evidence of this :

(1) Christ's Resurrection. (*Text for repetition*, 1 Cor. xv. 20, 21.) "First-fruits" mean that more is to follow. (See Rom. v. 10; 1 Thess. iv. 14; St. John xiv. 19.)

(2) The spring. A yearly resurrection from the death of winter.

But we shall be changed (1 Cor.

xv. 51; see also vv. 35, 38; Phil. iii. 20, 21; Ps. xvii. 15), yet the same (as the man is the same person as the child, though completely changed).

And if we have this hope, what should we do? (1 John iii. 2, 3.)

II. THE LIFE EVERLASTING.

After this resurrection shall we die again? (Heb. ix. 27.) Where shall we be? (1 Thess. iv. 17; Rev. xxi. 3.) Remember that it is our bodies that die and rise again, our souls do not die, but live for ever and ever; the life they live now will never end.

Look at Rev. xxi. 4; then can we not say the words in 1 Cor. xv. 55?

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 21, 22.

AFTERNOON.

LESSON XXXIII.—WILLING OFFERINGS.

"For glory and for beauty."

Read—1 Chron. xxix. 1—21. *Learn*—Rom. xii. 1.

NOTES.

Ver. 1.—"The palace" here and in v. 19 means the Temple.

Ver. 3.—"Of mine own proper good," i.e., "out of my private means," not from the royal treasury.

Ver. 4.—Notice that a "talent" was not a coin but a sum of money, computed by weight (see v. 7).

"Ophir" was probably in Arabia. (See Gen. x. 29.)

Ver. 7.—"Drams." The Persian coin a "Daric" is intended. It was worth about 22s.

Ver. 20.—"Worshipped," i.e., "did reverence to," "bowed before."

OUTLINE OF LESSON.

David now getting quite an old man—end of his life not far off—
anxious about two things before death.

(1) The building of the Temple.

(2) To make sure that Solomon should succeed him.

Was not to build Temple himself—why not? (Lesson VI.) Anxious to make everything ready for his son to do it.

Holds great meeting at Jerusalem of princes, captains, and rulers (like a Parliament), to tell them his plans.

Read 1 Chron. xxix. 1—5.

Notice David's anxiety to spare his son difficulty in the future, and his liberality; did what he wanted to do "with all his might" (v. 2. See 2 Sam. vi. 14). Secret of success. Solomon learnt it from his father (Eccl. ix. 10). Result was, collected great wealth [*enlarge*], not for himself, but for a purpose; knew it was gift of God, and would use it for Him (Eccl. v. 19; St. Matt. vi. 19—21).

Now observe—

I. THE OFFERINGS. (Read vv. 6—9.)

People responded to appeal of king. If want people to follow should

set example, as David did (St. Matt. v. 16).

II. THE SPIRIT IN WHICH THE OFFERINGS WERE MADE.

(a) Willingly (v. 6).

(b) With a perfect heart (v. 9).

God looks not at the act, but at the spirit in which it is done (St. Matt. vi. 1—4; St. Mark xii. 41—44; 2 Cor. ix. 7).

We may not be able to give much, but can all give *something* to God's service; if not money, can give time, or other gifts (*e.g.*, voice in choir), to help on God's work. One thing we all have (*Text for repetition*, Rom. xii. 1), and if our bodies are God's we must not use them for acts of sin (1 Cor. vi. 20), and in the end we may be pillars in God's spiritual Temple (Rev. iii. 12).

III. THE GREAT REJOICING. (Read vv. 10—21.)

Enlarge, noticing David's humility in his gratitude to God, and his care for his own.

[This third head may be omitted at the discretion of the teacher.]

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 17.

THE FIFTH SUNDAY IN LENT.

MORNING.

LESSON XXXIV.—THE TRINITY IN UNITY.

"This is the true God."

Repeat—"What dost thou chiefly . . . people of God." Learn—2 Cor. xiii. 14.

OUTLINE OF LESSON.

Text for repetition (2 Cor. xii. 14) speaks of Three Persons—whom? Mentioned elsewhere in Bible together? (St. Matt. xxviii. 19.) One scene in which all three joined (St. Matt. iii. 16, 17). Yet these Three Persons are One God. Cannot understand this, but must believe it; many things in world which even

wisest men cannot understand, yet very foolish not to believe.

Catechism teaches us to believe in—

(1) God the Father Who made us (Gen. i. 1, 26; note the plural, Rev. iv. 11).

(2) God the Son Who redeemed us (Rev. v. 9).

(3) God the Holy Ghost Who sanctifies us (Rom. viii. 14).

And again—

(1) God the Father loves us (St. John iii. 16).

(2) God the Son came to save us (St. Matt. i. 21).

(3) God the Holy Ghost abides with us and guides us (St. John xiv. 16, xvi. 13).

We have been baptized in the name of the Trinity; we should be *thankful* to the Father, *trustful* to the Son, *obedient* to the Spirit. A great mystery, but a great truth.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 23.

AFTERNOON.

CHILDREN'S SERVICE IN CHURCH.

THE SIXTH SUNDAY IN LENT.

MORNING.

LESSON XXXV.—OBEDIENT UNTO DEATH.

"Behold and see if there be any sorrow like unto My sorrow."

Read—St. Matt. xxvii. *Learn*—Isa. liii. 6.

NOTES.

Ver. 9.—The words quoted occur in Zechariah xi. 12, 13. "Jeremiah" is probably a mistake of an early copyist.

Ver. 32.—*Cyrene* in North Africa. Simon was probably in Jerusalem for the Passover.

Ver. 34.—This drink was intended to deaden the subsequent pain by producing a sort of stupor. "Vinegar" means the common wine (*vin ordinaire*) of the country.

Ver. 35.—The quotation is from Ps. xxii. 8. It is omitted in the Revised Version.

Ver. 47.—This must have been, at least on the part of the Jews, an intentional misunderstanding.

Ver. 60.—Observe that the tomb was *a cave*, not *a pit*.

Ver. 62.—"*The preparation*," i.e., for the Passover.

Ver. 64.—In the computation of time the Romans reckoned the day (or hour) from which they counted, as well as that to which they counted; thus Friday to Sunday would count with them as three days, though we should only reckon it as two.

OUTLINE OF LESSON.

Look at Collect for to-day; see what it tells us.

(1) God of His tender love towards mankind (St. John iii. 16, 17) sent His Son.

(2) To take upon Him our flesh (St. John i. 14). (Lessons IX. and XVI.)

(3) To suffer death upon the cross (Lesson XVIII.). (Phil. ii. 8.)

Why? Amongst other things that we might "follow the example of His great humility" (1 Pet. ii. 21).

What was this humility? Who was He? (St. John i. 1.) (Lesson IX.)

Where was He before He came on earth? (St. John xvii. 5, and look at Phil. ii. 5—8.) [*The teacher should consult the Revised Version on this passage.*]

Why did He so humble Himself? (*Text for repetition*, Isa. liii. 6.) To take away our sins (1 Pet. ii. 24), for we are all sinners (Rom. iii. 23).

[*Read and explain narrative of*

crucifixion at full length or in part according to circumstances, age of class, &c.]

This was greatest crime ever committed, yet of greatest benefit and blessing to all mankind. (See above.)

Could draw very many lessons from it; but look at two things which Collect teaches us to pray for.

(a) That we may follow the example of His patience (Isa. liii. 7; 1 Pet. ii. 23); bear patiently any suffering we may have to go through, even unjustly (St. Matt. v. 10—12, 38—42).

(b) And so in the end may be made partakers of His resurrection

(Rom. v. 10, vi. 5, viii. 17; Phil. iii. 10).

But if we mean to follow Christ in this world, and hope to be with Him in the next world, we must keep *daily* watch over ourselves (St. Luke ix. 23).

Refer to—

Lessons on the Gospels (Miss Cawthorn), 27.

Lessons on the Life of Our Lord (Eugene Stock), 93—96.

Lessons for the Ecclesiastical Year (Rev. J. Draper), 24.

Lessons on the Collects (Rev. J. Kyle), Sunday before Easter.

AFTERNOON.

LESSON XXXVI.—DAVID'S LAST DAYS.

"I go the way of all the earth."

Read—1 Chron. xxviii. 1—10, xxix. 23—30. *Learn*—Ps. xc. 12.

NOTES.

Chap. xxviii. 1.—As to the captains and their courses, see 1 Chron. xxvii. 1—15.

Chap. xxix. 23.—Solomon's age at

his accession is uncertain, but he was quite young. (See 1 Chron. xxix. 1.)

OUTLINE OF LESSON.

What were two things that David was anxious about in his old age? (Lesson XXXIII.) Spoke of one, now speak of other.

I. DAVID'S LAST CHARGE TO THE PEOPLE. (Read 1 Chron. xxviii. 1—8.)

(Picture the assembly; the old king addressing them for the last time, as they and he knew.)

Speaks of the two things on his mind: (1) The Temple; (2) Solomon. Sums up his last advice (v. 8), "Seek for all the commandments of the Lord your God." (Compare Joshua's charge, Josh. xxiii. 6; see Prov. ii. 1—9, and *Text for Repetition*, Ps. xc. 12.)

II. DAVID'S LAST CHARGE TO SOLOMON. (Read vv. 9, 10.)

(1) Know God (Jer. ix. 24; St. John xvii. 3).

(2) Serve Him (Ps. ii. 11, cxix. 10).

(3) Take heed (Acts xx. 28; 1 Tim. iv. 16).

(4) Be strong (Josh. i. 7; 1 Cor. xvi. 13).

III. DAVID'S DEATH. (Read 1 Chron. xxix. 23—30.)

Lived to see Solomon safely established—died "full of days, riches, and honour."

Who was David's great enemy for many years? How did he die? (1 Chron. x. 13, 14.) And his sons with him, "for his transgression." Saul had had great chances, was not utterly bad man; David not a perfect man, had committed many sins; yet one sought to please himself, and the other to please God, and see difference in the end.

Let us pray with Balaam (Numb. xxiii. 10).

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 18.

EASTER-DAY.

MORNING.

LESSON XXXVII.—RISEN FROM THE DEAD.

"The earth trembled and was still when God arose to judgment.

Read—1 Cor. xv. 20—28. *Learn*—Col. iii. 1.

OUTLINE OF LESSON.

What did we say last Sunday that we should pray to be made partakers of? [*Recapitulate.*] Read what St. Paul says (1 Cor. xv. 20—28). When do we always hear these words?

(1) On Easter morning, in the anthem which we sing to commemorate Christ's resurrection, in a time of joy.

(2) In the Burial Service, when we say good-bye to friends for this life, in a time of sorrow.

See the reasons why we so use them:

I. Because His Resurrection shows that Christ has conquered death (Rom. vi. 9; 1 Cor. xv. 55), and opened to us the way to everlasting life (St. John xiv. 6).

II. Because His Resurrection shows that our bodies, and those of the friends we love, will rise again.

He is "the first-fruits" (v. 20), which means that the harvest will follow (St. Matt. xxv. 31, 32; St. John v. 28; Rev. xx. 11—13).

III. Because His Resurrection teaches that our souls must rise to a new life (Rom. vi. 11; 2 Cor. v. 15).

Are not these reasons (1) for joy, (2) for turning sorrow into joy? (St. John xvi. 20; 1 Thess. iv. 14.)

But if we believe in the risen Saviour, hope to rise with Him, what does *Text for repetition* (Col. iii. 1) tell us? "Seek those things that are above." (See St. Matt. vi. 21.)

Refer to—

Lessons on the Gospels (Miss Cawthorn), 30.

Lessons on the Life of Our Lord (Eugene Stock), 99.

Lessons on the Collects (Rev. J. Kyle), Easter Day.

Lessons for the Ecclesiastical Year (Rev. J. Draper), 26.

AFTERNOON.

LESSON XXXVIII.—RETRIBUTION.

"His wickedness shall fall on his own pate."

Read—1 Kings ii. 12—46. *Learn*—Ps. v. 6.

NOTES.

Ver. 13.—*Adonijah* was David's fourth son (2 Sam. iii. 4), but Ammon the eldest, and Absalom, the third, were dead.

The position of "queen mother" is always one of great influence in an Oriental monarchy.

Ver. 15.—See 1 Kings i.

Ver. 22.—According to Oriental manners and modes of thought, to aspire to the wife of a dethroned or deceased king was in fact almost equivalent to aspiring to the throne itself.

Ver. 26.—*Anathoth* was one of the priestly cities (Josh. xxi. 18), about three miles north of Jerusalem. The prophet Jeremiah belonged to it (Jer. i. 1).

Ver. 27.—*Abiathar* was the last high priest of the house of Ithamar. It is uncertain when the priesthood passed from the family of Eleazer to that of Ithamar, but it was restored to the former family at this time in the person of Zadok.

Ver. 28.—"*The horns of the altar*" were projections at each side to

which the victims for sacrifice were bound. The Tabernacle was still at Gibeon (1 Chron. xxi. 29).

Ver. 36.—*Shimei* was a Benjamite,

probably related to the house of Saul, and Solomon probably desired to have him under his own eye, in case of any treasonable plots.

OUTLINE OF LESSON.

Solomon on throne, but before kingdom "established" (v. 46) had enemies to put down. David his father had a long war (2 Sam. iii. 1) before he was king over all the land. Solomon, forewarned by his father, will nip possible enemies in the bud. Better than civil war. [See that the class clearly understand that though Solomon may seem to have acted harshly to the individuals, it was his duty to people at large, and more merciful in the end to suppress possible sources of disaffection. Like Government in Ireland at present day, 1881-2.] These enemies of different kinds. Let us see—

I. ADONIJAH. (Read vv. 12—25.)

Solomon's own elder brother had plotted against him before (refer to 1 Kings i.), now scheming again [explain. See note above], though God and their father had appointed Solomon king. [Point out that according to Oriental ideas the fact that Adonijah was the elder gave him no *right* to the throne, also that a disputed succession is the very common result of Oriental polygamy.]

II. ABIATHAR. (Read vv. 26, 27.)

A scheming priest, had sided against Solomon before (1 Kings i. 7), might do so again. Solomon will not put to death old comrade of his father's (1 Sam. xxii. 20); banishes

him. Old prophecy fulfilled (1 Sam. ii. 36).

III. JOAB. (Read vv. 28—35.)

The old captain of David's host.—Solomon's cousin (1 Chron. ii. 16)—had been "too hard" for David his father (2 Sam. iii. 39); had also joined Adonijah. Ambitious, unscrupulous man, who would have been ready to take every advantage over his young cousin.

IV. SHIMEI. (Read vv. 36—46.)

Representative of the rival house of Saul.

All these bad men, who would have plotted and rebelled against Solomon, openly or secretly, God punishes. (*Text for repetition*, Ps. v. 6. See Ps. vii. 16, lv. 23.)

Now upon what throne may we hope to sit? (Rev. iii. 21.) How did Jesus Christ show to us that He had overcome? (Refer to Morning Lesson, Head I.) How can we overcome? (1 John v. 4, 5.) Who are the enemies that will try to prevent our being "established" on that throne? What did Solomon do to his enemies? What must we do? "Mortify" (Rev. Vers., margin, "make dead"), Col. iii. 5. (Epistle for the day.) [Enlarge according to age and sex of class.]

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 19.

THE FIRST SUNDAY AFTER EASTER.

MORNING.

LESSON XXXIX.—THE WHOLE DUTY OF MAN.

"*Fear God and keep His Commandments.*"

Repeat—"What dost thou chiefly . . . towards my neighbour."

Learn—Rom. xiii. 10.

OUTLINE OF LESSON.

Look at Eccl. xii. 13. What does Solomon say is "whole duty of

man"? What are God's commandments? The Ten, and others.

[Repeat some or all of the Ten, as may seem convenient.] See what David said, Ps. xix. 7—11.

I. THE END OF THE COMMANDMENT.

Love to God, and Love to Man (Deut. vi. 5; Levit. xix. 18; St. Mark xii. 28—33); and look at 1 Tim. i. 5, which speaks of "charity" ("love," Rev. Vers.) springing from faith, of which have been speaking in Morning Lessons. What was Jesus Christ's "new commandment"? (St. John xiii. 34.) "Duty" must be warmed by "Love." The new commandment is not something outside the old ones, but lies within, at the root of all; yet is new in

measuring duty not by man's love to himself, but by Christ's love to man. Love to God and Man. So we see that—

II. LOVE IS THE FULFILLING OF THE LAW. (*Text for repetition*, Rom. xiii. 10.)

If we can keep the law of Love we shall not be in danger of breaking any of the other commandments. [Refer to 1 Cor. xiii. ("Love" in Rev. Vers.), or with a junior class to the parable of "the Good Samaritan" (St. Luke x. 25—37).]

Refer to—

Lessons on the Church Catechism (Rev. A. C. Macpherson), page 34.

AFTERNOON.

LESSON XL.—SOLOMON'S CHOICE.

"If any man lack wisdom let him ask of God."

Read—I Kings iii. Learn—Prov. iv. 7.

NOTES.

Ver. 1.—Ps. xlv. is supposed to refer to Solomon's marriage. This was the first renewal of intercourse with Egypt since the time of the exodus.

Ver. 4.—The tabernacle was still at Gibeon (1 Chron. xxi. 29).

Ver. 16.—The personal administration of justice was a duty belonging to kings in early times (2 Sam. xv. 2). In the earliest days our own "Court of King's Bench" was composed of the king himself with his great officers.

OUTLINE OF LESSON.

I. SOLOMON'S DREAM. (Read vv. 1—5.)

Picture great sacrifices—the young king going to his bed full of thought and anxiety in regard to his difficult position.

II. SOLOMON'S CHOICE. (Read vv. 6—9.)

God willing to give Solomon *anything* he wished. [Amplify and compare this with our Lord's promise in St. Matt. xxi. 22, explaining its limitations.] Note the humility of his choice (St. Luke xiv. 11; Jas. iv. 6—10).

III. SOLOMON'S GIFTS. (Read vv. 10—15.)

Refer to *Text for repetition* (Prov. iv. 7); Matt. vi. 33; St. James i. 5.

[The Lesson is so obvious as to need but little comment in these Notes. The teacher may, at discretion, continue the story in the latter half of the chapter, as an illustration of Solomon's practical wisdom, or refer to 1 Kings iv. 29—34.]

Refer to—

Lessons on Old Testament History (Rev. John Watson), vol. ii., Lesson 20.

Notes of News.

THE STATE OF SUNDAY-SCHOOLS IN AUSTRALIA.—In his last address to the Church Assembly (answering to the English Diocesan Synod) at Melbourne, Bishop Moorhouse said: "The returns which, after great and unaccountable delays, our Sunday-school Council has received, reveal alarming faults and deficiencies. We have on the registers of our Sunday-schools not much more than one-third of those who nominally belong to us. That the number of female teachers is double that of the males is a proportion not unexpected, but far from satisfactory. In fifty-two of the schools from which we have got returns no instruction is given in the Church Catechism. Yet every time we clergy baptize a child we tell its parents that the Church Catechism was set forth for its instruction. . . . I find that only sixty-eight of the clergy are reported to give any special religious instruction in school in a regular way. I know that every excuse is to be made for them. Services are numerous in the country districts, and the mere physical labour of riding exhausting; but still, every effort should be made to spend some time, however short, among the younger members of our flocks, and to say to them some words, however few, of instruction and encouragement."

THE MAYOR OF BRADFORD AND SUNDAY-SCHOOLS.—A remarkable gathering has been held at the Bradford Town Hall, under the auspices of the Mayor. His worship, who has been practically engaged in the work of Sunday-school teaching for many years, with the view of publicly expressing his sympathy with his fellow-labourers, invited the superintendents and teachers of all the Sunday-schools in the borough to a conversation, which was followed by a conference in the Council Chamber, the subject for discussion being "The best means for promoting virtuous habits amongst the young people of

our town." The topics touched upon were very varied in character. The Mayor presided, and amongst the clergy who took part in the proceedings were the Rev. Dr. Bardsley (Vicar of Bradford), the Rev. G. W. Kennion, and the Rev. Knight Gale.

A SCHOLARS' EXHIBITION.—An annual exhibition of the work and the property of the scholars of one of the York Sunday-schools, which took place in January, was remarkable for its variety. The exhibits comprised rabbits, hares, fowls, pigeons, canaries, goldfinches, doves, specimens of glass manufacture, drinking glasses, bottles, and other articles of the same ware; paper baskets, carved and ornamental picture frames, various ornaments, birdcages, models of cottages, gardens, &c., a diminutive bicycle moving by clockwork, pictures in ink and crayon, illuminated texts, and specimens of handwriting. The mechanical portion of the exhibition is said to have reflected great credit on the industry, skill, and taste of the scholars.

SUNDAY - SCHOOL CHILDREN'S CHURCH-WINDOWS.—The second of a series of stained glass windows, illustrating the early life of our Lord, has been placed in the north aisle of St. Cuthbert's Church, Newcastle; the subject being the presentation in the Temple. The cost of these windows is entirely defrayed by the offerings of the children attending the afternoon services on Sunday.

LONG SERVICE IN THE SUNDAY-SCHOOL.—Our allusion last month to the long connexion of Mr. Edward Law with the Sunday-schools of Northampton, has induced a correspondent to mention the circumstance that Mr. Henry Mobbs, another justice of the peace for the same town, and Vicar's Churchwarden at St. Giles', has been engaged in Sunday-school work for the slightly longer period of fifty years.

DIED AT HER POST.—A sad note of news reaches us from Salisbury.

One of the teachers at the Fisherton Sunday-school, Miss Annie Swift, while engaged in teaching the young women's Bible-class, suddenly fell and died in the presence of her

pupils. A doctor and the Rector were summoned, and came immediately, but too late. Miss Swift was twenty-two years of age.

The Institute's Work.

DEPUTATIONS.—During the past month the Rev. W. A. CORBETT's engagements have been chiefly confined to Yorkshire. He has attended services and meetings at Allerston, Bedale, Brafferton, Bridlington, Cottingham, Ebberston, Grossmont, Hedon, Hull, Wales, and York. He has also visited Brighton, Turvey, and Worksop.

The Rev. H. E. CHAPMAN has attended meetings at Bolton-le-Moors, Ripon, Kirkburton, Parbold, and Colne, giving training-lessons and addresses at the three first places, and preaching at the last mentioned.

The Rev. F. LETHBRIDGE FARMER attended a meeting of the Mottram and Broadbottom (Cheshire) Schools, held at the latter place on January 14th. He has also represented the Institute at largely attended meetings of the Ardwick Rural Deanery Association, held at Gorton, Manchester, and the South Liverpool Association, held at St. Bride's School. In each case a training-lesson was given, followed by a discussion and an address.

The Rev. H. D. RAWNSLEY has attended a meeting of the Ambleside Association; also meetings at Carlisle and South Shields; at the latter place preaching at St. Hilda's Church, after addressing the teachers of the Association. Mr. Rawnsley reports that a movement for establishing an Association for the Rural Deanery of Gosforth, Cumberland, is being conducted by the Rural Dean, the Rev. H. Bell.

The Rev. H. ROE addressed a meeting of two hundred parents of Sunday-school children, together with a number of their teachers, at Bath, last month, taking for his subject "*Cheerful* Sunday-school Teachers and Parents."

The Rev. D. WILLIAMS furnishes a report of Welsh visits, which will appear next month.

Mr. J. G. FLEET's visits have been to Chelsea, Kingston, Castor (Wansford), Castle Hedingham, Halstead, Bowling (near Bradford), Faversham; to Tonbridge, Pembury, Tunbridge Wells, and Langton, all in connexion with the South Malling Deanery Association; and to Leeds and Bradford, to take charge of Normal Classes.

Mr. C. R. FORD gave a training-lesson at St. Paul's Schools, Paddington, before the members of the Association.

Mr. J. H. J. SELFE read a paper on "Missionary Work in Sunday Schools" at a meeting of the Sydenham and Forest Hill Division of the Lewisham Association.

Mr. A. SHERMAN has attended meetings at Islington, Lambeth, Croydon, and Bexley Heath (East Dartford Deanery Association).

Mr. G. MARTIN TAIT has visited Limehouse (Stepney Association) and St. Pancras; at each place giving one of his lessons with blackboard illustrations.

Mr. S. B. POWER has attended important gatherings of teachers at Fordington, and Weymouth, as the representative of the Institute.

The
Church Sunday School Magazine.

—◆—
APRIL, 1882.
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The Revised Version as a Commentary.

BY THE REV. W. SAUMAREZ SMITH, B.D., *Honorary Canon of Chester, and
Principal of St. Aidan's Theological College, Birkenhead.*



GLADLY comply with a request made to me by the editors that I should, in a series of papers, give some further specimens of the manner in which the Revised Version may be usefully employed as a COMMENTARY: and I will ask my readers to consider my Article in the September number of the Magazine (*Vol. xvii., pp. 597, &c.*) as introductory to the illustrative papers now to be submitted to their notice.

My endeavour will be to show, with somewhat more of detail, yet, I hope, concisely also, the *practical* use of the Revised Version of the N. T., "in the private study of the New Testament as thus revised, and in carefully comparing and thinking about the passages which materially differ" from the old Version "in any word, or representation of meaning," omitting the minor and less important variations.

We will begin with the Epistle to the Romans; the Epistle which contains such an admirable and profound exposition of fundamental Christian doctrines, and is (what all Christian teachers and preachers should aim to make their lessons) *doctrinal* in order to be *practical*, and *practical* because *doctrinal*; an epistle, too, which is argumentative without being hard and cold, and is very earnest and full of feeling without being vague and indefinite.

Rom. i. 5. We note the change of translation from "obedience to the faith" to "obedience *of* faith." This change brings the rendering here into agreement with the rendering of the same

Greek phrase in xvi. 26, and suggests, we may say, a somewhat more profound idea than that which is indicated in the phrase "obedience to the faith." We have suggested to our minds not that the nations should obey, or submit themselves to a creed, but that they shall have within them a faith which would produce obedience to God. The Apostle says that the purpose of the ministry of the gospel of the Risen Saviour, which he, Paul, had received through Jesus Christ, was "*unto*" (*i.e.*, to produce) such obedience as should proceed from the faith in God's love, which the preaching of the gospel would awake among the nations.

Verse 16. It may be noted that the reading adopted by the Revisers omits the words "of Christ." Thus we have simply a reiteration of the phrase in ver. 15 "*the gospel*." It is interesting to observe thus early in the history of the Christian Church how emphatically in this name of "THE good-tidings" is summed up the teaching which the disciples of Christ felt themselves bound to preach to all (ver. 14).

*Verse 18. The Authorized Version, "hold the truth in unrighteousness," is somewhat vague. The Revised Version "hold *down* the truth, &c.," is a more literal representation of the Greek word, and gives a more forcible sense.

Verse 19. The substitution of "*manifested*" for "shewed" brings the second clause into closer verbal connexion with the first.

Verse 20. The word "*divinity*" is here substituted for the less appropriate term, "Godhead." This term occurs, with appropriate force, in Col. ii. 9; but the original word used in this passage is a different one from that used there; and means not the mysterious Being of God, but the qualities that belong to our idea of a mighty and intelligent Creator.

Verse 32. We read in the Revised Version "*consent with*" in place of "had pleasure in." This closer rendering brings out, I think, more clearly the thorough *concurrence with* sin of which the persons spoken of were guilty. Not only do they practise iniquity, but they delight in joining themselves to others, and others to themselves, in their evil deeds and dispositions.

Rom. ii. 7. The word "*Incorruption*" is substituted for "immortality." This rendering is a close representation of the original Greek, and is the rendering adopted in the Authorized Version in 1 Cor. xv. 42, *etc.* I cannot help thinking, however, that the Revisers, both here and in 2 Tim. i. 10, would have acted more wisely if they had left "immortality" in the text,

* I may here say that I do not concur with the Revisers in their translation of verse 17; and I think the phrase "*a righteousness of God*" is a mistake. But it will be well, in these papers, to avoid as far as possible entering into critical and disputable points.

and placed the explanatory note, "Gr. incorruption," in the margin.

Verse 8. "*Factionous*" instead of "contentious" is an improved translation of the original word, and suggests the selfish and obstinate character of the disobedient sinner.

Verse 9. The expression "*worketh* evil," instead of "doeth evil," brings out the idea implied in the original of the *habitual* evil-doing which characterises the sinner's life.

In verses 12, 13, 14, the absence of the definite article before the word "law," in six out of seven cases where the Authorized Version reads "the law," claims notice. In ver. 13 this change is owing to a new reading adopted by the Revisers according to which the definite article is omitted: in verses 12 and 14 the change is an amended translation. Let us see how the variation from the older Version invests this passage with a somewhat wider significance than it had before. We are made to think not only of "the (Mosaic) law" in its specific details or requirements, but of any law, regarded as an external, prescribed, ordinance, in contrast with the internal operation of conscience. And so verses 12—14 might be paraphrastically explained thus. 'As many as have sinned without possessing a specially proclaimed law shall perish without reference to such proclaimed law [*i.e.*, their punishment may be regarded as a natural moral sequence rather than as a pronounced doom], and as many as have sinned under law shall be judged by law: for it is not *hearing* a law that justifies a man, but *obeying* it. For when the Gentiles, who are in the position of having no specially proclaimed law, do by nature the things of THE law [*i.e.*, of the revealed law], these, though they have no specially proclaimed law, become a law unto themselves, &c.'

Verse 15. This passage must be always a rather difficult one to understand and explain. But I think the revised rendering tends to clear up the ambiguity.

The Apostle is giving a reason for his statement in the preceding verse that the Gentiles are a law unto themselves. This, he says, is so "in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." Their conscience approves their conduct when they obey right impulses. And their thoughts, (*i.e.*, their reasonings between themselves about the right and wrong of matters) either accuse them or defend them; so that they thus affirm the existence of an inward moral law even where they do not possess a specially revealed outward one. And this law of conscience will find its culminating confirmation in the future day of judgment.

Verse 22. The rendering "*rob temples*," instead of "commit sacrilege," gives a new force and reality to the question; and would refer "probably to Jewish thefts from pagan temples, where meanwhile the strict Jew professed not to dare to set his foot for fear of pollution. Scruple broke down before thievish avarice."*

Rom. iii. 5. The substitution "of *visiteth with wrath*" for "taketh vengeance" is both nearer to the original, and suggests the *judicial* aspect of the wrath inflicted.

Verse 9. A remarkable alteration occurs here. The Authorized Version has, "are we better than they?" *i.e.*, are we Jews to be regarded as holding a morally superior position to that of the Gentiles? But the Revisers render, "are we *in worse case* than they?" Such an alteration certainly 'sets us on thinking.' What does it mean? We turn to some commentary, and find that the word in the original may mean, "are we surpassed?" or "do we excel?" or (as in the margin) "do we excuse ourselves (*lit.*, hold something before us)?" The Revisers have evidently considered the first of these renderings to be the most accurate. But how can it fit in with the context? If we imagine the question being asked by a Gentile in contrast to the statement made about the advantages of the Jews, the new translation would not present much difficulty. But the transition from Jew to Gentile seems too abrupt. The question, as it occurs in the Revised Version, might perhaps be explained as follows: 'Are we, then,' the Jew asks, 'morally inferior? Are we, perhaps because of our advantages, worse off in respect to guilt?' No, says the Apostle, for sin makes us all equal in God's sight. Jews and Gentiles are brought under a common indictment.

I cannot say that I think the rendering of the Revised Version is so likely, or suitable, a one as that in the Authorized Version. But this is a good instance of the way in which a comparison of the Revised translation will impel us to study particular passages, where material alterations occur.

Verse 19. The alteration of the rendering from, "become guilty before," to, "be *brought under the judgement* of God" suggests a picture of the sinner not so much as already sentenced as standing in the position of a criminal who is awaiting sentence. His liability has been incurred. He awaits what the Judge will inflict.

In verse 23 the ambiguity of the rendering "come short" as a rendering of a present tense in the original (and not a past participle) is removed by the revised rendering "*fall short*."

The correction of the old translation in verse 25, (where we read, "because of the *passing over*," instead of, "for the re-

* Cited from H. C. G. Moule's excellent edition of Ep. to Romans in the *Cambridge Bible for Schools*.

mission") is an important one. We learn that the manifestation of God's righteousness in the death of Christ was morally necessary, in order to show that God, though He might have seemed to pass by, without adequate rebuke or punishment, much human sin in the by-gone ages, was not really indifferent to sin. God's righteousness is, in Christ's death, manifested "because of the passing over of sins aforetime, in the forbearance of God." Thus Christ's death vindicates God's righteousness, while it opens the way for the acquittal and acceptance of the sinner who has faith in Jesus.

Rom. iv. 19. There is a change of reading here. The negative particle is omitted. The old rendering says that Abraham in his faith did NOT regard, viz., as a hindrance, the physical condition of himself and his wife. According to the new reading, we have the believing Patriarch represented to us as one who DID consider the obstacles, but, looking to the promise of God, wavered not through unbelief.

Rom. v. 1. I do not regard it as by any means certain that the new reading, adopted by the Revisers in this verse, is the correct one. But taking it as it is, we should consider how this substitution of a word of exhortation in place of an assertive statement ("let us have" instead of "we have") affects the exposition of the passage. The new reading certainly does not suit the context so well as the old one, but it *implies* the truth stated in the old version, and, supposing it to be correct, the line of thought in the passage would seem to be as follows. The Apostle has stated that we, Christians, following in the steps of Abraham's faith, may have Abraham's blessedness, when "he believed God, and it was reckoned unto him for righteousness." And he proceeds to say that, being thus justified, we *should have* peace and joy in our hearts: we should feel, in our relation to God, the "peace" of those who are reconciled to the Holy One through Jesus Christ, and we should "rejoice" in hope of the glory revealed.

Verse 4. The rendering "*probation*" is here substituted for "experience." I do not think the term a euphonious one, or a worthy substitute for the term to which we have been so accustomed in this passage, and in its general religious application. But "probation" is a kind of explanatory rendering. It reminds us that by "experience" we mean 'a testing of ourselves' in spiritual progress. Patience works in the believer a more complete conviction of the preciousness and reality of the Christian hope.

Verse 11. The rendering of the last word in this verse by "*reconciliation*" points out the connexion with the "being reconciled" of ver. 10.

Rom. vi. 5. In the rendering "have *become united with him*,"

instead of "have been planted together,"—we lose a figure of speech, but we gain a forcible statement of the union with Christ which is effected for the believer in the crucified and risen Saviour.

Ver. 7. "He that hath died is *justified* from sin." The strangeness of the expression calls our attention to it. It is the literal rendering of the Greek word. The context shows that the meaning of the expression is 'legally free.' When death has taken place, the penalty is paid. Sin has no more claim upon a man. And so is it with those who died with Christ (ver. 8).

Ver. 17. The revised rendering, by the insertion of "*whereas*" before "ye were the servants of sin," and by leaving out "but" afterwards, removes an awkwardness in the older translation. God is thanked for the change that had passed upon their condition; the change from bondage under sin to obedience of truth.

Ver. 19. The words "yielded" and "yield" do not so well bring out the exhortation to moral choice and effort as the revised rendering of "*presented*," "*present*."

In verses 19 and 22, the occurrence of the term "*sanctification*" (instead of "holiness") is suggestive. The believer who recognises his privileged position in Christ, enters an upward, onward course. It is a process of being purified. Instead of degrading himself by sin, he is being made holy by the Spirit of God working in him.

Chapter vii. 6. We notice a various reading here. The Revisers read, "But now we have been discharged from the law, *having died to that* wherein we were holden," instead of, "that being dead wherein we were held." It will be perceived that the Apostle thus avoids speaking of the law as dead, but continues to speak, as he had done before (ver. 4. Compare vi. 6, 7), of our dying to the old condition of things, and so all claims of the law upon us as sinners are gone. In Christ we possess both acquittal from guilt, and a new life, in which the service of God has taken the place of bondage to sin.

Ver. 15. The Revisers have substituted "*know*" for "allow." And this is the literal translation of the Greek word. In the Authorized Version "allow" is used in the old sense of "approve of." The sentence as now rendered, "That which I do I know not," is a still stronger statement of the Apostle's repudiation of his 'natural' sinful actions. It is equivalent to his saying, 'I do not acknowledge, I do not recognize, I disown them.'

A new reading in ver. 18 ("to will is present with me, but to do that which is good *is not*") brings out very strongly the moral helplessness of man without God's grace.

Ver. 23. The law spoken of is not merely "another," but a "*different*" one, dissimilar, hostile, alien to the "law of God."

Chapter viii. 3. The words "*as an offering*" are put in by way

of explanation, and point our thoughts directly to the death of Christ, as the culminating act of the Incarnate Son, whereby God "condemns sin in the flesh."

In verse 19, 20, the change of "creature" into "*creation*" is a verbal improvement, for "creation" suggests more readily 'the whole range of created things' than the word "creature": and so the Revised Version makes more clear the extensiveness both of yearning and of hope concerning which the Apostle speaks, in connexion with a future revelation of glory. It will be also observed that the Authorized Version has rendered the word in ver. 22 by "creation," and the Revisers, in using the same word throughout, give a better consistency to the passage.

The only other change in this chapter which calls for notice is that in vv. 29, 30, we have "*fore-ordained*" instead of "did predestinate." This change has the effect of explaining and giving freshness to a technical theological term.

Thus have we, in our comparison of the two versions, where they differ, travelled through the great doctrinal argument of this notable Epistle. It is surely re-assuring to find that of the changes we have noticed (and those we have omitted to notice are only of minor importance for the general reader) none make any material alteration in the substance of the Gospel message, or in the grand line of argument, which marks out this portion of St. Paul's Epistle as having a unique value. We have lost nothing. And we have, in all the changes that have been noted, gained something of explanation, or of correction, or of suggestive opening of thought, in our study of this part of the New Testament.

Notes on the Church Catechism and Confirmation Service.

BY THE REV. JOHN KYLE.

CHAPTER VII.

THE CHRISTIAN SACRAMENTS.

Q. 14.  *OW* many Sacraments," &c. The word "Sacrament" (L. *Sacramentum*=a sacred thing, a sign or pledge, the military oath of allegiance) was used by the early Christian writers in a somewhat wider sense than that which is here given to it. If by "Sacrament" we understand merely "the outward and visible sign of an inward and spiritual grace given unto us" then there are more than two. But the word is used in the Church Cate-

chism in a more restricted sense. The following are the marks or conditions of a Sacrament as therein set forth :—

1. It must be generally necessary to salvation.
2. It must have been ordained by Christ Himself.
3. It must have an outward and visible sign, which shall be also the means and pledge of—
4. An inward and spiritual grace.

These being taken as the conditions of a Sacrament, there are "*two only*" which fulfil them all—"Baptism and the Supper of the Lord." On the teaching of our Church with regard to the five additional rites added to these by the Church of Rome see the Twenty-fifth Article of Religion, which with the six following Articles ought to be studied in connexion with this Section.

"*Generally necessary.*" Equally needful for all sorts and conditions of men.

"*Salvation.*" That is, the present state or condition of salvation to which Christians are called. Compare Answer 4 : "That He hath called me *to this state of salvation.*" Final salvation is not in question here.

"*Baptism.*" Literally, *Washing*. See Nicene Creed : "One Baptism for the remission of sins." See also Acts xxii. 16 ; 1 Cor. vi. 11. That Baptism is "generally necessary to salvation" may be proved from St. Mark xvi. 16.

"*The Supper of the Lord.*" Called also "the Holy Communion" (see 1 Cor. x. 16, 17) and "the Eucharist," *i.e.*, *Thanksgiving*. On the question of its necessity to salvation see St. John vi. 52—60, on which passage Dean Alford says : "The question whether there is here any reference to the ordinance of the Lord's Supper has been inaccurately put. When cleared of inaccuracy in terms it will mean, Is the subject here dwelt upon the same as that which is set forth in the ordinance of the Lord's Supper ? And of this there can surely be no doubt. To the ordinance itself there is here no reference ; nor could there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on ; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance." From this consideration, especially when coupled with the fact that a systematic neglect of the Lord's Supper is *an act of disobedience*, it may not unreasonably be inferred that this Sacrament also is "generally necessary to salvation."

Q. 15. "*What meanest thou,*" &c.? The Answer to this Question may be thus expanded : "I mean an outward and visible sign (ordained by Christ Himself) of an inward and spiritual grace given unto us [*no pause after the word "grace"*] such sign having been ordained for the twofold purpose of being

a means or channel whereby we receive the said grace, and an earnest or pledge to assure us of it."

"*Ordained*" (St. Matt. xxviii. 19; xxvi. 26, 27). Not now instituted for the first time, but adopted and appointed as the two distinctively Christian ordinances. Baptism had long been practised amongst the Jews as an ordinance for the admission of women and proselytes to the benefits of the Jewish Covenant, and the Supper of the Lord is a continuation in part of the Passover Feast; but in appointing them as Christian Sacraments Christ invested them with a new dignity and a higher significance than they possessed before (St. Matt. iii. 11 and St. John vi.).

These "two" Sacraments are foreshadowed in the Old Testament by the Jewish ordinances of Circumcision and the Passover to which they exactly correspond; by the manna and the water from the rock upon which the Israelites were sustained in the wilderness. Some have also seen a type of them in the water and the blood which flowed from the pierced side of the Saviour.

"*Pledge.*" This means something more than a verbal *promise*. A pledge is a *thing* symbolically given and *binding* the giver to the fulfilment of his contract. Hence, even where the breach of a mere *promise* has been lightly regarded, to go back from a *pledge* was an action held peculiarly dishonourable. Judas' kiss was a *pledge* of fealty to his Master, and it is this that gives the sting to our Lord's reproach: "*Betrayest thou the Son of Man with a kiss?*" The outward and visible signs of the Sacrament are then also *pledges* to "*assure us*" of God's inward and spiritual grace to be given by their means. "They be *certain sure witnesses of grace*" (Art. 25).

Q. 16. "*The outward visible sign.*" To him who can read it, the whole Kingdom of Nature is but a parable of the Kingdom of Grace. And it is after God's manner to appoint natural and material things as signs or symbols of spiritual blessings. See Ps. xix. 1; Heb. viii. 5; Numb. xxi. 6—9; 2 Kings v. 14; St. John ix. 6, 7.

Q. 17. Observe that the "sign" in Baptism is not "water" merely, but *the act of washing by water*.

"*Wherein.*" Not "whereby." It is necessary to the full understanding of the symbolism of this Sacrament to bear in mind that *immersion* is the original and preferable form of administering Baptism. Compare Rubrics in Baptismal Service: "He shall *dip it* in the Water." . . . "But, if they certify that the child is weak *it shall suffice to pour water upon it,*" &c.

Q. 18. The answer to this question may be re-arranged as follows:—"Being *by nature* born in sin, by *Baptism* we are made to *die* to that sin; being *by nature* born the children of *wrath*,

we are *in Baptism* born the children of *grace*; and as by our death unto sin we escape the penalty of sin, which is God's wrath; so by our new birth into grace we are enabled to bring forth the fruit of grace, which is righteousness.

"*Death . . . new birth*" Rom. vi. 2—11, and indeed the whole chapter.

"*Born in sin*" (Ps. li. 5; lviii. 3; Rom. vii. 18; St. John iii. 3).

"*Children of wrath*" (Eph. ii. 3). Children of *disgrace* as opposed to children of grace.

"*Hereby.*" That is, by the *inward* washing which if the Sacrament is rightly received (Art. 27) must of necessity accompany the outward and symbolical cleansing. In her use of the words "Baptism" or "the Supper of the Lord," the Church ever contemplates the *complete Sacrament*—"the outward sign *and* the inward grace." What God hath joined together she will not put asunder.

"*Children of grace*" (Rom. vi. 14; ix. 8).

Q. 19. "*What is required,*" &c. The efficacy of God's grace has always depended on certain personal conditions in the recipient. See Gen. xii. 1, 2; Exod. xix. 5, 6. In the case of those who come to receive Baptismal grace the conditions are two:—

"*Repentance.*" That is, a godly sorrow for sin, and therefore a holy determination to forsake it. The Greek word translated "repentance" means literally *a change of mind*. When sin is regarded in a new and true light, it is grieved over, confessed, and forsaken. But no man can ever repent of his own power (Acts v. 31; xi. 18). So that all is of grace.

"*Faith.*" See under Creed: "I believe" (St. Mark xvi. 16). "*Stedfastly.*" Our faith must be such as to stand trials. "*The promises of God.*" See Answer 2: "Wherein I was made," &c.

Q. 20. "*Why then are infants baptized?*" Infants can neither repent nor believe: is it lawful to baptize such?

In favour of the lawfulness of Infant Baptism it may be urged:—

1. That infants were admitted by the rite of circumcision to the Jewish Covenant, which Covenant involved repentance and faith in the recipients of its privileges even as does the Christian Covenant.

2. That the promises of the Gospel are asserted to be made to us and *to our children* (Acts ii. 39). And Christ said that "of such is the kingdom of Heaven" (St. Matt. xix. 14), by which He meant His Church. It would be strange indeed if whilst all those must become *like* children who would enter that kingdom, the children themselves were meant to be excluded.

3. That we read in the New Testament of repeated instances

where whole households were baptized (Acts xvi. 15, 33; 1 Cor. i. 16). Is it to be assumed that in all these households there was not *one* child?

4. That the Church has administered Baptism to infants from the beginning.

5. That nowhere in the Scriptures is Infant Baptism even by implication forbidden.

"*Because they promise them both,*" &c. That is both Repentance and Faith. The necessity of these is still insisted on, with this difference, that whereas in the case of the adult they are the result of *prevenient* grace, in the case of the infant they are the consequence of *covenant* grace.

"*By their sureties.*" See under Question 2.

"*When they come to age.*" Years of discretion. (Conf. Serv.)

"*Bound to perform.*" Compare Question 4: "Dost thou not think that thou art bound," &c.

Q. 21. "*Continual remembrance.*" See 1 Cor. xi. 26: "*As often as ye eat this bread,*" &c. Baptism is the Sacrament of *Regeneration*, therefore administered once for all; the Supper of the Lord is the Sacrament of *Renewal*, therefore continually administered.

"*Benefits.*" See Question 24.

Q. 22. "*Bread and Wine.*" Both are necessary to the sign. They are not two signs, but one. "What *is* the outward part or sign?" Bread and Wine formed part of the Paschal Feast (see above). It is interesting to observe that Melchizedek gave bread and wine to Abraham (Gen. xiv. 18—20; comp. Heb. vii. 1—24).

Q. 23. "*Verily and indeed.*" Truly and really; but yet "after a heavenly and spiritual manner" (Art. 28). See St. John vi. 55.

"*Taken and received.*" "Taken" by the hand of faith; "received" into and assimilated by the soul.

"*The faithful.*" Only the worthy recipient really and truly feeds on the Body and Blood of Christ.

Q. 25. "*What is required,*" &c. The requirements for a worthy participation in this Sacrament are—

1. Repentance; as for Baptism.

2. Faith; as for Baptism.

3. Charity or Love; the first-fruit of the Spirit (Gal. v. 22).

The fruit of *repentance* must be shown in our stedfastly purposing to lead a new life; our *faith* must be a living and thankful faith; our *love* universal.

None should draw nigh to the Lord's Table without due self-examination on these points (1 Cor. xi. 28). Compare Short Exhortation in Communion Service: "Ye that do truly and earnestly," &c.

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

V.—DISCIPLINE—(*continued*).

IT will be as well before we conclude this part of our subject to illustrate with a few practical examples.

In many schools, especially wherever the church is not close by, the severest strain on the discipline occurs in the minutes intervening between school-time and service-time. The Duke of Wellington said it would require consummate generalship to march 10,000 men into Hyde Park without an accident; the average superintendent finds as much difficulty in getting a few score scholars through the church doors—at least if they be boys. Every corner seems to present a temptation to desert; the fleet of foot take openly to their heels with an appallingly demonstrative clatter upon the ringing paving-stone; the timorous and crafty slink off on the sly, and appear with brazen face in the afternoon (if one school *per diem* is not as much as they can stand) as though nothing remarkable had occurred. They have confidence, too often justified by experience, in the shortness of the memory of their commanding officer.

How are these difficulties to be met? By patient and vigilant organisation, by unrelenting firmness, and unremitting courtesy. The following four rules, if rigidly adhered to, would do very much to bring the evil to an end:—

1st. Every teacher to be responsible for his own class; if he cannot accompany it in person, let him get some other teacher definitely to undertake the responsibility, and to report to him whatever goes amiss;

2nd. No child to be excused on any consideration short of actual illness without a note from home. Of course there will be some with whom it is a permanent arrangement, but that will be understood;

3rd. All those who have leave to stay away from church, either to have a fair start of the others, or else to wait till after they have gone;

4th. The column to be properly organised in the school or school-yard, as the case may be, before it starts, and a signal to be sent up from the hindmost teacher that all is right.

I need hardly say that if all this is to be done properly, punctuality in closing school is of the utmost importance. But even where there is failure in this, the congregation will be less disturbed by a school arriving in perfect order five minutes late, than by its arrival in perfect confusion just as service begins.

And now a word as to unrelenting firmness.

Many teachers feel an instinctive horror of driving boys to church; and if their children express the least disinclination, their hearts soften towards them at once. This is a great mistake, and I fear it rises in great measure from the very small value which we ourselves attach to the privilege.

If we looked forward to the morning's service with the children as a morning's joy, instead of a wearisome, unmitigated bore, they would soon learn to do the same. It is not our firmness, but our vacillation of mind and conduct which makes the boys hate church. Whatever the penalties be in every individual school for wanton desertion, they should be rigidly enforced. In such a case to be firm is to be truly kind.

And now for unremitting courtesy. We may be firm and yet not drive the boys. When a boy joins the school he and his parents must be clearly informed about the rules regarding church. Then if any disorder arises, the superintendent can appeal to these rules as an immemorial tradition in the school, and something to which they individually have given their assent. He can appeal to them not to disgrace their school in the eyes of the whole parish by their disorderly behaviour in the streets. He is quite certain that the greater number of the school and all the older lads like order better than unseemliness, and he is not going to let the reputation of the whole be spoiled by one or two restless and useless characters. If such is the tone adopted by superintendent and teachers in school, it will do much to enlist sympathy upon their side. It will be apparent also to the cursory reader that *esprit de corps* is at the root of such appeals as these.

But now let us follow the procession to the street, and suppose that from some cause or other it is going to be a bad day. The first corner is passed all right, but at the second Tim Lightfoot, a wiry little boy, who had made a futile dash at a door-knocker and got a cuff from his irate teacher, bolts and is gone.

What can a superintendent do in such a case? If he be very swift of foot, and sound in wind, and resolute in countenance, and sure of catching him, he may pursue and bring him back firmly but not quite painfully gripped, to poor little Tim's amazement and his comrades' awe. But it is comparatively rare to find superintendents with such qualities. If he is in the least worried or fussy, or anything less terrible than sternly wrath; if his legs fail, or his wind fail, or he himself fail anyhow, he is ridiculous; the boys, perhaps the neighbours too, will let him know it; and if he be not possessed of more than usual self-command, their amusement will wound his vanity and irritate his feelings, and make him more absurd. Therefore it will be better for the average superintendent to take his note-book from his pocket,

jot down the boy's name, and make some remarks on the consequences involved by the boy's conduct. Perhaps, however, he will find that Tim's escape for the time being has had an ill-effect, and he may notice another boy, Joe Fox, upon the wrong side of the street, looking like the patron saint of the church just stepped out of his niche, but with his eyes surreptitiously bent upon another corner a hundred yards higher up. He may feel certain, "I can pounce on him," but still on the whole he had better forbear. Joe Fox, withal he looks so good, has a very quick tongue in his head, and if suddenly pounced upon may make remarks highly calculated to amuse the boys upon the other side at Mr. ——'s expense.

Then Mr. ——, the superintendent, knows that he will have a hard struggle to keep his hands where they should be, and yet if he does not, Joe Fox is gifted with a peculiarly obstinate and nasty temper. He has been known to bite and scratch, and worse than all, to scream. Therefore, if Mr. —— is wise in his generation, he will say composedly to the boys close to him, "Look there, there's Joe too proud to walk with us," and then he will go over quietly to the other side of the street and speak to him.

Of course Joe may run too, and then there will be ample time for him to decide whether to follow suit or put him down like Tim. More likely Joe, whose *rôle* at present is to appear most sanctimonious, will keep his ground. Then Mr. —— goes up and says, "Why, Joe, how come you this side of the way? The boys upon our side are all quite hurt because you are too proud to walk with them; they have been talking to me about you." And Joe, who hoped you would get in a rage, and that he would raise a laugh amongst the other boys at your expense, feels puzzled and sheepish, and mutters some excuse about "fetching a book," and Mr. —— replies cheerfully, "Oh, never mind that now, you can look over mine;" and so he comes back before that other corner was reached, and passes it all right. Or, supposing Joe is rather a worse boy than this; suppose he does not turn back, but takes a sulky fit. What then? Perhaps it will flash across Mr. ——'s mind, "Didn't I see Joe hand his Prayer Book to his teacher just now in school when he was saying his collect? And now he wants to go home and fetch it, and turns sulky when I ask him to come back."

But remembering Dr. Arnold's example, when a boy asked him, "Don't you believe me, sir?" he will consider it the most improbable thing in the world that a true English boy in his school should tell a lie, and so he will only say—

"You should have asked leave for that beforehand. Mind, if ever you want to fetch a book after school again, you must bring a written note from your father to tell me so. You may go,

but if I don't see you in church you know the rule." Mr. — will then recross the road to the class from which Joe had slipped off and say, "I've given Joe leave to go and fetch a book." "But," says Harry, "Joe had his books in school." Mr. — will make a mental note, but only say, "Well, Harry, you've sharp little eyes no doubt, but Joe is bound to know best about his own books." This is unanswerable for a moment. But there happens to be in the class—which is not wonderful—a wag; it also happens—which is very wonderful—that he has got all his three books with him, lodged under his far arm. His name is Dick. He looks up roguishly and says, "Please, sir, may I go home and fetch my books?"

The innuendo is completely lost upon Mr. —, who says, "Why, Dick, you *are* a good boy; it's the first time in my life I've ever seen you with *three* books under your arm; if you want any more, you must bring a written note from your father to say so. That's what I told Joe *he* must do next time." Getting desperate in his desire to get Joe found fault with, a third youngster puts in, "He'll never come to church; he said he meant to get away." To this Mr. — replies, "I'm very much mistaken if you don't see him there, because he knows our rules as well as you and I." With this Mr. —, finding the conversation in danger of getting clamorous, goes to the front to ask the big boys to step short, and to be ready at the church door to see all talking stopped, and all hats come off. Joe, meanwhile, slinks off down the side street, doesn't go home, doesn't know what to do, and finally slinks back disconsolate into his place at church.

This is the kind of way in which we should approach the church-going difficulty. The walk to church may be a pleasant opportunity for private talk with boys. In church we must teach reverence by example first of all. In processional work out of doors it may be all very well for teachers to act as a firm but good-natured police; but certainly within the church doors the teacher should remember first of all that he is a fellow-worshipper with all the boys. He will not sit or stand while they kneel, he will not waste his whole breath in telling them to say the responses, instead of saying them himself. How can a child learn to worship in spirit and in truth if under peril of perpetual nudging, or terror of a teacher's ever-impending hand?

But if a child does baffle you, deal as promptly with it as you can, but do not talk about "profaning God's House" unless you can make your words go home.

If we expect a child to believe us in earnest on this point, we must be really in earnest, not merely mortified at our own want of management. After all, perhaps our own minds have been as much at fault as the child's, only he is less hypocritical. We have

learned by long experience to control our outward demeanour, and he has not. If we would make him feel the majesty of God, we must in our hearts bewail our own short-comings as well as his.

I see I have nearly got to the end of my paper. I will not enlarge upon the benefit of enlisting popular sympathy where we are forced to punish, for certainly we may be forced to employ punishment, what and to what extent must depend upon circumstances, but I think the following little sentence I came across in Lord Lytton may act as a guide :—" Liberty," he says (in explaining how democracies give way to tyrannies), "is the noblest luxury of nations, but order is essential to their very being." There is, however, one point I should like to notice with reference to *esprit de corps* and discipline. It acts rather by the encouragement of virtue than by the repression of vice. This is the truly scriptural method. How warmly St. Paul speaks of his converts, and yet what horrible crimes we hear of amongst them. He always praised where he could, and so they were more ready to listen to his blame. We are so apt to take all that pleases us as a matter of course, and break out into snarling as soon as anything begins to cross our will. Perhaps I may be allowed to quote some lines of Cowper, which though applicable in the first place to the universities of his day, may have a general interest for Sunday-school teachers.

"In colleges and halls in ancient days,

There dwelt a sage called Discipline. His head,
Not yet by Time completely silvered o'er,
Bespoke him past the bounds of freakish youth,
But strong for service still and unimpaired.
His eye was meek and gentle, and a smile
Played on his lips, and in his speech was heard
Paternal sweetness, dignity, and love.
The occupation dearest to his heart
Was to encourage goodness. He would stroke
The head of modest and ingenuous worth,
That blushed at its own praise, and press the youth
Close to his side that pleased him. Learning grew
Beneath his care, a thriving, vig'rous plant;
The mind was well-informed, the passions held
Subordinate, and diligence was choice.
If e'er it chanced, as sometimes chance it must,
That one among so many overleaped
The limits of control, his gentle eye
Grew stern, and darted a severe rebuke.
His frown was full of terror, and his voice
Shook the delinquent with such fits of awe
As left him not till penitence had won
Lost favour back again, and closed the breach."

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

VII.—VARIOUS INFIRMITIES.

E. *The Deaf and Dumb Man.* (St. Mark vii. 31—37.)

 WE have lately seen two striking varieties in our Lord's method of healing. When they would have ensnared Him on the Sabbath, no breach of ceremonialism could be brought home to Him. Yet again, when they would fain deny His agency, He made clay and anointed the blind eyes, so that envy itself could not sever the Worker from the work.

We have now to consider His treatment of a man who was deaf, and whose speech, since it is by hearing that we learn to articulate, was a mere senseless babble.

The people, seeing no reason why this cure should differ from others, ask Jesus simply to lay hands on him, the usual expression for a conveyance of spiritual power. But this action would mean little to the deaf and dumb man, whose faith is to be excited. He must learn by still plainer signs. Jesus therefore removes him from the crowd, whose curiosity would distract his attention—even as in illness and sorrow He still isolates the souls of men from worldly distractions, shutting them in with God. He puts His fingers into the closed ears as if to break the seal; He conveys moisture from His own tongue to the silent tongue of the patient as if to impart His own faculty, and then—He sighs deeply. What an unexpected touch of nature, and how unlike the invention of a theological myth or a heroic legend. Perhaps, as Keble sings, He thought of moral defects for which no miracle can be wrought, of “the deaf heart, the dumb by choice.” Perhaps, according to Stier's ingenious guess, He sighed that in our sinful world the gift of ears should be so doubtful a blessing, and that of speech so likely to be soon perverted. But it is more natural to suppose that our Priest, who was touched by the feeling of our infirmities, and who bare our sicknesses, thought upon the miseries of the world, and remembered the tens of thousands of whom this sufferer was but a specimen. In any case, the only triumphs which could make Him rejoice in spirit were unlike this act of physical ascendancy.

It is noteworthy that St. Mark, who was informed by the ardent and impressible St. Peter, preserves several of the Aramaic words which Jesus uttered on memorable occasions. The very tone rang still in the Apostle's ear, just as he reverted, long afterwards, to the voice which he heard in the holy Mount. “Ephphatha, Be opened,” is the word; and it was so, for there-

upon "the bond of the tongue" was loosed, and his incoherent speech was thenceforth "plain." We know the first word he ever heard, but not the first he spoke. But it is significant enough that the very earliest command given to him (as well as to the bystanders) is to be silent. Not copious speech, but wise self-restraint, is what the tongue needs above all to learn. To him, as to many whom Jesus healed, the injunction comes, not to preach without a commission, not to think that great blessings always require public and ostentatious service, or unfit men for lowly quiet places. He charged them that they should tell no man.

VIII.—THE BLIND.

A. *The Blind Man at Bethsaida.* (St. Mark viii. 22—26.)

Closely akin to the last miracle is this, of which also the graphic account is peculiar to St. Mark. But here it must be owned that the reasons for using an elaborate process of recovery are not so plain. It has been conjectured (by Chrysostom, Archbishop Trench, and others) that the blind man had little or no faith, since he did not find his own way to Jesus; others brought him and interceded for him. It may be so. But we can infer little from what would be so natural if he were constitutionally timid (for blind men differ greatly in their power of moving about alone), if he had friends, or could afford to pay for help, or if he were put forward by the crowd, always eager for a marvel.

We cannot always penetrate the reasons which guided the method of our Lord's action. It is enough that we can pretty clearly discern some general principles which He observed. Some of His miracles, and the greatest, were wisely wrought without instruments and without delay; these showed His unrestricted power. Others were, as wisely, gradual and wrought by means; these connected His "signs" with nature and the God of nature, and showed that they were "not magical but a real process"; these also could be so watched as to silence many cavils, and by the very disproportion of the means, to exhibit the grandeur of the Agent. In this latter respect, the stages of a gradual miracle were like the subdivisions by which a skilful architect increases the effect of a *façade* or an interior. All the means employed are of a kind to connect the result more closely with Christ's person as well as with His will.

Jesus again withdraws from idle curiosity, taking the blind man by the hand. It would have been affectation thus to lead the deaf and dumb, who could guide himself, but here it was a graceful courtesy. Moistening his eyes from His own lips, and laying His hands upon him, He asks, "Seest thou aught?" Very striking in its truthfulness is the answer. Much that we regard as part of the act of vision is really a mental inference

from what we see, one which was slowly learned, although now practised with lightning speed. An infant thinks the moon as near as the lamp, and reaches out for it. It is certain that the image of every object is conveyed to our brain upside down, and corrected there. Christian science has done the work of Christ by opening the eyes of some who were born blind, and these have not known at first which appearance belonged to circular objects and which to squares. When Jesus gave perfectly effective sight to such a person, the wonder was mental as well as physical, and would have been assailed on this ground by modern sceptics, had not the narrative before us turned the edge of such a cavil, by exhibiting that middle stage, when sight is gained, but not yet understood. The process is shown to us as well as the complete result. Only by their motion can the man distinguish living objects from dead things of far greater bulk. "He looked up"—mark the picture from life—"and said, I see men, for I behold them as trees, walking."

But Jesus leaves no unfinished work: "Then again He laid His hands upon his eyes, and he looked steadfastly, and was restored, and saw all things clearly."

In this narrative there is deep significance. The soul's vision (by which we look not at the things that are seen) is not always, not usually perhaps, entirely restored at once. Often there is much obscurity, perplexity, and ignorance. But we shall learn to be patient with those we teach (and hopeful of ourselves also when we err) if we reflect that a real work of Christ may be exhibited amid much that is imperfect, much that is erroneous, and that the path even of the just is often a confused twilight at first, but yet a real light, and one that shineth more and more unto the perfect day.

B. *The Man Born Blind.* (St. John ix.)

We have dealt already with some considerations which this miracle would suggest—the performance of signs on the Sabbath, and the use of means in healing. The command to wash is connected with Old Testament ideas, with the cleansing of Naaman, and perhaps with the fountain for afflictions of the soul which should be opened for the inhabitants of Jerusalem. The pool of Siloam had long ago been used as a type of God Himself, and with this in view, it now pointed gloomily to the present state of the nation, being that same water going softly which Israel once forsook, and were, therefore, flooded by the strong and many waters of the river of Assyrian war.

The narrative has a unique interest in its vivid picture of a rugged and faithful character. Blind men are often sturdy, being aware, amid bodily imperfections, of sound mental powers, and

being forced to assert themselves by the assumption of superiority. And this poor man, suspected and then persecuted by his rulers, but conscious of a good cause, shows a very noble tenacity, from the moment when he confesses himself to have been a professional beggar, until, alone and expelled from his synagogue, he worships Jesus. A fine indignation is visible in the increasing and half-contemptuous brevity of his replies, when asked how he was restored. The eleventh verse is clear and full enough: "The man" (not "*a* man," but the well-known personage) "who is called Jesus made clay and anointed mine eyes, and said unto me, Go to Siloam and wash; so I went away and washed, and I received sight." But in verse 15 the story is compressed into one-fourth of the space: "He put clay upon mine eyes, and I washed, and do see"—make what you can out of these plain facts, ye faithless cross-examiners. In verse 25 the evidence takes a briefer form: "Whether he be a sinner or not, I know not" (the brave fellow has not a doubt, but he deposes not to this, his fact is simple); "one thing I know, that whereas I was blind, now I see." This is what they have gained by the ugly artifice of cross-examining his parents behind his back, and then pretending to have unmasked him: "Confess," they urge, using the same phrase which Joshua addressed to Achan, "Give, I pray thee, glory to God and make confession" (Josh. vii. 19). But he is firm as a rock. He presently declares that their unbelief is a greater prodigy than his opened eyes: "Why herein is the marvel" (by no means "*a* marvellous thing" only; he contrasts the wonder of their moral blindness with that of his own sight, in the very spirit of our Lord's solemn words at verse 39), "that ye know not whence He is, and" (shortest of all, the words of genuine amazement) "He opened mine eyes." With scarcely covert reference to their revolt, he teaches them the two sides of religion—devotion and obedience: "If any man be a worshipper of God and do His will, him He heareth." His expulsion is not surprising; but passion betrays them into the fatal admission that his blindness had been real; for the words "Thou wast altogether born in sin," as distinguishing him from other men, were clearly akin to the question of the disciples, why he was born blind.

Christ is careful to find His outcast servant. To him, first of all men, He propounds the terms of membership in a better society, the Church of the New Testament: "Dost thou believe on the Son of God?" The eager beginning of his answer betrays his ardour, the rest of it proves his docility: "And who is He, Lord, that I may believe on Him?" not, that I may criticise and doubt. Jesus beautifully reminds him of the first face that ever met his gaze: "Thou hast both seen Him, and He it is that speaketh with thee." And now the faith of this bold and

faithful witness is matured ; and Jesus begins that memorable discourse which first announces the sifting process, the attraction and rejection for which He came (so unlike the tyrannical "judgment" that had been just pronounced), and then contrasts these false and selfish teachers with Himself, the hirelings with the Good Shepherd, and promises a fold and pasture and union in one flock with all His sheep, to as many as hear His voice and follow Him, like this honest disciple, and know not the voice of strangers. To the fidelity and the wrongs of the man who was born blind, the Church of God owes the tenth chapter of St. John.

C. The Two Blind Men at Jericho. (St. Matt. xx. 32 ; St. Mark x. 46 ; St. Luke xviii. 42.)

This is perhaps, of all in the Gospels, the hardest event in which to harmonise the accounts. It matters little that St. Matthew mentions two blind men, while the others only know one—blind Bar-Timæus, as St. Mark tells us. They had their account perhaps directly or indirectly from himself, while the other blind man, less known before, or less zealous in praising his benefactor afterwards, was forgotten. The true difficulty is that St. Luke places the miracle "as He was come nigh unto Jericho," while SS. Matthew and Mark date it "as He departed." It is conceivable, though barely so, that there were two events, and the success of one blind man as He entered induced the other couple to repeat his words, and so cast the second miracle in the same mould. It is possible, though no more than possible, that the importunity which one began as He entered the city without immediate result, was resumed by two sufferers who combined their voices at the gate through which He left. The theory of two cities with a space between, so that Jesus was leaving one and entering one at the same time, is plainly desperate. And the student who is humble as well as devout will prefer to confess that such differences are beyond our power to explain, while they do not, in the least degree, shake the solid narrative itself. They are such as continually exist between honest witnesses in courts of justice.

Turning to the incident itself, we are struck once more by the vividness of the picture, especially of Bartimæus. Jesus is now in the centre of an enthusiastic crowd, who think in their loyalty that the time is over for so small a thing as a work of mercy, and bid the suppliant hold his peace. But he cannot be expected to view the matter thus ; to him royalty should be compassionate, and like a prayerful Christian amid hindrances, he cries the louder. Jesus hears, stays, bids the very people who would have silenced him to learn a new lesson and bring him hither. And they, being thoughtless and officious rather than ill-disposed, bid him Be of good courage, rise, He calleth thee. Whereupon,

feeling the urgency of the occasion, he will not even brook the little delay of his loose garments, but flings them away (as we are bidden to deal with every weight and the sin that doth so easily beset us) and comes to Jesus. Jesus puts Himself graciously at his bidding, asking him, What wilt thou? almost undertaking to refuse him nothing. Of all the world could offer, nothing is so precious to this poor man as what we scarcely think about. The common blessings are the richest. And since he has faith as well as desire to ask for sight, Jesus touches his eyes, and says, Thy faith hath saved thee, fixing his attention on his own part in the great work, that so he may learn hereafter to exercise the same gift of faith.

"Go thy way," said our Lord; whereupon, it is beautifully added, "he followed Jesus in the way." May those holy foot-prints ever mark our path!

Illustrations of Lessons on the Miracles.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE THANKFUL SAMARITAN.

THE TEN LEPERS.

"*Were there not ten cleansed? but where are the nine?*" (St. Luke xvii. 17.)

INGRATITUDE, although, alas! a common sin, is a most unnatural and injurious one. It was the baneful root of apostacy amongst the Jews (Deut. xxxii. 6), no less than the beginning of all the baser forms of heathenism amongst the Gentiles; for the Apostle Paul traces the whole of their abominable idolatries back to this. "Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds," &c. (Rom. i. 21, 22, 23). Not otherwise has it been in the history of each individual soul. To "rejoice evermore," "in everything to give thanks," this is the proper attitude of the believer, and it is necessary to his safety and happiness. An unthankful and ungrateful heart exposes its possessor to temptation and danger. "Rivers receiving their fulness from the ocean [in the form of the rain, mist, and dew that supply their fountains] pay their tribute by returning their stream into it back again, which homage if they should deny to yield, their swelling waters would bear down their own banks, and drown the country. So we, receiving from the ocean of all goodness whatsoever blessing we enjoy, if we render not back the tribute of praise and gratitude, we break down the banks of modesty and humility, and make all the better parts of our nature hurtful and pernicious." The trees and plants, which receive from the earth the moisture that forms their nourishing sap, give back to the ground in the form of vapour their constant tribute of water, which is given off through

their surface cells, and through myriads of minute pores, called *stomates*, existing chiefly on the under side of the leaves, of which there are upwards of 100,000 on a single leaf of an apple tree. This process, which is called transpiration, goes on so constantly and vigorously that a sunflower has been known to give off a quart of fluid in twenty-four hours, while an oak or beech must transpire many gallons in the same time. Such transpiration serves the purpose of keeping the plant cool in the very hottest weather, thus largely ministering to its welfare; and, indeed, but for this the superabundant moisture received by its roots, and constantly pressing upward to its every extremity, would either rend or rot its delicate organs. Thus, by heartfelt praise, thanksgiving, and ascriptions of glory to the Giver of all good, we are, as it were, returning back to Him the mercies we receive. In a Jewish synagogue in Palestine men may still be seen praying, with their hands and arms extended at full length before them, and raised a little above the level of their heads, in that attitude so often alluded to in the Bible in metaphorical passages like the following: "Lift up your hands in the sanctuary, and bless Jehovah" (Ps. cxxxiv. 2); "I will lift up my hands in Thy name" (Psa. lxiii. 4). "I have stretched out my hands unto Thee" (Ps. lxxxviii. 9). See also Ps. cxli. 2, cxliii. 6, &c., &c. At such time, when engaged in supplication, the palms of their stretched-out hands are held upwards, as if to receive the favour sought. But when they are uttering praise the palms of their hands are turned outwards and downwards as if bestowing upon God actual blessings. To this solemn and significant attitude the Psalmist calls when he exclaims, "Lift up your hands in the sanctuary, and bless Jehovah" (Ps. cxxxiv. 2). The love of our hearts, the unfeigned praise of our lips, and the willing surrender of our souls and bodies to His service, are all that we can offer to God, but these are blessings dearer to our heavenly Father than are the best of His benefits to us! Those who by true thanksgiving thus give Him glory, are by means of such exercise prospered in their own souls, while those who are thankless and ungrateful, who receive all and return nothing, allow themselves to be injured by their very mercies. Alas! how many "instead of being temples of God's praise are graves of God's benefits."

THE LIGHT OF THE WORLD.

THE OPENING OF THE EYES OF THE MAN BORN BLIND.

"I am the Light of the World" (St. John ix. 5).

These words, by which our Lord prefaces this miracle, sum up the whole of its spiritual meaning. Christ is the Light, the true Light, that essential Light of which the sun itself is but a shadow. We cannot understand the full force of this beautiful metaphor in a land like ours. But where Christ spoke these words the full excellence of light is better known. There, as long ago as the days of Solomon, it was a proverbial saying, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccles. xi. 7). In Palestine throughout by far the greater part of the year the sun shines with unclouded splendour from its rising to its setting, and imparts to the air a purity and dryness that is highly exhilarating, and together with the brilliancy of light has a most cheering and invigorating effect upon the natives of that sunny clime. In consequence

of this they become passionately fond of light, and feel it necessary to have it constantly. Hence the poorest of the people keep a little oil lamp burning in their dwelling all night. This practice is universal, and they are greatly surprised and distressed at the darkness which reigns in our houses at night time, after the family has retired to rest. Well in that land would our Lord's words be understood when He spoke of Himself as the "Light of Life" (St. John viii. 12). . . . "Plants when deprived of the rays of the sun lose the bright green hues of their foliage, and become pale and dim. This is commonly seen in the sickly, colourless shoots that are put forth by bulbs when kept in a dark cellar, and also in the fact that the night-blowing plants are for the most part pale and unattractive. It is said to be observed still more remarkably in a tree growing in the Island of Loo-Choo. The red blossoms of this tree, which resemble those of our common rose, are so enamoured of the solar ray that they fade to the whiteness of the lily when exposed for a few hours to the shade. On the other hand, all nature takes grander and brighter forms in the tropics. To use the words of Humboldt, 'The carpet of flowers and of verdure spread over the naked crust of our planet is unequally woven; it is thicker where the sun rises in the ever cloudless heavens, and thinner towards the poles.' The oak, the monarch of our forests, is dwarfed beside the Baobab of Senegal in West Africa, the largest known tree in the world, whose 'huge trunk looms against the sky like a rock; the most massive buttress with which human hands ever sought to strengthen a palatial building is but as a reed when compared to it.' It attains a circumference of over a hundred feet. Its branches are like ordinary forest trees, and spread a thick shade across an enormous area. There the trees do not grow close together in groves of one species, but single specimens of huge proportions occur at wide intervals, interspersed with a mighty impassable network of monstrous creepers, while every inch of ground is covered with a tangled luxuriant undergrowth. The very ferns in the dark depths of these pathless thickets reach a height of forty feet. The leaves of most of the plants are of immense size, and this teeming vegetation is green all the year round. Beside the blossoms which rise below, gorgeous orchids, of more than three thousand varieties, festoon the rotting branches overhead, and form a magnificent aerial garden. Their trailing flower stems hang down in some instances to a length of twenty feet, covered throughout with such a mass of bloom that they appear like pieces of enormous rainbow-hued cables. In addition to these, numerous climbing plants, such as those described by Charles Kingsley, 'in their haste to reach the light and heat, twist themselves around the tall forest trees so as almost to strangle them, scarcely putting out a leaf till they reach the level greenery of the tree tops, two hundred feet above the ground, and then they burst forth into such a sea of perfume and colour as cannot be described.' Mr. Wallace, it is true, tells us of tropical South America, that for brilliancy of masses of colour there is nothing to vie with the wild flowers of this and other temperate lands. But then he is careful to add, that, in the mighty contest for life that is ever taking place in the region of the Amazon, the rule is complete diversity, and the absence of grouping of any kind—that very grouping which gives such brilliant patches of colour to our English fields and woods. This fact itself is only another evidence

of that boundless vitality, producing a ceaseless struggle for existence, with which vegetable life is ever proceeding in the tropics. There the very animals are of greater size and strength, the birds of richer plumage, the trees and flowers are larger and lovelier, grow more luxuriantly, and are laden with a stronger perfume. And all are thus because they enjoy constantly the direct, perpendicular, unclouded rays of the orb of day. This truth was familiar to the heathen world. Over all the pylons, or gateways, of Egypt's sultry temples, at the summit of the edifice, and reaching across its full width, stands a figure of the sun with outstretched wings, which the builders worshipped as the source, centre, and sustaining power of all life. At and for some time before the age of Malachi the Jews had settled in large numbers in the land of the Pharaohs, and must have become most familiar with the image of the rising sun and its symbolic meaning. It was no doubt in allusion to this part of Egyptian mythology that the prophet exclaims, 'Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings' (Mal. iv. 2). The soul that has found God will wither without the presence and love of Christ. If it is to flourish, it must be ever basking in the healing rays of the Sun of Righteousness, full in the cloudless shining of His light who is 'the true light, which lighteth every man that cometh into the world' (St. John i. 5—9), and says of dying men, 'I am come that they might have life, and that they might have it more abundantly (St. John x. 10).'*

Hymns for Teachers' Devotional Meetings.

No. V.

BY THE REV. ARCHER GURNEY.



HOLY SPIRIT, who of old

Upon the infant Church cam'st down,
Make all our hearts and spirits bold
To bear the Cross, and win the Crown.

We labour in this age of strife
To win young souls to right and God;
Help us, and them, O Source of Life,
To tread the path our Master trod.

The path of self-control to seek,
Of fervent zeal, of love untired;
Though in ourselves most poor, most weak,
We shall be strong by Thee inspired.

Come, dwell within us one and all,
And steep our hearts in love divine,
That we may sound the Gospel call,
And make the souls we toil for Thine!

* *Rays from the Realms of Nature; or, Parables of Plant Life.* Messrs. Cassell, Petter & Galpin. 1881, 4th edition, p. 100.

Notes and Comments.

MEETINGS AT THE INSTITUTE.

 HE series of meetings announced in our pages last month have each had their beginning, and, we are thankful to say, proved successful beyond expectation.

The opening meeting of the Church Teachers' Prayer Union took place on the 6th of March. The attendance of teachers was very large; the Lecture-room being, at the time announced for commencement, quite full. The meeting was presided over by the Rev. R. C. Billing, Rector of Spitalfields, and began with the singing of the hymn, "Come, Holy Spirit, come," &c. Mr. J. H. J. Selfe then read a portion of Scripture, and prayer was offered by the Rev. W. Martin, Rector of St. Dunstan-in-the-West, in which parish the Institute's new premises are. Mr. Billing followed with a short address, in which he happily touched upon those spiritual needs of the Society and its members which had suggested the formation of a Prayer Union. The topics for prayer comprised, (1) The approaching Anniversary of the Institute; (2) Scholars; and (3) Teachers.

The proceedings throughout were bright and hearty, and the one hour and a-half of their duration, identified as it was with a varied programme, quickly passed. The occasion will be remembered by all who were present as a time of spiritual refreshment, and we doubt not that the next meeting of the Union will be pleasurably anticipated.

A meeting of the District Conductors of the Church Sunday-school Choir, and of others in charge of training-classes, took place at the Institute on the evening of February 24th, for the rehearsal of the music to be sung at the forthcoming Festival at the Crystal Palace. The Lecture-room was well filled, and the rendering of the pieces gave much satisfaction to those who are responsible for the progress of the Choir.

The Clerical Secretary, the Rev. E. P. Cachemaille, in the course of a few opening remarks, said:—

"I am sure you will feel with me that it is a matter of thankfulness to God that we are able to hold this first Choral Practice in the Institute's own House, and in such comfort as is afforded by this room. We must all be aware of the fact that the music in our Sunday-schools has been too much neglected in time past, and we are all, I am sure, glad that the Institute has taken energetic action in the matter. That these Choral Practices, preparatory to the holding of our Annual Festival, are productive of much good, all of us have had experience; and each one present must be considered as a centre of influence tending to the improvement of singing in our Sunday-schools, and in the services of the Church. It is to be hoped that this class may be regarded as the inauguration of a series of classes under the auspices of the Institute for improving psalmody in the Sunday-school."

Mr. Bourke will conduct a class at the Institute, for the practice of the Festival music, on Fridays, April 21st; May 5th, 19th; June 2nd, 16th, 30th; and July 7th. All teachers having a knowledge of music will be welcomed on these occasions.

The first Teachers' Examination Preparation Class ever held at the Institute commenced on the 3rd of March, under the conduct of the Rev. J. W. Gedge, and met again on the 10th and the 17th. About fifty teachers are attending the course.

SUNDAY-SCHOOL WORK IN WALES.

THE Institute's newly appointed Organising Secretary for Wales, the Rev. D. Williams, Rector of Llandyray, has received most cordial letters of commendation from the Bishops of Bangor and St. Asaph. The former says, "I have no doubt that your advice and occasional visits will contribute to the efficiency of our Sunday-schools by stimulating local zeal, promoting uniformity of teaching, and giving general assistance to the clergy and teachers." The latter speaks strongly in favour of the establishment of local associations of clergy and Sunday-school teachers in union with the Sunday School Institute. On another page will be found an account of some of the work recently undertaken by Mr. Williams, which augurs well for the success of his future operations.

JUVENILE MISSIONARY ASSOCIATIONS.

A CONFERENCE was lately held at the Church Missionary Society's House, Salisbury Square, to which superintendents of Sunday-schools and others were invited, when the question of extending missionary intelligence amongst the young, and particularly among Sunday-scholars, was brought forward for consideration. The Rev. F. E. Wigram, Honorary Secretary, presided, and after an address of welcome to those assembled, he called upon the Rev. H. Sutton and the Rev. J. M. West to make some observations in reference to the purpose for which the meeting had been called. These addresses set forth (1) That it was the intention of the Society to hold occasional meetings, perhaps once a quarter, of a similar character to the present gathering; (2) That it would be the object of those who would organise the meetings to supply, from time to time, full, interesting, and recent information on Missions; (3) That the material thus set forth might be helpful to those who had to get up addresses; and (4) It was hoped that from the gatherings might emanate a band of address-givers, who would be of great use at missionary gatherings, and who in time might relieve the Society of the great pressure put upon it in supplying Deputations.

Mr. Eugene Stock and Major-General Hutchinson also addressed the meeting. Mr. G. Martin Tait, who acts as Hon. Secretary for the C.M.S. in the large parish of Islington, was asked to explain a plan adopted in that parish for increasing the interest in the missionary cause. He stated that through the agency of the Juvenile Missionary Association in Islington about £700 was contributed to the funds of the Society, thus showing how much may be done through an efficient organisation among Sunday-school children and the children of the congregations.

It had recently been proposed to set apart two Sunday afternoons in the year (April 30th and October 29th for 1882) for special missionary addresses in all the schools of the parish. It was hoped that by adopting the *same Sundays* the various schools would be able to arrange for an interchange of addresses by teachers—that mutual help would thus

be given without causing inconvenience to the organisation of any one school—and that when a teacher had once prepared an address, he could repeat it at other schools than his own. The meeting was well attended, and much importance seemed to be attached to the plan of extending missionary intelligence through the agency of Sunday-schools.

EDUCATIONAL RATES.

WITHIN the course of the present year, the ratepayers of the metropolis will be invited to join in contributing the sum of £680,000, which the School Board for London want to carry on, for another twelve months, the work of giving secular instruction to a proportion of the children within the area of its authority; the number being about a quarter of a million. Costly as experience has proved the instruction given by the School Board to be, and deplorable by contrast with the one-half the expense of imparting instruction in voluntary schools, yet we are not, at this time, disposed to cast a fretful eye on the item of finance; and still less to desire for the children who occasion the outlay a less substantial education. All that we do is to sigh for the prospect of the same considerate aid being extended to schools for religious instruction as is now being rendered to those of a secular character.

CATECHISING AND CHILDREN'S SERVICES.

A SHORT time ago a series of papers on Preaching appeared in the *Church Times*, and in one of the more recent numbers the subject dealt with was that which appears in the above heading. The writer has not much to say that has not frequently been stated in these pages, but his remarks are well put, and the following extracts from the paper deserve attention. He says:—

“Such services must be of immense importance in relation solely to children. Our own feeling is that they are of hardly less importance in relation to adults, more especially the catechetical portion of the services, which of course form a large element in their construction. The reason of this is obvious. In a sermon it is very difficult indeed to go into the mere rudimentary details of Christianity, and a great deal of knowledge has to be taken for granted by the preacher. But, as a matter of fact, the majority of an ordinary congregation have not that knowledge. It is simply amazing how little the generality of grown-up people know about their religion. They require teaching every whit as much as children, and if they are to be taught to any purpose, they must be taught in the same way that children are. What they require to know is the elementary principles of the Faith—

in fact, just exactly the things which an intelligent and clever catechist would endeavour to get into the minds of children. Two hundred years ago, Dean Comber, of Durham, declared his conviction that sermons ‘can never do good upon an uncatechised congregation,’ and this is equally true now. But there is not the slightest reason at the present time why congregations should be uncatechised, at least there are means at hand which will go far towards supplying the acknowledged need. In our own day, the children’s afternoon service has become an accomplished fact—it has not now the disadvantage of being an innovation. And this being so, a wise parish priest will utilise it for the general good of the parish as much as possible. So far as we know, there is only one village in England where, in accordance with ancient custom, elderly people stand up in church to be

catechised, and this only takes place once a year, and has certain special conditions attached, but with an established children's service, a diligent and shrewd clergyman may, little by little, get a considerable portion of his adult parishioners under what may be termed catechetical influence.

How is this to be done? In the first place, by the vicar letting it be seen that he makes a great point of the afternoon service by always conducting it himself, instead, as is too

common, relegating the work to some young assistant-curate, as though it were a matter of inferior importance. Again, the clergyman should use what influence he possesses, and it is commonly his own fault if he is not sufficiently influential, to induce parents in the middle and upper classes to bring their children to church to profit by the catechising. Then, further, he should do his very best to make the catechising interesting and attractive."

Speaking of the chief value of catechetical instruction the writer says :—

"It compels both the children and the adult listeners *to think*. And this is a very great point gained. We wish to lay stress upon the word 'compels,' for a person must be a thorough dullard who can resist the intellectual stimulus excited by a

well put question. Now, when a sermon is delivered, there is no such compulsion. And oftentimes the more eloquent it is the less incitement is there to exercise the mental faculties."

His remarks as to the necessity for thorough preparation, if a person is to be a successful catechist, we heartily endorse :—

"To catechise properly, a clergyman ought to be saturated with his subject, so as to be able to turn it round and round again, and yet to recover himself in a moment when necessary. Indeed, one of the great benefits which accrues to a preacher from educating himself as an efficient catechist results from the fact that, in catechising, he is obliged to put things in the clearest possible man-

ner, and to do this he must have the clearest possible appreciation of them himself. A foggy man cannot catechise; at least as we understand the word. Hence the knowledge, accuracy, and thoughtfulness which are required to form a good catechist will very greatly assist a man who wishes to become an effective preacher."

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND.

WE have been requested to give insertion to the following notice :—

A representative Committee of Churchmen has recently had under long and careful consideration the desirability of publishing year by year a book presenting in popular and authorised form complete and accurate records and statistics of the several branches of the work of the Church both at home and abroad.

It is obvious that by such a provision as this, carefully made and carried out, very considerable assistance will be given in enabling those who are interested in the welfare and extension of the Church to get a clearer view of what has been done, and is doing, in its several departments of Christian work.

In order that this book may play its part as it should do in Church organisation and defence, it is most strongly felt that it should be put into sympathy and direct communication with all official sources of information, and to secure this, as well as to provide that the publication should at all times bear the stamp of authority and justify its responsible

position, it will be clear to all that it should be brought out under the direction of a representative Committee and not entrusted to private enterprise.

Such a Committee has been formed, consisting of the Dean of Worcester, Prolocutor of the Convocation of Canterbury; the Dean of Manchester, Prolocutor of the Convocation of York; the Right Hon. J. G. Hubbard, the Right Hon. the Earl Nelson, Mr. J. G. Talbot, M.P., together with several other influential laymen, the Secretaries of the principal Church Societies and other clergy, the Ven. Archdeacon Emery acting as Chairman of the General Committee, and the Ven. Archdeacon Hannah as Chairman of the Sub-Committee. This undertaking has received the sanction of the Archbishops and Bishops, as well as of the Lower House of Convocation for the Province of Canterbury, and a recognition will be immediately asked for from the Province of York.

Communication has been had with the Archdeacons, Bishops, Chaplains, and Diocesan Inspectors of Schools, and others holding office in the Church, who have all written expressing their earnest approval, and their readiness in every way possible to assist the Committee in carrying out the work. The book will be issued during the present year, and produced at such a price as to bring it within reach of general circulation, and it is a matter for congratulation that the publication has been undertaken by "the Society for Promoting Christian Knowledge."

The Committee will thankfully accept any suggestions which may tend to accuracy and completeness, and all communications should be made to the Honorary Editor and Secretary, the Rev. F. Burnside, Rector of Hertingfordbury, Hertford.

A WELL-ATTENDED SUNDAY SCHOOL.

STATISTICS are only of value when the circumstances are such that from the figures given reliable facts may be deduced. Feeling the great value which accurate statistics of the attendances at our Church schools might be, we shall never cease to urge all superintendents to keep their registers in the most accurate and careful manner. We are led to say this, for recently we have seen the statistics of the boys' Sunday-school attached to a West-end parish, and they are such that we cannot do better than place the figures before our readers in the hope that they may emulate to attain to similar successful results:—

	1881	1880	1879	1878	1877
Number who passed through the Schools during the year.....	318	321	308	325	318
Greatest number on the books at one time....	268	254	245	248	244
Greatest attendance.....	226	209	198	200	185
Smallest attendance.....	128	101	124	95	112
Average attendance throughout the year.....	172	167	156	147	130
Percentage of attendances.....	77	74	72	68	63
Number who attended every school.....	27	23	13	5	0

We should add that the school was opened 100 times—two Sundays' holiday having been given in August. The average is calculated on the morning and afternoon attendances. We leave our readers to make their own comments on these figures.

TEACHERS' EXAMINATION, 1882.—The Rev. J. W. Gedge, who is conducting the Central Preparation Class at the Institute, gives to each teacher attending, a Paper of Questions on the subject of the Lecture, to be answered at home. These questions will probably be found of very great service to teachers generally, in enabling them to test their knowledge of the subjects, and accordingly Mr. Gedge has kindly consented to send to any person a copy of each set of questions, as issued, on receipt of One Shilling, which should be forwarded to the Rev. J. W. Gedge, 2, Newland's Park Villas, Sydenham, S.E.

QUESTIONING.—From an admirable paper, contributed to the *Sunday School Chronicle* by Mr. Joseph Hassell, on the subject of Interrogation, we make the following extract as to the manner of putting questions to a class; by attending to these rules a young teacher may hope to become efficient in the art of questioning:—

1. Let the questions follow each other in proper order of time. Not too fast nor too slow. For if too fast, the children will not have time to grasp the questions and think out the answer; and if too slowly put, the attention of the children will flag, and there will be a want of interest.

2. Let the questions be properly distributed over the whole class. Teachers are often tempted to put all their questions to a few bright children; but this is a bad plan. The dull should be aroused, and the careless addressed, and both these things can be done by the means of vigorous questioning.

TELLING NOT TEACHING.—One of the commonest mistakes of a Sunday-school teacher is in supposing that telling a scholar is teaching that thing to the scholar. Telling a thing may be part of the process of teaching; and again it may not be; but in and of itself telling is never teaching—it cannot be. Until a teacher realises this truth he is not a teacher. Who would think of teaching an apprentice to shoe a horse, or to set type, or to make a watch,

by simply telling him how? Who would expect artists, or authors, or soldiers, to be taught in their profession by the mere telling of their duties? Telling a thing may be an important part of the process of teaching a thing. The telling may in itself interest or impress even where it fails to instruct. A teacher may teach in other ways than by his telling truths that are worthy of his scholars hearing and learning. However this may be, it is important that every teacher should understand, at the first, and at the last, that telling a thing is not itself teaching a thing; and that if he is a teacher at all it will be through some other agency than merely his talking.—*Philadelphia "Sunday-school Times."*

A SERVICE OF SONG IN CANADA.—A correspondent of a Toronto contemporary, referring to the rendering of "The Child Jesus" at a service held at St. George's Church, Granby, says:—"It was much appreciated. It was called a glorious service, and so indeed it was. May the children and choir both be spared to sing it many times more, and in the meanwhile fashion all their lives in harmony with its high and holy teaching."

THE JESUS LANE SUNDAY-SCHOOL.—After an eight years' occupancy of the post of Superintendent of the Jesus Lane Sunday-school, Cambridge, the Rev. Richard Appleton has, in consequence of the pressure of other work, been compelled to resign. Mr. Appleton's devotion to the cause of Sunday-schools is well-known, and his labours at Jesus Lane have been attended with marked success. His place has been taken by Mr. Reginald St. John Parry, B.A., Fellow of Trinity College, where, and in the University at large, Mr. Parry is held in high esteem, and possesses qualifications which well fit him for the charge to which he has succeeded.

ANNIVERSARY ARRANGEMENTS.—We beg to call our readers' attention to the various arrangements of the Anniversary of the Institute, as announced in our advertisement pages.

Reviews.

THE GREAT PROBLEM ; OR, CHRISTIANITY AS IT IS. *By a Student of Science. London : Religious Tract Society.*



CURSORY examination of the contents of this book made us enter on its perusal with strong prepossessions in its favour. At its commencement the author expresses his determination to base his argument on facts alone. This position we consider thoroughly sound. His facts also we considered to be well chosen. They consist of the following, the truth of which it is impossible for unbelievers to dispute : 1st, that the Christian Book, *i.e.*, the Bible, occupies a position absolutely unique compared with all other books ; 2nd, that the same is true with respect to Him who forms the central figure in the New Testament compared with all other men, even the greatest of them ; 3rd, that the Society which He founded occupies the same place compared with all other societies ; and 4thly, that the effects that have followed from the death of its Founder are not only absolutely unique compared with all other deaths, but that its results have been simply marvellous. These facts are ably set forth, and we are fully of opinion that a most powerful argument for the superhuman origin of Christianity can be erected on their basis, and that it is one which, if it were ably handled, would be pre-eminently suited to the wants of the present times. But here our commendations of the book before us must cease. We have carefully perused it, and we regret to say that instead of selecting the most striking proofs, and bringing them into a focus on the points at issue, we have never met with an argument which we consider more painfully elongated. The point which is selected for special proof is the Resurrection of our Lord. Having stated the problem with which he proposes to deal at great length, the author proceeds to treat of three points, *viz.*, "The Solutions of Unbelief," "The Solution of Faith," and "The Prejudices of Unbelief." We cannot think that either of these are treated with an adequate appreciation of the literature of the subject, especially the last, in which we consider that several of his positions are positively erroneous, from which a careful consideration of even G. Warington's little work on miracles, published in the evidential series of the Christian Knowledge Society, would have saved him. He then comes to proofs, which are divided into "Circumstantial Evidence," "Direct Evidence," and "Decisive Evidence." This part of the work occupies no less than 199 closely printed pages, but we regret to say that instead of the salient points of the argument being clearly placed before the reader, it is dragged out with such a mass of qualifications and provisos as to produce the impression that the author will never reach the point at which he professes that it is his intention to arrive. He is ever beating round the bush, and owing to his habit of excessive reiteration, &c., we cannot but think that the work would be improved to the great advantage of the ordinary reader if it were shortened by at least one-fifth of its present bulk ; and that some portions of his circumstantial evidence have so little force that they tend only to perplex the argument. Among them is the singular argu-

ment in favour of our Lord's Resurrection that the author has attempted to erect on the fact that the modern nations of Europe have adopted the practice of burying their dead, instead of the ancient one adopted by the Greeks and Romans of burning them. This argument occupies no less than nineteen pages, and we are unable to attach to it any real weight. But when the author deals with what he calls "the direct evidence," his mode of doing so seems to us to the last degree indirect and circuitous, and that when he handles his "decisive evidence" that he misses the real point at issue. All that his very prolix arguments can be said to have established is, that the original followers of our Lord really believed that He had risen from the dead, but the sincerity of this belief an overwhelming majority of eminent modern unbelievers no longer question. They have in fact ceased to account for the origin of Christianity on the old vulgar theory that it was the invention of a number of fraudulent impostors; but the account which they now propound of the origin of the belief in the Resurrection, and of the other miracles which are recorded in the Gospels, is that the primitive followers of our Lord were the prey of a boundless credulity, and that those of His followers who believed that they had seen Him alive after His crucifixion were the victims of a number of hallucinations, under the influence of which they mistook the creations of their own imaginations for objective facts. This theory is technically called "the theory of visions," and united with another theory, that Jesus survived the effects of crucifixion, and that this was mistaken by His credulous followers for a resurrection, is accepted as the true account of the origin of this belief by the most eminent unbelievers both of this country and on the Continent. Surely under the head of *decisive evidence* a clear and definite proof should have been given that these theories wholly fail to give a rational account of the facts, and that the only rational account of them is the assumption that the Resurrection was an objective reality. Yet to our astonishment we find that this subject is scarcely glanced at in a book which consists of no less than 445 closely printed pages, and one of the main objects of which is to give decisive proof of the Resurrection of our Lord. Against resting the proof of the one great miracle, on the reality of which the writers of the New Testament stake the truth of Christianity as a Divine Revelation, on any evidence which is either weak or inconclusive (when we have historical evidence of the highest order) we strongly object, for opponents are certain to judge, not by our strongest but by our weakest arguments, and a large body of inconclusive reasonings is far more likely to shake the faith of believers than to confirm it. It is with great regret that we have felt it to be our duty thus to criticise a work from which we had hoped much.

MISSION WORK IN GUIANA. *By Rev. W. H. Brett, B.D. London: Society for Promoting Christian Knowledge.*

This is a book of considerable interest, both as an account of missionary work, and as a tale of travel and adventure. The country described came under British rule in the commencement of this century, and was at first included within the diocese of Barbados. Ever since 1840 Mr. Brett has worked there bravely and faithfully amidst many

dangers and heavy difficulties, and has had, as this book will show, no small measure of success.

It is a great merit of this work that it makes the reader know British Guiana well, both the country and the people. We soon become familiar with Caribs, Arawâks, Waraus, Acawoios, and other races of men. And the same too with the animals of the country: the huge "camudi" or boa-constrictor, the konokosi and labaria, venomous snakes; the bats, mosquitoes, ocelots, jaguars, pumas, alligators. The pictures help one to understand the country, with its rivers and swamps and inundated forests, through which by "itabbos" or passages the canoe can make its way.

And the author has told us many things not only to interest us, but also to lead to serious and deep reflection. We may mention the legends of the Waraus, one of which was that they had descended from heaven. And again the Indian proverb, "everything has its tiger," or destroyer, which is told us in chap. viii., in which we have also an account of the "Kanaima" superstition, or the superstition about "the destroying spirit," and of the terrible effect of strong drink upon the American Indians. We would commend this book to our readers as a decidedly attractive missionary story.

A PICTORIAL COMMENTARY ON ST. MARK'S GOSPEL. *Edited by the Rev. Edwin Wolice. Philadelphia: The American Sunday School Union.*

Mr. Rice is one who has had considerable experience in preparing aids for Sunday-school teachers, and in his present effort he has produced a work eminently calculated to afford help to the student and the teacher. Amongst the features which distinguish this useful Commentary from others, we may allude to the insertion of the Authorised and Revised Versions of the Gospel in parallel columns at the top of each page. The illustrations, which are numerous, are not for ornament, but are given in order that the eye may explain and impress the truth. The American Sunday School Union has done good service by publishing such a valuable help, and we are not surprised at finding that in less than three weeks the first edition was disposed of.

SHORT NOTICES.

HANDBOOKS, FOR BIBLE-CLASSES:
THE BOOK OF JOSHUA. *By the Rev. George C. M. Douglas, D.D. Edinburgh: T. & T. Clark.*

Some few months since we noticed a former volume of this series, which was from the pen of the same author, and the praise which we were then able to give to the Handbook on the Book of Judges we are able to repeat in regard to the present volume.

Such a work as this must prove a most useful help to all engaged in teaching, and the very moderate

price at which it is published (1s. 6d.) places it within the reach of all. Principal Douglas has succeeded in placing before his readers a really excellent commentary. He does not profess to introduce practical and devotional matter, nor to enliven his pages with miscellaneous illustrations, but he gives in the narrowest possible compass a rich store of critical and expository matter, embracing all the most recent results of geographical research.

A teacher who possesses this hand-

book will hardly need any other commentary on the Book of Joshua, and we cordially wish that the circulation of the work may be commensurate with its merits.

INCIDENTS IN MY BIBLE-CLASS; OR, RECORDS OF SUCCESSFUL TOIL IN SENIOR BIBLE CLASS TEACHING. *By C. R. Parsons. London: Wesleyan Methodist Book Room.*

The Sunday-school or Bible-class teacher who could meet with such success as is here recorded in twelve years' work may well have had his heart cheered and his faith strengthened. It is not given to many to see such *fruit* of their labour; and as the author truly says in his introductory chapter, "Only the Master fully knows the weariness of spirit, and the frequent temptation to 'give up' which so often takes hold of the teacher's heart as he returns from his class depressed and dissatisfied. The carefully prepared lesson, the earnest prayer, the loving talk with his scholars, seem to bring no adequate result." This little book, said to be a simple narration of facts as they took place, may help such struggling teachers onward, by stimulating them to more earnest work, more faith, more prayer, more love. What others have done, they by God's help may also be enabled to do.

The Church of England Sunday-school teacher may gather useful hints as well as encouragement from this Wesleyan record.

COUSIN MABEL'S SKETCHES OF CHARACTER. *By Miss E. J. Whately. London: Religious Tract Society.*

In the short preface to this book the author states her object, which is to supply encouragement and warning by turns to those who are hesitating as to the path of duty in critical circumstances. To apply great principles to small duties is, as she truly says, one of the hardest tasks of life.

The sketches in this book are, she says, from life, and the questions dis-

cussed are certainly such as constantly arise. The chapters on "Home Sundays" are particularly good; in fact, no one can, we think, read the book without gaining *profit* as well as pleasure from its perusal.

"THE WISE MAN OF WITTLEBURY;" OR, CHARITY BEGINS AT HOME. *By Mrs. Prosser. London: Religious Tract Society.*

This is a simple little story showing how the wise man of Wittlebury was brought to see his real ignorance and folly and danger by the parable of the Rich Fool. He was wise in his own conceits, and was rich in this world's goods (though his riches had not been honestly gained), but he had made no provision for a future life. A simple tract entitled, "The Greatest Fool of All," was the means of rousing him to a sense of better things.

MURRAY BALLANTYNE, AND OTHER STORIES.

THE CASTLE IN TRUST, AND OTHER STORIES.

London: National Temperance Publication Depot.

Two little books nicely got up, and prettily bound. It is scarcely necessary to say that their object is to show the evils of intemperance, and to urge the duty of total abstinence upon all who wish in this way to influence those around them.

PLEASANT TALKS ABOUT JESUS.

By John Colwell. London: Bemrose & Sons.

This is a volume of "talks" spoken by the author to the children attending a week evening service; the subject of the discourses being—Jesus, as typified in the Simile of the Door, the Way, the Rock, the Tree, the Saviour, Master, Friend, &c. The addresses are clothed in very simple language, and are teeming with illustrations and anecdotes. Those who conduct children's services will probably find this volume very useful as an aid in the preparation of their addresses, and to such we recommend it.

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

SUNDAY-SCHOOL TEACHERS' ASSOCIATIONS AND MODEL LESSONS.



IR,—Will you kindly permit a few observations in the Magazine in reference to the above subject from one who has had some little experience in attending these meetings in various parts of the country.

Very recently, when invited to give a lesson to the teachers of an Association connected with the Institute, the teacher was asked if he would have any objection to submit a brief sketch of his lesson, so that it might be printed and circulated among the teachers of the union prior to the day of meeting. The request was readily complied with, and thus I am enabled, through this somewhat novel mode of proceeding, to send you a copy, which may perhaps interest some of your readers.

The sketch which was intended for blackboard teaching was as follows:—

BRIEF SKETCH OF LESSON:—

SUBJECT:—*The Collect for Sexagesima Sunday.*

1.—God's Omniscience.

(a) MAN SEES OUTWARD ACTS.

Gospel—"Seed soon sprung up."—St. LUKE. viii. 6.

(b) GOD SEES BOTH OUTWARD ACTS AND INWARD MOTIVES.

Collect—"Who seest."

Gospel—"Honest and good heart."—St. LUKE viii. 15.

2.—Man's Dependence.

(a) NOT IN SELF.

Collect—"Put not our *trust* in anything that we do."

(b) BUT IN GOD—THEN HELP SECURED.

Collect—"Thy power."

3.—Man's Danger.—ADVERSITY.

(a) Outward—See St. Paul's perils. Epistle—2 COR. xi. 19.

(b) Inward—Satan. St. LUKE viii. 12.

4.—Man's Safety.—PRAYER.

Collect—"Mercifully grant . . . through Jesus Christ our Lord."

LESSON:—"God a very present help."—Ps. xlv. 1.

Curiosity was somewhat exercised to see the effect this prior information might have upon the criticisms to be made after the lesson had been given, and it must be confessed that, upon the whole, there was some cause for disappointment. It is not necessary or perhaps desirable to enter into detail, except to say that the remarks generally took the line of criticising the construction of the sketch rather than dealing with the *method* of teaching illustrated by the lesson-giver. Even this, however, is preferable to the dead silence which often prevails in some of these meetings after the chairman has called for remarks.

There seems here a great lack connected with these meetings, and to which I wish specially to call attention.

It will be generally admitted that the chief object of lesson-giving on these occasions is the *training of teachers by practical illustration*. Teaching is really an art; and like all other arts it is perfected more or less by imitating good models. It is not absolutely necessary, although desirable, that the lesson-giver should be a highly-skilled teacher, unless it should be reckoned more profitable to learn from the failings of others than to imitate a good

example. One thing, however, is very necessary, and that is, that the listeners should know *how to observe*, not only as *learners* but as *critics*.

To assist in this, may I suggest the following observations in the hope they may be useful both to listeners and speakers at all teachers' meetings:—

1. Notice the opening of the lesson, and the methods adopted which at once serve to *arrest attention*; also observe the use of illustrations throughout the lesson.

2. See if the attention be *sustained throughout*, and carefully consider how this is done; if attention fail to be kept, trace the cause of failure.

3. Observe carefully the various *methods* of teaching—whether catechetical, simultaneous, or elliptic—and which serves the purpose most efficiently of imparting or eliciting information, or is best calculated to make the children think.

4. Observe also the *teacher's manner*, whether it is easy, kind, and attractive, and yet solemn as befitting the work in hand; whether the *language* be suitable,—simple without being childish.

6. Particularly attend to the *teaching* of the lesson, and see whether it is *full, scriptural*, and in *harmony* with *Church doctrine*; also that the lesson is skilful in structure and adapted to the capacity of the children.

7. And personal. Let each ask, "*what have I learnt?*"—"what to avoid or what to imitate?" When this has been clearly defined, and careful notes taken, then the listener may be in a position to express his views of the lesson, which should in all cases be done briefly and in a kind and considerate manner.

8. The lady-teachers may also usefully take part in the proceedings by writing on paper their remarks or questions, to be answered by the lesson-giver at the end of the meeting when he makes his concluding reply.

I must apologise for the length of this letter. I don't attempt to exhaust the subject, but hope that the hints now offered may be of practical use at these interesting gatherings.—I am, &c.,

G. MARTIN TAIT.

Object Lessons for Elementary Classes.

BY THE REV. F. LETHBRIDGE FARMER, Curate of Stockport.

XX.—THE COMMUNION OF SAINTS.

A LESSON ON A BUNCH OF GRAPES.

Suitable Hymns—"May the grace of Christ our Saviour"; "Come, let us join our friends above"; "The Church's One Foundation."

To be Learned—St. John xvii. 21; Eph. iv. 1—3.

In the Creed we say, "I believe in . . . the Communion of Saints." Do you know what this word *Communion* means? Fellowship, close friendship, *oneness*. And who are the *Saints*? The people of God all over the world. So "the Communion of Saints" means the fellowship, or oneness, of God's people, all over the world. This communion is with God, with saints in heaven, and with each other.

I.

1. (1) Look at this bunch of grapes. Though there are so many grapes clustered together, they are all united and hang from *one stem*.

(2) From this one stem every grape in the bunch has received the *sap* [*explain*] necessary for its nourishment and growth.

(3) Further, the grapes have all been ripened beneath the same *sun*. Thus they form one bunch, and are closely united.

2. (1) So God's people are all united in Him. The communion of saints is communion with God the Father, the Son, the Holy Spirit (St. John xiv. 16, 17, xvii. 21; 2 Cor. xiii. 14; 1 John i. 3). On this communion with God the communion of saints with each other depends, just as the oneness of our bunch of

grapes depends on all the grapes being united to one stem.

(2) And as every grape in our bunch receives sap from the one stem, so all God's people receive *grace* from Him. The grace of God, given through His Son and by His Holy Spirit, is the *sap* necessary for all spiritual nourishment and growth (St. John i. 16; 1 Cor. xii. 7, 11—14; 2 Peter iii. 18).

(3) Again, the children of God live and grow up in the One Light of Christ, "the Sun of Righteousness" (Mal. iv. 2; St. Luke i. 78; St. John i. 4, 9, viii. 12). Beneath His rays sweet Christian graces are produced, and Christian character is ripened; just as the grapes in our bunch have been filled with sweet juice and ripened, as they hung in the sunlight.

II.

1. Thus God's people are very closely "knit together in one communion and fellowship." Union with Him brings about union with each other. See how St. Paul describes this communion of saints in Eph. ii. 13, 14, iv. 4—6.

Do we belong to the communion of saints? Yes; for in our Baptism we were made "members of Christ" and "grafted into the Body of Christ's Church." [Again, in Holy Communion we are taught how each faithful communicant has his part in the communion of saints. See the prayer for the Church militant, the exhortation to communicants, and the post-Communion prayers.]

What an honour to be numbered

among God's saints! Do we deserve to belong to this holy fellowship? We must say with St. Paul, "*By the grace of God I am what I am.*" And since God has been so kind and loving to us, we must strive to "lead the rest of our life according to this beginning."

2. One thing especially remember. As God has joined us together in one communion, we must endeavour to "live in unity and godly love." See how we are taught this in Rom. xii. 4, 5, 10, 14, 18—21, and Eph. iv. 1—6. We must be loving and good to *all*, must return good for evil, "forbearing one another in love," and "endeavouring to keep the unity of the Spirit in the bond of peace." As grapes, when bruised, yield sweet juice, so the sweetness of our Christian character should come out especially when others ill-treat us. How beautiful our grapes look, hanging in one cluster. They are far lovelier thus than they would be separated. So the communion of saints, shown by love and forbearance, is beautiful, and pleasing in the sight of God (Ps. cxxxiii. 1; Mal. iii. 16).

May we never lose *our part* in this "blessed company of all faithful people"! How alone can we lose it? Let us pray that we may be "numbered with the Saints in glory everlasting." Repeat after me—

Grant, O God, that we may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through Jesus Christ our Lord. Amen.

Notes for Lessons on the Collects.

BY THE REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*
(Being Extracts from Dean Goulburn's work on "The Collects.")

SECOND SUNDAY AFTER EASTER.



WITH two masterly touches this Collect summarises the whole benefit of Redemption, as consisting in the provision of a sin-offering and of a perfect example. And not less happily it summarises the duty of a Christian, as consisting, first in reception, and secondly, in imitation. The Christmas Collect begins in the same way. God is said to give Christ to man, both on the occasion of His birth, and on the occasion of His Resurrection—His

Resurrection being indeed His second birth, when from the womb of the grave a new tomb hewn out in a rock wherein was never man yet laid the Prince of life came forth in a spiritual and incorruptible body, the first among the children of God and of the Resurrection, "the first-born from the dead, that in all things He might have the pre-eminence." St. Paul therefore applies to the Resurrection that passage of the Psalms which we might perhaps think more naturally to be referred to the Nativity (Acts xiii. 32, 33). In the Christ of Christmas we have the gift of Divine sympathy; in the Christ of Easter the gift of Divine succour. . . . This reception of Him and "His inestimable gift" there must be, before there can be, and in order that there may be, any sincere "endeavour to follow the blessed steps of His most holy life." In grace no less than in nature, or rather more emphatically than in nature, it is impossible to work except in a strength and by an energy previously communicated to us, and communicated independently of ourselves. In order to stir his limbs for any bodily action, how much must a man receive from God in the first instance! He must have life, in order to stir. He must have light, in order to see what he is doing, and where he is going. He must have a certain amount of health and strength; for a bed-ridden man can do nothing. And just so in regard to any good spiritual work. It cannot be done except by those who have in the first instance received from God, through the great Sacrifice for sin, life, and light, and health.

THIRD SUNDAY AFTER EASTER.

This very ancient prayer (from the Sacramentary of Leo) places us in imagination in the midst of a primitive state of things, which has long since passed away. Catechumens having been prepared by careful instruction during the forty days of Lent, received the Sacrament (of Baptism) on Easter Even, or Easter Day, there being doubtless in the choice of the season an intended reference to the words of St. Paul (Col. ii. 12). Part of the ritual in those days consisted in the investing of the baptized person in a white linen dress, the colour symbolising the righteousness wherewith by his engrafting into Christ he was endued; while the material being that in which the dead were wrapped, signified that those who are "baptized into Jesus Christ" are "baptized into His death." If the Baptism took place on Easter Eve, this dress was worn till the first Sunday after Easter, when it was exchanged for ordinary attire, and laid up in the church to be a witness against the newly-baptized in case of his breaking his Baptismal vow. Not unfrequently, in case of death, it was used as a shroud to wrap the body in. In endeavouring then to understand the Collect before us, we are to imagine that just previously to Easter we had seen a large group of catechumens brought to the font and there solemnly "admitted" by Baptism "into the fellowship of Christ's religion," and then clothed in "fine linen" robes, "clean and white." The prayer offered for them when these white robes had been discontinued for a fortnight, and the first impressions of their regeneration were beginning to lose their freshness, was that they might do nothing hereafter which those robes should seem to reprove, and that their lives might be of a piece with the colour of the robes, holy, harmless, undefiled—a daily dying unto sin, and living unto righteousness. To "eschew," *i.e.*, reject with loathing. Its meaning is to chase away—repel. But mere abstinence from wrong-doing is not enough. "*All* such things," &c. There must be no flinching from any duty, no attempt to compound by strictness in one particular for laxity in another, no cultivation of opposite graces at the expense one of another, *e.g.*, of truth, at the expense of love, or of love at that of truth.

FOURTH SUNDAY AFTER EASTER.

How does God order the wills of men, and bring the unruly will into conformity with His own will? Not by *mechanical* compulsion. Planets are

obliged to travel in their orbits. It is a case of *moral* compulsion when a man, for whatever reason, does not dare to do something which he strongly desires to do. An intemperate man is often brought to abstain. It costs him a severe struggle to lay so much restraint upon himself; but under the pressure and fear (necessary to save his life) he submits to the restraint. So Balaam's will was carried by fear. Carried, not *won*. There can be no winning of the will, unless the will moves cheerfully, and freely, and lovingly towards the thing which is willed. God *wins* the will, by sending a strong influence upon the affections of desire, hope, and love, and stirring them up by His Holy Spirit. When the love and the desires, the affections and the hopes, are set right, then the will moves spontaneously in the same direction, and the needle of the heart is true to the heavenly pole. Here we see the vital connexion between the opening clause of the Collect, and the petition built upon it.

FIFTH SUNDAY AFTER EASTER.

This Sunday is called Rogation Sunday. A suitable time, as falling in the full burst of spring, for praising God for the produce of the earth, and imploring Him to preserve it to man's use. A season at which Christians reminded themselves how precarious was the increase, how easily blight, or two or three days of drought or wet at a critical period, might utterly ruin what at present promised so well, and in this uncertainty they betook themselves to Him "from whom all good things do come," to bring the fruit to perfection, ripening the blade into the ear and the ear into the full corn. The Rogation Homily has as its heading, "That all good things cometh from God." The word "good" applies as well to God's *natural* blessings—health, strength, food, raiment, success—as to His *spiritual* blessings, the grace to discern what is His will, and the power to do it. In the petition itself there is an undercurrent of reference quite missed by those who do not bear in mind the practice of asking at this season for a plentiful harvest in the autumn. The thinking of right thoughts, the entertaining of holy desires, the formation of good counsels and resolutions, these things are the *spring produce* of the moral soil, the "tender blade" put forth by God's working in the heart. But the right thought has yet to develop itself into performance, the holy desire and good counsel have to ripen into the just work (2 Cor. viii. 11). There must be a moral harvest, as well as the first appearance of vegetation in the heart. "Inspiration" or inbreathing of the Blessed Spirit, which is the source of every *right* thought, and cleanses the *wrong* thoughts.

SUNDAY AFTER ASCENSION DAY.

"With great triumph." The idea of a triumph finds its scriptural sanction in Col. ii. 15. ["Spoiled" in Revised V. is "put off from himself" E. B. T.] The sense really is, "Having stripped away from Himself that opposition of spiritual foes, which beset Him round about in the days of His flesh, like the poisoned shirt of Nessus which clave to the skin—having rid Himself of those foes once for all, He made a show of them openly, triumphing over them in the Cross." The captives, in a triumph, were made to pass in long procession before the conqueror, he following in a car drawn by four horses, bearing the palm branch of victory in his right hand, and a sceptre, the emblem of loyalty, in the left. The captives were, in this case, the powers of evil, the devil and his angels, who had received from the Cross their final and deadly overthrow. And the escort of Christ, who accompanied His cloud chariot to the everlasting doors, and greeted Him on His arrival, were the choirs of angels (Ps. xxiv. 7). The army of the victorious general always followed him in a triumph; and these thousands of angels are "the armies which are in heaven, and follow the Word of God, upon white horses, clothed in fine linen, white and clean."

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Hanley.*

Lesson XXII.—THE THANKFUL SAMARITAN.

THE TEN LEPERS.

“Offer unto God thanksgiving.”

READ—St. Luke xvii. 11—19. FOR REPETITION—James i. 17; Eph. v. 20.

HYMN—“O Lord of heaven and earth and sea.”

CENTRAL THOUGHT.

The remembrance of God's mercies to us both in body and in soul should ever bring us to His Feet in humble thankfulness and praise.

HINTS TO THE TEACHER.

The general question of leprosy and its typical character having been fully dealt with in Lesson VIII. there is no necessity for a further reference to these points in the subjoined Sketch. We are therefore able to concentrate our attention on other features of interest in this miracle. At the same time, no doubt there are many teachers who will think it advisable briefly to recapitulate some of the points touched upon in the former Lesson, and to recall the attention of the scholars to the great spiritual truth which the cleansing of the leper was ever intended to convey.

The teacher should never miss an opportunity of helping the scholars to obtain an intelligent knowledge of the Prayer Book. An opportunity is afforded in this Lesson by the somewhat detailed reference to the contents of the “General Thanksgiving.”

NOTES ON THE TEXT.

1. “*Through the midst of Samaria and Galilee*” (ver. 11). Rather “between Samaria and Galilee.” He travelled along the boundary line of the two provinces, down the valley of Bethshean, crossing the Jordan probably at Scythopolis, where there was a bridge, into Peræa; then travelling southward He would recross the Jordan near Jericho, and so reach Jerusalem.

2. “*Show yourselves unto the priests*” (ver. 14). Some have imagined that the Samaritan was sent to his own priest. But this does not seem likely. His priest was the priest of a false faith. Being in company with nine Jews he would probably start with them.

3. “*Turned back*” (ver. 15). He turned back without waiting to go to the priest. The nine Jews seem to have held the ceremonial duty to be paramount.

4. “*This stranger*” (ver. 18). “The Samaritans were Gentiles—not a mixed race, as is sometimes erroneously supposed. They had a mixed religion, but were themselves originally from other countries” (Dean Alford).

SKETCH OF LESSON.

How sad to see two people bitter | injure one another—passing each
enemies to each other—trying to | other in the street without speaking!

Nations sometimes at enmity with other nations. What bloodshed and misery caused by it! [*Illust.—Traditional feuds between tribes of Indians.*]

One race of people hated fiercely by the Jews—who were they? The Samaritans. Jews would not speak to or have dealings with them (St. John iv. 9). Samaritans bitter against the Jews. How unpleasant the journey of the people of Galilee when they went to Jerusalem! The nearest way lay right through Samaria (St. John iv. 3, 4. *See map*). The Samaritans did not like to see the pilgrims going up to Jerusalem for the Feasts. Why not? (See St. John iv. 20.) Often ill-treated them. They once used Jesus badly—would not let Him travel through their country—would not give Him shelter. How angry St. James and St. John! See how they wanted Jesus to punish them (St. Luke ix. 52–56). But how different Jesus' spirit! Turns quietly to the left along the Samaritan border. [*Note 1.*] So far from "calling fire from heaven" upon the Samaritans, He is going to give one poor Samaritan wonderful blessings.

Imagine Jesus and the twelve journeying on through the valley of Bethshean, towards Jordan. What is that knot of men yonder watching Jesus? They are crying to Him—what do they say? (ver. 13.) Why do they not come to Him if they want Him? Ah, they dare not. Why? (ver. 12.) They are lepers—obliged to keep outside the village—obliged to cry "Unclean, unclean," to warn people not to come close to them (Lev. xiii. 45). How eager these poor lepers! Have heard of Jesus healing lepers—perhaps He will heal them.

How had Jesus healed lepers before? (St. Matt. viii. 3.) Had touched them. Does He go and touch these lepers? No. (See ver. 14.) They are to go and show themselves to the priests.

1. The Nine Unthankful Jews.

What a strange command! What was the use of going to the priest?

They were still lepers. It was only those who were cured who went to the priest for him to pronounce them clean. But did they argue? No, they obeyed. [*Note 2.*] Picture them on the way—their looks at each other—their astonishment and delight—their leprosy has gone! How eager now to get to the priest! Each one knows of a house where there will be great rejoicing, and he is very anxious to get back to it. Where is that? His home. What happiness there! But One they seem to have forgotten. Who? Think they would speak of Jesus at home? No doubt. Yet had never thanked Him—thought it did not matter!

2. The Thankful Samaritan.

Did *all* rush eagerly to the priests? One left behind. A poor leprous Samaritan was one of the ten. In their common misery they forgot their hatred. [*Note 4.*] But was not he anxious to get home? Yes; but see what his first thought was (ver. 15). He must thank his Benefactor—so "turned back." [*Note 3.*] How thankful he is! See him on his face before Jesus. Was Jesus pleased? Gave him, though he was a Samaritan, greater blessings than the others (ver. 19). What would He think of the nine Jews? (ver. 17, 18.)

WHICH ARE WE MOST LIKE—THE SAMARITAN OR THE NINE?

What shameful ingratitude that of the nine Jews seems! How ready we are to condemn ingratitude in others! [*Illust.—Wounded lying on battlefield after battle is over. English soldier gives water to wounded enemy. Wounded man turns and shoots his benefactor.*] How indignant we are at such base ingratitude! Yet are we never ungrateful? Often are to God. Notice—

1. Why men are unthankful.

(1) How often a blessing not valued till it is being lost. Some of God's common gifts not thought much of till He withdraws them. [*Illust.—Water. Sunshine. Reason. Health.*]—Men forget where these

all come from (1 Chron. xxix. 14). How many think lightly of what happened on Calvary! One reason then why men are unthankful is—they *think lightly of God's gifts*.

(2) But did the cleansed lepers think lightly of the gift given to them? No. Valued their health. But forgot Jesus when He was out of sight. So men now are unthankful for their gifts because they *forget the Giver* (James i. 17 [Rep.]).

(3) Does it matter whether we are thankful or not? Why did Jesus look round and inquire for "the nine"? He expected them to thank Him. God expects us to be thankful for His goodness (Ps. l. 14). Another reason then why men are unthankful is, that *they think it does not matter*.

Now see—

2. Why we ought to be thankful.

A child says, "Thank you." When? When something is done for it. Sometimes "thank you" said when scarcely meant. Let us take care that whenever we thank God we really do mean it. [*Illust.—Grace at meals. What does it mean? How if hurriedly and irreverently said?*] At what other times do we thank God? (See Ps. iii. 5, iv. 8.) [*Question about children's private prayers.*] One special part of the service in church in which we thank God for His goodness. Which? Notice what we thank God for in the *General Thanksgiving*.

(1) *For Creating us.* Our life

His gift (Acts xvii. 25). A grand thing to be a human being since God the Son has taken our nature! (Heb. ii. 14, 17.) How wicked then the wish we sometimes hear, "I wish I were dead!"

(2) *For Preserving us.* Our food—where from? Who made the grass, corn, fruit, &c., grow? [*Illust.—Canary in cage. What happens if food and water forgotten?*] God never forgets the world. How many "blessings of this life" we enjoy! Health—reason—homes—friends—good government. [*Contrast those in other circumstances.*] All from God (1 Tim. vi. 17).

(3) *For Redeeming us.* The greatest blessing of all. Other blessings—homes, food, clothing, &c.—last how long? But Jesus has a blessing for us to last for ever (Rev. xxii. 5). Redeemed us. How? (See Rev. v. 9.) See how He brings this blessing to us. Gives us the "means of grace." Let us thank God for putting us into His Church—for the gifts of His Word and Sacraments. [*Illust.—Patriarchs pitched tents near wells. Why?*] We must keep close to God's ordinances—use them—be thankful.

3. How must our thankfulness be shown?

In words? Yes (Eph. v. 20 [Rep.]). But more. Not only with "our lips," but in "*our lives*." If we are really thankful we shall show it by giving to God our best—by really serving Him—by working for Him.

Lesson XXIII.—THE LIGHT OF THE WORLD.

THE OPENING OF THE EYES OF THE MAN BORN BLIND.

READ—St. John ix. FOR REPETITION—St. John xii. 46; 1 Pet. ii. 9.

HYMN—"I heard the voice of Jesus say."

CENTRAL THOUGHT.

Jesus, the Light of the world, came to dispel the clouds of spiritual darkness, and to give light to the souls of men born blind.

HINTS TO THE TEACHER.

In using the opening illustration of the Sketch the teacher will in most cases be able to quicken the interest of the children by referring to some hospital or infirmary with which they may be familiar.

Although chap. ix. is put at the head of the Lesson as the portion for reading, the teacher will find it necessary to refer perhaps somewhat at length to the latter portion of the preceding chapter, in which is recorded the conversation of Jesus with the Jews which led to their attempt to stone Him.

In the application the teacher should bear in mind the central thought upon which the whole Lesson turns. The Healer of the man born blind, and the Enlightener of the dark souls of mankind, is Jesus the "Light of the World."

NOTES ON THE TEXT.

1. "*As Jesus passed by*" (ver. 1). Was this on the day of the attempted assault upon Him recorded in chap. viii., or on the next Sabbath? It is impossible to decide with certainty. We have taken in the Sketch below the former alternative.

2. "*Who did sin?*" &c. (ver. 2). Some divines have explained this question as referring to the doctrine of the transmigration of souls from body to body; others to the Rabbinical notion of ante-natal sin; others to the doctrine of pre-existence; others to sin punished by anticipation. But it seems very unlikely that these simple Galileans should have been familiar with any of these theories. Probably the question was asked by the disciples vaguely, the inapplicability of one of their suppositions not at the moment occurring to them.

3. "*Give God the praise*" (ver. 24). Not "Give God the glory of thy healing." The Jews did not admit the fact of the miracle. It was a solemn appeal to the man to remember that he was in God's presence and to tell the truth.

4. "*They cast him out*" (ver. 34). They excommunicated him. The first stage of Jewish excommunication was exclusion from the synagogue for thirty days. The other stages involved a malediction and entire exclusion.

SKETCH OF LESSON.

Ever been in a hospital? How neat, clean, well-arranged everything! Flowers perhaps in wards and in windows. Everything made as cheerful as possible. Yet sad sights there. Why sad? Much suffering. How sorry we are to see others suffer! But pity not enough. What else wanted? [*Illust.—Hospital Sunday.*] To help, relieve, lessen suffering, true Christian work. See what the Christian's Master delighted to do (St. Matt. xii. 15; Acts x. 38).

Others besides the sick ministered to by Jesus (St. Luke iv. 18). The poor. Bible speaks sometimes of some poor sitting by wayside, at gates of mansions, or Temple gates. Why there? To beg. Which streets or corners do beggars choose? Where traffic is greatest. Temple gates favourite spots for this reason (Acts iii. 2). [*Illust.—Beggars at entrances of Continental churches.*]

Look at Temple gate in Jerusalem. Amongst the group a poor man. Not only poor, but blind. His history will never be forgotten! How little he thought *we* should ever think of him 1800 years after!

I. JESUS SEES HIM.

Picture Temple courts. Strange commotion. Scribes and priests very angry. What is it all about. (See viii. 58, 59.) Jesus has been speaking some very plain things to them about their sins (ver. 44), and about Himself (ver. 54, 56, 58). How did they show their anger? Tried to stone Him. But His hour not yet come (ver. 59).

Imagine Jesus passing out of the Temple. [*Note 1.*] How calm He is! He stops. Who is that speaking to Him? Well-known beggar. Asks alms. He is blind. Perhaps says how long he has been blind

(ix. 1). Does Jesus notice him? Yes. "Saw him."

Look at disciples gathering round. They ask a question. What is it? (ver. 2.) Much misery and suffering in the world. All caused by one thing. What? Bible speaks of a life where there is no pain, no sorrow, &c. Where will that be? (Rev. xxi. 4.) Why no suffering there? No sin there (Rev. xxi. 27). What a sad affliction this man's blindness. "Surely," say disciples, "the result of some dreadful sin?" [Note 2.] (See our Lord's answer, ver. 3.) True, sin the cause of the world's suffering, but great suffering not always the result of great sin. This poor man not to be judged harshly. God will use his blindness for His own glory and the man's good.

Crowd gathers as Jesus talks. Is it safe for Him to stay? Listen to what He says (ver 4, 5). The day of His ministry closing. A work here for Him to do. He is the "Light of the world." This poor man is in darkness. How strange the words of Jesus seem to the blind man! He had never seen light!

II. JESUS CURES HIM.

What is Jesus doing? (ver. 6.) See Him putting the clay on the blind man's eyes. Perhaps to help the man's faith.

The man now himself to do something. What? (ver. 7.) Does he go? Think it all of no use? See him making his way down to Siloam. He washes. *He can see!* Sees for the first time the sun, hills, trees, fields, men, the city. How strangely beautiful God's world looks to him!

III. JESUS CONFESSED BY HIM.

Imagine him making his way home—his friends' delight. All Jerusalem talking of what has happened. Is everybody pleased? (See ver. 10—13.) Rumour has reached the Pharisees. The man is taken before the council. They question him—ask him how it was done. How puzzled they are! See how they try to find fault with Jesus (ver. 16). What did they charge Him with? Breaking the

Sabbath. He could not be "of God." But not all the council of the same mind. Perhaps Joseph of Arimathea and Nicodemus there and stood up for Jesus. Man is appealed to again. "What sayest thou of Him?" Is he afraid? What does he declare Jesus to be? He knows He is "from God."

But perhaps it is all a mistake—the man may not have been born blind. Who would know best? How cautious his parents are when they are questioned! (See ver. 19—23.) Do not wish to offend the Pharisees. Why not? (ver. 22.) But the fact is undeniable. "He *was* blind—he *now* sees."

How angry the Pharisees! Man again sent for. They tell him it is all an imposture. "Confess it; tell the truth" (ver. 24). [Note 3.] But the man has no other story to tell. Made of sturdier stuff than his parents. Not afraid of them. See how he stands their cross-examination. Stands up for Jesus. He is not the sinner they make Him out to be. How he braves the angry and baffled Pharisees! (ver. 26—33.) How dare he, a poor ignorant beggar, oppose them? They begin now to abuse him—call him names. More than this (ver. 34). "Cast him out." [Note 4.]

IV. JESUS SEEKS HIM.

Hard to be punished unjustly. But what did Jesus say about suffering injustice for Him? (St. Matt. v. 10—12.) Think the poor man felt the injustice done him? Yes. But one felt for him, thought of him. Who? (ver. 35.) Jesus found him out in his trouble. How glad the man to see Him who had given him sight! Had never *seen* Him—only heard His voice. How glad to hear that voice again!

V. JESUS BLESSES HIM.

Notice the question Jesus asks him (ver. 35). The man perplexed. "The Son of God"—whom does Jesus mean? Does not fully understand. But see ver. 36. He is willing to learn. Some persons

Jesus always willing to teach. Who? The lowly—the teachable (St. Matt. xi. 25). The poor man has the seeds of faith in him. Gets Jesus Christ's best blessing. Jesus reveals Himself to him. [*Illust.—Curtain drawn. Sun seen. Light now streams into the room.*] Not only does his bodily eye see, but another eye. His soul's eye. He has often heard of Messiah. In his Benefactor his faith (the soul's eye) sees the Son of God. See now what he does (ver. 38). Just what every one does who really sees Jesus Christ by faith. Worships. Jesus had indeed been a "light" to him. Had given light to him—body and soul (St. John xii. 46 [*Rep.*]).

This miracle, like others, a parable.

1. *Spiritual Blindness.*

Thousands of blind children living. How sad! Never saw the sun, father's face, mother's smile. But another blindness much more common. Soul's eyes closed. Then what is needed? What only? God can do for us. Our eyes to be opened (Acts xxvi. 18). Just what Jesus Christ came for (Isa. lx. 1—3).

(a) *How dependent the blind are!* May starve with food within reach.

Poor blind child needs guiding. So souls need guiding (Ps. xxxi. 3). "Out of darkness" into God's "marvellous light" (1 Pet. ii. 9 [*Rep.*]).

(b) *How much deprivation the blind suffer!* God's earth beautiful. But not to the blind. Why not? They do not see the sky, trees, hills, &c. How much they miss whose souls are blind! How little they know of God—His love, His ways!

(c) *How exposed to danger and deception the blind are!* A precipice. The blind do not see it. May walk into danger. Easily deceived. Satan the great deceiver. Often leads blind souls wrong. Makes them believe the path all right. Where does his path end? (St. Matt. vii. 13.)

2. *Spiritual Restoration.*

If soul in darkness what is needed? Jesus came to give us this very light (St. John i. 9; 2 Cor. iv. 6).

How strange and wonderful the sight of the world to one whose bodily eyes have been opened! So God has many wonders for the enlightened soul to see—beauties of the Bible—beauties in God's dealings with us—beauties in Jesus and His Cross never seen before.

Lesson XXIV.—THE RESURRECTION AND THE LIFE.

THE RAISING OF LAZARUS.

"The dead shall hear the voice of the Son of God."

READ—St. John xi. 1—54. FOR REPETITION—St. John xi. 25, 26; 1 Cor. xv. 55—57.

HYMN—"Jesus, Thy blood and righteousness."

CENTRAL THOUGHT.

Jesus is the Vanquisher of Death and the Grave, and the Restorer of dead souls from the darkness and corruption of sin.

HINTS TO THE TEACHER.

The story of the raising of Lazarus is always an attractive one for Sunday scholars. There are, however, so many points of interest in the history upon which much incidental teaching may be hung, that the teachers of senior classes especially will find some difficulty in determining what to dwell upon and what to pass over. It is obviously impossible in a sketch of a lesson such as the one which follows to do more than briefly touch in passing upon some of these points.

The chapter in Archbishop Trench's *Miracles* upon this history is very full, and exceedingly valuable.

NOTES ON THE TEXT.

1. "*Bethany*" (ver. 1). It is here called "the town of Mary and her sister Martha" to distinguish it from another town of the same name which lay "beyond Jordan."

2. "*Are there not twelve hours,*" &c. (ver. 9, 10). Our Lord's meaning seems to be, "I cannot be in danger during the appointed day of my work." "A man does not stumble walking in the daylight; but (here is a lesson for the disciples) as a man stumbles who walks in the darkness, so will you stumble if you leave me, your true Light."

3. "*Four days*" (ver. 17). The burial took place on the day of death. The messenger would reach our Lord on that day; two days He waited in Peræa before starting (ver. 6); on the fourth He arrived at Bethany.

4. "*It was a cave*" (ver. 38). The possession of a family vault seems to indicate that Lazarus and his sisters belonged to the wealthier classes. Other indications may also be found in the large concourse of mourners who came from Jerusalem, and the pound of ointment of spikenard, "*very costly,*" with which Mary anointed the Saviour's feet.

SKETCH OF LESSON.

Many sad sights in London and other great cities. One of the saddest to see poor, destitute, homeless "waifs and strays." Policemen often find such in dark corners—huddled together under railway arches, &c. How thankful we ought to be for our homes!

Now look at St. Matt. viii. 20. Jesus homeless during His ministry—had no settled abode. But did nobody offer Him shelter? Had friends here and there who gave Him shelter (St. Mark xiv. 3; St. Luke v. 29). One house where He was always welcome—often stayed there. Where was that? (St. Luke x. 38; St. John xi. 1.) [Note 1.]

I. THE HOME AT BETHANY.

On the east of Jerusalem a hill—the Mount of Olives. A road from the eastern gate of the city—down into the valley—across the brook Kedron—up the hill-side—round the shoulder of Olivet—down the other side—there, in a quiet retired spot, lies Bethany. How often Jesus trod this road in Holy Week!

1. What a happy home Martha's in Bethany! Martha the mistress. What was the name of her sister?—her brother? Were these three always quarrelling?—selfish with each other?—often sulky, offended, disagreeable? We may be sure not, for see ver. 5. Jesus loved them.

How different the two sisters! (St. Luke x. 38—42.) Busy, bustling, anxious Martha—quiet, gentle Mary, happy to be at Jesus' feet.

2. What a difference sickness makes to a home! How anxious everybody! Trouble now for the two sisters; Lazarus is ill. To whom are their thoughts likely to turn? To Jesus of course. How they wished He was there! Where was He? (See St. John x. 40.) But could they not send for Him? Ah! it was dangerous for Him to come so near Jerusalem. Why? (See ver. 8.) But they will send and *tell* Him at any rate (ver. 3).

3. Darker cloud still to hang over the home. Lazarus getting worse and worse. "Has the messenger returned? What does Jesus say?" How quietly, silently anxious Mary! how eager Martha—looking out for the messenger coming up the steep road, from Jericho! "Does Jesus *really* know?" they think. Imagine the sisters watching their brother—life ebbing away—he is gone!

But what about the message? Did He ever get it? Yes; but see ver. 4. 6. Waits two days instead of coming at once. Tells the messenger that the "sickness is not unto death." But what can this mean? Lazarus *was dead* before the messenger got back.

At length He starts for Bethany. But is it not running into danger? the disciples ask (ver. 7, 8). Yes; but no enemies to have power till His "hour" was come. (See St. John xiii. 1, xix. 11.) [Note 2.]

Why then did Jesus delay? Was it because He did not care for, feel for the sorrowing sisters? Not that—Jesus always full of sympathy (and *is now*—so let us take our troubles to Him). But all for His glory (ver. 4)—His greatest miracle to be brought about.

But what is this that He is saying about Lazarus sleeping? (ver. 11—13.) Did the disciples understand Him? Not quite. At length tells them plainly. A start now made—the last journey to Judea—one disciple seemed to realise this—was very down-hearted—who was this? (ver. 16.)

II. THE GRAVE AT BETHANY.

The journey soon made—the white houses of Bethany soon in sight—the outskirts of the village reached (ver. 30). Here Jesus stops (probably not far from the grave, see ver. 31)—not safe to go into Bethany—many enemies there.

1. A Scene of Sorrow.

(1) All Bethany mourning. See where many sympathisers have come from (ver. 18, 19). No doubt some of the chief men in Jerusalem anxious to condole with so respectable a family. (Comp. Prov. xiv. 20.) The usual hired mourners there too.

(2) But who would be in the deepest grief? The sisters. How eager Martha to go to Jesus when she hears He has come! Poor Mary weeping silently at home—till Jesus sends for her (ver. 28). See what the broken-hearted sisters say to Him. If He had only been there this would not have happened! But what strange words of comfort were these He had spoken to Martha? (ver. 23—27.)

(3) Imagine Jesus amidst these sorrowing people—Martha, Mary, the Jews. His eyes filled with tears too—is troubled Himself (ver. 33, 35, 38). No doubt His heart aches to

see others so grieving (Heb. iv. 15). But another reason for His sorrow. [*Illust.*—A beautiful machine—all put wrong—broken—spoiled—something has got in among the wheels.] So God's work marred by sin. Once "very good" (Gen. i. 31). This sorrow, grief, death, all sin's work. Jesus might well grieve over it.

2. A Scene of Joy.

Picture the scene at the cave. [Note 4.] Listen to the sneering Jews (ver. 37). How little they thought what was going to happen! Not even the sisters expected to see Lazarus again—thought perhaps it *might* have been if Jesus had come soon after death, as He did when the widow's son died, but now impossible—Lazarus had been dead four days. [Note 3.] Decay must have set in.

But see—the stone is rolled away—Jesus lifts His eyes to heaven (His power is from above, ver. 41, 42)—calls with a loud voice. See Lazarus bound in grave-clothes come forth. "Loose him"—"cut the bandages." [*Illust.*—The wrappings of a mummy.] "Let him go." What a wondrous miracle! Yet see the effect on the Jews (ver. 47—53). What a happy re-union for this family!

But how long was this re-union to last? Till Lazarus or his sisters died! Lazarus only brought back to the world for a little while. But this miracle to teach us what Jesus had taught Martha (St. John xi. 25, 26 [Rep.]). Jesus is the RESURRECTION—the Conqueror of Death. One great day when this will be especially seen—when? (1 Thess. iv. 16.) But Jesus is also the LIFE. Came down from heaven to give a life that will last for ever (Rom. vi. 23). When will He give it to us? At the last day?—in heaven? Now! How can we get this? (See 1 John v. 12.)

But something which kills the soul—what is that? Sin. How anxious Jesus to raise dead souls! This what these miracles have to teach us.

(1) How long had Jairus' daughter been dead? Was just dead. How Jesus loves to recall to life souls just going away from Him!

(2) Widow's son was being buried. Just the case with souls who have gone on in sin for some time. Jesus' voice calls them too from the dead.

(3) Lazarus—buried—bound with grave-clothes. Is not this case impossible? No. (Isa. i. 18.) The loud voice of Jesus can wake dead

souls like these. How hard for the man to get rid of his old habits—the grave-clothes! But the Vanquisher of Death shall give him the victory (1 Cor. xv. 55—57 [*Rep*]). How happy the man thus freed from Satan's bondage—hearing the voice of the great Absolver, "Loose him and let him go."

Lesson XXV.—A WAYSIDE CRY FOR MERCY.

THE OPENING OF THE EYES OF TWO BLIND MEN AT
JERICHO.

"His ears are open unto their cry."

READ—St. Mark x. 46—52 [St. Matt. xx. 29—34; St. Luke xviii. 35—43].
FOR REPETITION—Ps. xviii. 6; Heb. xii. 1.

HYMN—"Jesus, hear my supplication."

CENTRAL THOUGHT.

The sincere, earnest pleading of a needy soul ever commands the Saviour's full attention, and obtains from Him the grace He is able and willing to bestow.

HINTS TO THE TEACHER.

This being the third Lesson of the course in which the healing of the blind has come under our consideration, and the usual spiritual application of miracles of this class having been fully dealt with in Lessons XX. and XXIII., the chief teaching of the present Lesson has been made to centre round the fact that the eager cry of Bartimæus arrested our Saviour's attention and secured His help.

Harmonists have been much puzzled to adjust the records of this miracle given by the first three Evangelists. The view adopted in the Sketch is that there were *two* blind men healed, and that the miracle was wrought as Jesus was departing from Jericho. Those who wish to grapple with the difficulties of this question will find sufficient material in the comments of Alford, Wordsworth, Trench, and Isaac Williams on this miracle.

NOTES ON THE TEXT.

1. "*Jericho*" (ver. 46). This city, a busy and thriving one in our Lord's time, lay in a fertile plain abounding with palm-trees, and was eighteen miles north-east of Jerusalem. It is now a miserable village.

2. "*A great number of people*" (ver. 46). No doubt composed of Jews from Peræa and Galilee going up to Jerusalem for the Passover. For the route taken by the Jews from Galilee see Lesson XXII., *Note* 1.

3. "*Son of David*" (ver. 47). This seems to have been the popular designation of the expected Messiah.

4. "*Charged him that he should hold his peace*" (ver. 48). The crowd was not in the main a hostile one. An effort was made to silence the blind men because it was feared they might interrupt and annoy Jesus.

5. "*His garment*" (ver. 50). The loose outer robe which the Jews wore.

SKETCH OF LESSON.

Ever been at — at the Fair time? What crowds of people! Some of these local holidays originally religious festivals. [*Illust.—The Dedication Festivals of the Parish Church—now degenerated in some places to “Wakes.”*] Certain times when Jerusalem was full of visitors. When? (Ex. xxiii. 14—17.) At the great feasts.

I. A PROCESSION FROM JERICO.

A great feast, the Passover, soon to be held in Jerusalem. Crowds as usual making their way to the city. See who is among them (ver. 32). Numbers of Galileans with Him—no doubt hoping that the Prophet of Nazareth (St. Matt. xxi. 11) would now set Himself up as king and drive away the Romans.

See what city they have reached (ver. 46). [*Note 1.*] Journey not far now. What a crowd with Jesus as He goes through Jericho!—disciples, Passover pilgrims—no doubt people of Jericho, very likely boys and girls among them going a little way with the crowd. [*Note 2.*] Crowd so great round Jesus at Jericho that one man—a well known, rich man too—climbed like a boy up a tree to see Him pass by. Who was that? Why did He climb a tree? (St. Luke xix. 1—3.) But now Jesus is leaving Jericho; perhaps Zacchæus in the procession.

II. A PAUSE IN THE PROCESSION—JESUS STANDING STILL.

What a busy place the gate of a city!—people going in and out. The gate of Jericho thronged to-day. Jesus and the crowd with Him passing out. How eager some to get close to Him—hear His conversation! But what is the matter? Jesus stops—the crowd stands still—Jesus turns and listens. See why (ver. 46, 47).

III. WHAT MADE JESUS STAND STILL.

See where Jesus is looking. A beggar yonder, everybody knows

him; sits at the gate every day—what for? People always passing—labourers going to and from the fields, travellers, priests going to their Temple duties (St. Luke x. 30—32). Every now and then something thrown to him. Another blind man near him too (St. Matt. xx. 30).

1. *The Beggar's Cry.*

Look at some of the crowd going up to Bartimæus—how cross they seem! What are they telling him? (ver. 48.) He must be quiet—Jesus can't be worried. What has he then been doing? (See ver. 47.) Crying after Jesus. “Jesus, Son of David, have mercy.” No doubt his companion cried as well. [*Note 3.*] This why Jesus “stood still.”

2. *The Beggar's Need.*

How sad to be poor—sadder still to be blind—but to be *both*, sadder than all. Bartimæus accustomed to the noise of the traffic at the gate. How can he tell when anybody is passing? But unusual tramp of feet to-day—what is the matter? Asks his companion, then the bystanders. What do they tell him? (St. Luke xviii. 37, 38.) What an eager look now on his face! Then this is the great Prophet! Had he not heard in the synagogues that the Messiah would be good to the poor and sorrowful? (Isa. xi. 4, lxi. 1.) Was he not poor enough? Was He not to open the eyes of the blind? (Isa. xxxv. 5, xlii. 7.) Surely no one needed Jesus' help more than he did. So he cried—cried again and again.

3. *The Beggar's Pleading.*

“Stop him,” cry some of the crowd. [*Note 4.*] But can they? (ver. 48.) Cries louder and louder, pleads more and more earnestly—feels this may be his only chance.

But does Jesus feel worried by the poor beggar? [*Illust.—King or Emperor driving through his capital—could not stop for every beggar who asked for alms or help in the street—those who cried after him*

would be told to stop.] But our King never turned from the cry of one who really needed His help. Did not from these blind men. Cared as much for these as for the publican Zacchæus, or the rich rulers—came to live and die for all (St. Matt. xviii. 11).

How happy Bartimæus when a message is brought to him from Jesus! What is it? (ver. 49.) Casts away his garment—wants to get quickly to Jesus. [Note 5.] Jesus asks him what he wants. How earnestly he asks for sight! And is he refused? (ver. 52.) See him now (and his companion) restored—joining the procession — “following Jesus”—happier than any!

IV. JESUS STANDS STILL NOW.

How long has it been since all this happened? Eighteen hundred years. Yet Jesus the same now as then (Heb. xiii. 8). Deals with men now just as He did with Bartimæus.

1. The same cry can reach Him.

What was the blind man's cry? For mercy. Just the cry He listens to now (Ps. li. 1). But then it must be like the blind man's—real, earnest, persevering. [Illustr.—When is a man most eager for the doctor to come? When he feels very ill, in danger—does not send for him, if he thinks nothing is the matter.] So

we must first feel our need, then let us cry, and our cry shall reach God's ears (Ps. xviii. 6 [Rep.]). What do we want? — more light? — more strength? (is it hard to do right?)—pardon? Let us ask like Bartimæus.

2. He will listen and help us.

What a wonderful thing that God who rules the world and all its empires should listen to a Sunday scholar! Yet true! A feeble wail from a broken heart goes right up to heaven. A child's tears noticed (Ps. lvi. 8). But how is it we can thus command God's attention? Only one key to open the door of heaven. (See St. John xv. 16.) [Illustr.—Poor ragged man goes to great house to ask great favour of the nobleman. Footman sends him away. How different if the eldest son has given him a note! Footman takes message to his master.] So our access to God's throne “through Jesus Christ.” [Notice the closing phrase of our prayers] (Eph. ii. 18).

Any of you too young, too bad, too ignorant for Jesus to notice? No. He noticed the poor blind beggars at the gate. Let us all go to Him—cast aside all things that keep us from Him (Heb. xii. 1 [Rep.])—bad habits, idleness, bad temper, selfishness—ask Him to forgive us—then follow Him like Bartimæus did.

Lesson XXVI.—FRUITLESS AND FALSE.

THE WITHERING OF THE BARREN FIG-TREE.

“Nothing but leaves.”

READ—St. Mark xi. 12—14, 20—24 [St. Matt. xxi. 18—22]. FOR REPETITION—2 Tim. iii. 5; Rom. xi. 22.

HYMN—“Thou, Lord, by strictest search hast known.”

CENTRAL THOUGHT.

The useless, unprofitable leaves of a mere external profession of religion does not satisfy Jesus; He looks for the fruit of good living.

HINTS TO THE TEACHER.

This Lesson will, we think, be found an easy one to teach. The story is a simple one, and the main features of its teaching lie on the surface.

There is no doubt that our Lord's intention was to represent primarily

by this fig-tree the moral and religious condition of the Jewish nation ; but we can scarcely be wrong in believing that He also intended to convey by this miracle a solemn warning both to the Christian Church and to every individual in it.

The Parable of the Barren Fig-Tree, which will occupy our attention later on in the course, has teaching much in common with that of this miracle, but it has other features of interest which will be made prominent when it comes under our consideration.

NOTES ON THE TEXT.

1. "*He was hungry*" (ver. 12). Perhaps He had spent the night on Olivet ; perhaps He had risen very early and had left the house of Martha without the morning meal.

2. "*A fig-tree*" (ver 13). At this time the palms, walnut-trees, and fig-trees made the vicinity of Jerusalem like a park. They were cut down by Titus at the time of the siege. There are even now trees in abundance in this neighbourhood.

3. "*The time of figs was not yet*" (ver. 13). The ordinary fig season had not arrived ; but the tree was precociously vigorous, and the unusually early display of its rich large leaves gave promise either of the late winter fig which often remained on the tree till the new spring leaves came, or of the early spring fruit, which was counted a special delicacy.

SKETCH OF LESSON.

Could you make a list of all the miracles Jesus did? Why not? The Bible does not tell us about *all* (St. Matt. iv. 23 ; St. Mark vi. 56)—only gives us samples of what He did—quite impossible to give an account of all His mighty works. (See St. John xxi. 25.)

How many hearts and homes made happy by Jesus ! [*Ask for instances.*] Many homes would once have been made desolate and sad if Jesus had done as two disciples wished Him. When was that? (See St. Luke ix. 54.) But no—Jesus' recorded miracles are all miracles of mercy, *except one*—but even that one was to do men good. This miracle of judgment performed not on men, but on *a tree*!

I. WHAT JESUS LOOKED FOR ON THE FIG-TREE.

The first Palm Sunday over. You remember what happened then? The procession from Mount of Olives—the crowd—the palm-branches—the Hosannas. Now it is Monday morning—Jesus again on the same road leading from Bethany to Jerusalem. Perhaps had been out on the mountain all night—perhaps had risen

very early. At any rate "was hungry" (ver. 12). [*Note 1.*] Where will He get food? Must wait perhaps till He reaches the city. But see what He notices "afar off" (ver. 13). A fig-tree. [*Note 2.*] Many fig-trees about by the roadside ; but why did Jesus go up to this? Many leaves on it. See Him pushing the leaves aside. What is He looking for? Figs.

II. WHAT JESUS FOUND.

Was Jesus satisfied? Why not? "Nothing but leaves." What does Jesus say? The tree to be fruitless for ever (ver. 14). And was it? Look at ver. 20, 21. The tree next morning withered and dead! Was this because Jesus was vexed and disappointed? [*Illust.—Gardener disappointed in a plant—tears it up in a fit of bad temper and impatience.*] This not the case with Jesus (St. Matt. xi. 29). Of course He *knew* there was no fruit. Why then did He look? All meant to teach the Jews and us something. It was a *parable*. Then, again, ver. 13 seems to give a good reason why there were no figs—"the time of figs not yet"—[*Note 3*]*—too early. Yes, but*

the tree made a great show—other trees were bare—this had leaves, and on fig-trees figs came before or along with the leaves. The tree was deceptive—this the chief feature of the parable.

What do people keep fruit-trees for? For their leaves? No; for their fruit. The Bible compares men to fruit-trees. What does God expect then from them? (St. Luke viii. 15; St. John xv. 8, 16.) Notice that this fruitless fig-tree was

A PICTURE OF THE JEWISH PEOPLE.

What a show it made! Jews always boasting of their privileges (Rom. ii. 17—23); thought God cared for no other land, no other people than theirs—looked down upon the Gentiles—called them “dogs.” How religious the Jews *seemed!* How particular about their Sabbaths—their ceremonies—their sacrifices! How grand the sepulchres of the prophets! (St. Matt. xxiii. 29.) How fond of boasting of their father Abraham and the patriarchs! (St. John viii. 33.) Some very fond of long fringes to their garments to show how religious they were. Who were these? But Jesus not deceived by all this. Knew it was “nothing but leaves.” [*Illust.—Nut looks well, yet no kernel in it. Shell of no use—thrown away.*] This fig-tree a symbol of the state of the Jews. Ever seen a bare, dead, withered tree by the wayside? The Jewish nation like that now—a warning to the world!

But what happened to the fig-tree is also

A WARNING TO THE CHRISTIAN CHURCH.

How sad to see desolation where once was life! [*Illust.—Decayed cities. Crumbling, moss-covered ruins of an old historical castle.*] The Christian Church once flourishing in places where now not a single Christian remains! Perhaps these were other cases of the fig-tree. See the warnings God gave to two churches (Rev. iii. 1—3, 14—19). “Candle-

stick removed” (Rev. ii. 5). What happens when candle or lamp taken out of the room? Let us pray that England may never have its candlestick removed.

Now let us see what this miracle has to say to us.

III. WHAT JESUS LOOKS FOR IN US.

Man plants and prunes a tree in his orchard—what does he look for in autumn? So fruit is expected of us (St. Matt. iii. 8, 10; Phil. i. 11). And what sort of fruit? (St. Matt. vii. 19.) “Good fruit.” What is done with a tree if no fruit ever on it? Cut down as useless. So shall we be considered useless unless we bring forth fruit. A list of the fruits God loves to see in us put down for us in Gal. v. 22, 23.

IV. WHAT JESUS FINDS.

Leaves? Yes. [*Illust.—Tree dies if leaves stripped off. Tree is fed through the leaves.*] So religious observances—sacraments—church-going—working for charities—kind actions—regularity, &c., at school—all good—they are leaves. But not satisfactory “if nothing but leaves”—*fruit* wanted—the fruit of love to God—trust in Him—a real Christian life. Leaves sure to be there if the fruit there.

Not always the best-looking tree that is most fruitful. Easier to grow leaves than fruit. But God never deceived. Knows which of us have only the “form of godliness” (2 Tim. iii. 5 [*Rep.*]). People may take an interest in religious questions—argue about them—read about them—have strong opinions about them, yet perhaps “nothing but leaves.”

But can any passer-by see the fruit? Not always. But Jesus’ hand pushes aside the leaves. He knows whether there is fruit or not (Heb. iv. 13).

Are we bearing fruit? Is it ripening? God has grafted us into a good tree—tended us, pruned us—how if we bear no fruit after all (Rom. xi. 22 [*Rep.*]).

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE SECOND SUNDAY AFTER EASTER.

MORNING.

LESSON XLI.—OUR FATHER IN HEAVEN.

"God is in heaven, and thou upon earth."

Repeat—"I desire my Lord God . . . to all people." *Learn*—St. Matt. vii. 11.

OUTLINE OF LESSON.

Spoke in last Morning Lesson of "Love." What is first lesson we learn of earthly love? Parent and child. So when Jesus taught His disciples a prayer (St. Luke xi. 1). (What do we call it?) He taught them to address God as —? (See St. John xx. 17.) So also in the Creed, "God the Father." (See Lesson XII.)

I. OUR FATHER. God is our Father—

(1) By Creation. We are His, made in His image (Gen. i. 26; Isa. lxiv. 8). [Compare such a phrase as "Father of history."]

(2) By Adoption (or Redemption) (Rom. viii. 14—17). [Explain meaning of phrase "adopted son."]

All men, all over the world, of whatever nation, are God's children, for He made all, and He sent His Son to redeem all, and to adopt them into His family; but we who

have been baptized have been made in special way "children of God"; so He teaches us to say *Our* Father, because we are all brethren, not *my* Father, and so on all through the Lord's Prayer.

II. WHICH ART IN HEAVEN. Where is this God and Father? Look at Eccl. v. 2. Should make us careful and reverent in addressing Him. But what does *Text for repetition* (St. Matt. vii. 11) teach? That though He is so far above us yet He hears and answers our prayers [remember "No" is an answer as well as "Yes"], and in heaven with Him there is a place prepared for us (St. John xiv. 2), to which we may have a right (Rev. xxii. 14).

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 36.

AFTERNOON.

LESSON XLII.—THE BUILDING OF THE TEMPLE.

"A habitation for the mighty God of Jacob."

Read—I Kings v., vi. 1—14. *Learn*—I Cor. vi. 19.

NOTES.

Chap. v. 1.—See 2 Sam. v. 11. (Lesson IV.)

Ver. 4.—"Occurrent," *i.e.*, "meeting me."

Ver. 6.—Some remains of the cedar forests of Lebanon still exist. In the earliest times the Phœnicians were celebrated all over Western

Asia and Eastern Europe as artificers. Homer often refers to them. (See Ezek. xxvii.)

Ver. 9.—Timber is still floated down rivers in rafts or "floats" in this manner both in Europe and America.

Ver. 17.—Some of the great hewed

stones of the foundation of the Temple are still to be seen in the place where Solomon's labourers placed them, in the foundations of the "Mosque of Omar" at Jerusalem.

Ver. 18.—"*The stonesquarers.*" The word so translated means "the Giblites," and probably refers to the inhabitants of Gebal mentioned in Ezek. xxvii. 9 in connexion with Tyre.

Chap. vi. 1.—"*Zif*" corresponds to May.

Ver. 2.—The length of the Hebrew cubit is not certain, but upon any measurement the building was a small one, smaller than many parish churches—about 120 ft. by 35 ft. The general plan of the building was the same as the Tabernacle, but the dimensions were double.

Ver. 3.—The large porch was probably taken from Egyptian architecture.

Ver. 5.—"*The oracle*" means the "Holy of Holies."

Ver. 6.—This verse appears to mean that the beams of the chambers were not inserted into the masonry of the walls of the Temple, but rested on projections from it. These chambers were for the priests and attendants.

Ver. 7.—See Deut. xxvii. 5.

The place where the Temple was built was Mount Moriah (see 2 Chron. iii. 1), the uneven rock of which had to be levelled and the inequalities filled by immense substructions of great stones.

The teacher should consult a plan as to the arrangements of the courts, the Holy Place, the altar, &c.

OUTLINE OF LESSON.

Have now to speak of great work of Solomon's reign, by which was to be chiefly distinguished. Not wars and victories like his father's. What? Building of Temple.

Notice—

I. THE PREPARATIONS (1 Kings v.).

Hiram, David's old friend (see Note above) sends embassy to congratulate Solomon (v. 1). Hiram's subjects well known for skill in working in metal and wood, much cleverer than Israelites. Solomon asks for help in his work (vv. 2—6).

Hiram agrees. [Picture scene, vv. 7—18: hewing timber (for cedars of Lebanon see Ps. civ. 16; Ezek. xxxi. 3—9), conveying it to sea, floating down rafts, hewing and shaping stones, which are still to be seen.] (See Note above.) Illustrate from any large works with which class may be familiar. No great work can be done without careful preparation; but see Ps. cxxvii. 1.

II. THE BUILDING (1 Kings vi. 1—14).

Done carefully—took seven years and a half (vv. 1, 38); many of our cathedrals took longer. [Ex-

plain and enlarge on details from latter part of chapter with an elder class.]

Observe—

(1) Built quietly; no noise of workmen (v. 7).

(2) God encouraged Solomon during the work (vv. 11—13).

III. THE TEMPLE TYPICAL.

In different ways.

(1) Different parts of building and furniture intended as types (as in mediæval cathedrals). See Heb. ix. 1—14.

(2) Jesus Christ called Himself "the Temple" (St. John ii. 19; Col. ii. 9).

(3) The Church of Christ is a Temple. (Lesson XXVIII.) Eph. ii. 19—22. We may be pillars in it (Rev. iii. 12).

(4) We are Temples ourselves. (*Text for repetition*, 1 Cor. vi. 19.)

[The teacher may dwell on one or more of these typical aspects at discretion, touching more lightly on the others.]

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 21.

THE THIRD SUNDAY AFTER EASTER.

MORNING.

LESSON XLIII.—PETITIONS FOR GOD'S GLORY.

*"The whole earth is full of His glory."**Repeat*—"That we may worship . . . ought to do." *Learn*—Rom. xv. 6.

OUTLINE OF LESSON.

Last Sunday morning spoke of how we are taught to address God in prayer. How? Why? [*Recapitulate.*] Now look at Lord's Prayer, and we find two divisions.

I. Prayers for God's glory.

II. Prayers for ourselves.

This prayer meant to be pattern of all prayers, so these should be in all our prayers. Which come first? So should remember that first object in public worship is not to get good for ourselves, but to glorify God.

Three petitions for God's glory.

I. HALLOWED BE THY NAME.

To "hallow" means to "keep holy."

God's Name, that which denotes Him and His character (Exod. iii. 14, vi. 3; Rev. xix. 16).

So we pray that we may honour God really, not by pretended service, and that all others may do so too. What commandment speaks of same things? And see Ps. viii. 1, xxxiv. 3; St. John xii. 28.

II. THY KINGDOM COME.

Kingdom of God means two things:

(1) His kingdom in the world, *i.e.*, His Church (see Lesson XXVIII.), in which now good and bad are mixed (St. Matt. xiii. 30, 47—49);

but it will not always be so (Rev. xi. 15).

(2) His kingdom in our hearts (St. Luke xvii. 21); but we know that this kingdom is not perfect yet. So we pray that God's Church may spread over the whole world, and that He may reign without a rival in our hearts.

III. THY WILL BE DONE.

This prayer means two things:

(1) That all men may do God's will on earth as perfectly as the angels do in heaven (Eph. vi. 6; Rom. xii. 2).

(2) That we may learn to submit to God's will whatever it is. (*Hymn*—"Thy will be done.")

So in all these petitions we pray for God's glory. But must begin ourselves "to show forth His praise not only with our lips but in our lives by giving up ourselves to His service, and walking before Him in holiness and righteousness all our days" (General Thanksgiving). What does *Text for repetition* (Rom. xv. 6) say? And see 1 Cor. vi. 20: "in body and in spirit."

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 37, 38, 39.

THE THIRD SUNDAY AFTER EASTER.

AFTERNOON.

LESSON XLIV.—SPECIAL LESSON. FOREIGN MISSIONS.

*"Come over and help us."**Read*—St. Mark xvi. 9—20. *Learn*—St. Matt. xxviii. 19, 20.

NOTES.

These verses are probably not from the hand of St. Mark, but are an authentic addition to his Gospel

made in early times. They are not found in some of the oldest authorities. They appear to contain a sort

of epitome of what is related at great length in the other Evangelists.

Ver. 15.—“*Every creature*,” Rev. Vers. “the whole creation.” St. Francis of Assissi is said to have

taken these words literally, and to have preached to animals and birds.

Ver. 16.—“*Shall be damned*,” Rev. Vers., “shall be condemned.”

OUTLINE OF LESSON.

Last words and wishes of friend always interesting, pay great attention to them.

I. Read how Jesus appeared to His disciples after His resurrection (St. Mark xvi. 9—14). A solemn time. How long? (Acts i. 3.) Would be very attentive to all that He said—did not know how long He would remain with them.

II. HIS PARTING WORDS (vv. 15—18).

(1) A commission (vv. 15, 16). (Notice that “he that believeth not” denotes rather positive disbelief and rejection, than mere absence of belief. See St. John iii. 18.) That commission His Church has been seeking to carry out ever since. [Refer to Augustine (of Canterbury), Boniface, Xavier, Martyn, Livingstone, Patteson, &c.] Missionaries in all parts of the world—great societies (C.M.S. and S.P.G.) to send them out.

(2) A promise (vv. 17, 18)—fulfilled to apostles (Acts ii. 4, v. 16, xxviii. 5).

III. THE APOSTLES’ WORK (vv. 19, 20).

Was this work successful? (Acts ii. 41, xiii. 44, 49, xvii. 4.) Why? The Lord was working with them.

IV. OUR WORK. What is it? (*Text for repetition*, St. Matt. xxviii. 19, 20). The same. Will it succeed in the end? He is with us “always, even unto the end of the world.” (See Rev. vii. 9, 10.)

The commission is to all Christians, but how can *we* do it?

(1) Some of us may be privileged to be missionaries to heathen. But all cannot be, yet—

(2) Can be missionaries at home among neighbours and acquaintance.

(3) Can put money in missionary boxes.

(4) Can pray for missionaries. [Enlarge according to circumstances, referring to Collect as showing how we may be missionaries by our lives.]

THE FOURTH SUNDAY AFTER EASTER.

MORNING.

LESSON XLV.—PETITIONS FOR OUR BODILY WANTS.

“*Your Heavenly Father knoweth that ye have need.*”

Repeat—“I pray unto God . . . souls and bodies.” Learn—St. Matt. iv. 4.

OUTLINE OF LESSON.

Spoke of two divisions in Lord’s Prayer. What? (1) Prayers about God; (2) Prayers about ourselves.

What are prayers of first division? [*Recapitulate.*]

Now second division is divided into two. Why? Because there are two great divisions in ourselves (1 Cor. vi. 20). Body and spirit (or soul). So are taught to pray—

(1) For bodily wants.

(2) For spiritual wants.

Repeat “Give us,” &c. Prayer for bodily wants.

This prayer teaches us two things—

I. GOD’S PROVIDENCE.

“Providence” means “foresight.” God looks forward for us (Ps. viii. 4, ciii. 5, civ. 14, 15; St. Matt. vi. 25—34).

II. OUR DAILY BREAD.

Must live, must provide for wants of body. God gave us our bodies,

and will give us what is necessary to keep them fit for use, and prayer teaches us not to pray for luxuries, but just what is wanted for every day (Prov. xxx. 8, 9). (Compare account of manna, Exod. xvi. 16—20; and see 1 Tim. vi. 8.)

But what does *Text for repetition* (St. Matt. iv. 4) say? Bodily wants

are not most important. (See St. Matt. vi. 33; St. Luke xii. 15.) Must pray also for food of soul (St. John vi. 27, 35, 51); daily bread for the body, and daily bread for the soul.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 40.

AFTERNOON.

LESSON XLVI.—THE DEDICATION FESTIVAL.

“Arise, O Lord, into Thy resting-place.”

Read—2 Chron. v., vi., vii. (parts). *Learn*—Rev. v. 12.

NOTES.

Chap. v. 3.—The dedication did not take place till eleven months after the building was finished, probably in order to give time to prepare for it with fitting solemnity. It was made to coincide with the Feast of Tabernacles.

Ver. 9.—This was apparently as a sign that the ark was never to be moved again.

Ver. 10.—The other objects which were once in the ark (Heb. ix. 4) may probably have been lost when it

was captured by the Philistines (1 Sam. iv.).

Ver. 13.—Ps. cxxxvi. was probably sung.

Chap. vii. 5.—It should be carefully impressed on the class how the bloody sacrifices of animals made the Jewish ritual entirely unlike that of any modern Christian Church.

Stanley's *Jewish Church*, vol. ii. Lec. 27, is well worth the attention of the teacher on the subject of the Temple and the Dedication Festival.

OUTLINE OF LESSON.

Temple finished, now to be dedicated. as new church is consecrated. See what Solomon did.

I. PROCESSIONS (chap. v. 1—10).

Bringing relics of old Tabernacle and its furniture, reminders of wanderings in desert; and ark solemnly carried in and placed in Holy Place, beneath the overshadowing gold cherubims (1 Kings vi. 23—30) on golden floor. (Picture scene.) What was in it?

II. THE SINGING (vv. 11—14).

Great choir and music, singing psalm which we sing now. What happened? (v. 14.) Sign of God's Presence. Does not happen to us in our services, but He hears us too and is with us (St. Matt. xviii. 20), though we do not see the cloud of glory.

III. SOLOMON'S PRAYER (chap. vi.).

[With a senior class a careful reading of this chapter, pointing out how the prayer combines praise, thanksgiving, and intercession, may make the main feature of the Lesson; with juniors it may be touched on very briefly.] Refer to Morning Lesson, and to Lesson XLIII.

IV. THE SACRIFICES (chap. vii. 1—7).

Can scarcely imagine what a great sacrifice such as this would be like. Why do we not sacrifice now? (Heb. x. 4—14.) Because Jesus Christ died on the Cross once for all (Rev. v. 6). What does *Text for repetition* (Rev. v. 12) say? What sacrifice ought we still to offer (Rom. xii. 1).

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 22.

THE FIFTH SUNDAY AFTER EASTER.

MORNING.

LESSON XLVII.—PETITIONS FOR OUR SPIRITUAL WANTS.

"Is not the life more than meat?"

Repeat—"I pray unto God . . . everlasting death." Learn—St. Matt. vi. 33.

OUTLINE OF LESSON.

Spoke last Sunday of petitions for bodily wants. What is remaining division of Lord's Prayer?

Petitions for spiritual wants divided into three parts.

Repeat—"Forgive us . . . from evil."

Notice the divisions.

I. THE PRAYER FOR FORGIVENESS.

(1) *Trespases*. "To trespass" is to go out of right road into place where we ought not to be. (See Ps. xiv. 3; St. Matt. vii. 14.) What do we say in General Confession? "We have erred and strayed," &c. Has every one done this? (Rom. iii. 23.) And what is the consequence? (Isa. lix. 2.)

(2) *Forgiveness*. So we see we need forgiveness, and we can have it (Isa. i. 18, xlv. 22) through Jesus Christ, if we ask for it. (Refer to David, Lessons XIII. and XV., and to Lesson XXX.) But see—

(3) *The Conditions*: if we forgive others. No use to hope for God's forgiveness if bearing malice in our hearts (St. Luke vi. 37; St. Matt. vi. 14, xviii. 33). What unforgiving man read of lately who was punished? Joab. (Lesson XXXVIII.) But must not ask to be forgiven with intention of sinning again. Must *repent*—be sorry.

II. THE PRAYER ABOUT TEMPTATION.

Temptation means trial. God does not tempt men, but He allows Satan or our own evil hearts to do so (Jas. i. 13, 14). Who was tempted like as we are? (Lesson XXVI.) Did He fall? Need we fall? (1 Cor.

x. 13.) Not wrong to be tempted—cannot help it, but need not put ourselves in the way of it, like running risk of infection. But may pray not to be tried.

Remember—

(1) Devil will tempt us just where we think ourselves safest (as thief comes to some back window, not to front door, which is locked against him).

(2) We must be careful not to run ourselves into temptation.

(3) Nor to lead others into it.

III. THE PRAYER FOR DELIVERANCE. (Note Rev. Vers. of St. Matt. vi. 13, "the evil one.")

What do we pray to be delivered from?

(1) Sin and wickedness. How? (St. Matt. i. 21.)

(2) The devil and all his works (1 Pet. v. 8). Who is stronger than he? (St. Luke xi. 21, 22.)

(3) All the evils that follow from sin, disease, poverty, misery, of all sorts.

(4) Lastly, "everlasting death" and hell (Rom. vi. 23; Jas. i. 15). It was never meant for us, so may pray to be delivered from it (St. Matt. xxv. 41).

Refer to the Litany—

"From . . . good Lord deliver us."

Now which are most important—bodily or spiritual wants?

What does *Text for repetition* (St. Matt. vi. 33) say? If we seek one shall not lose the other.

Refer to—

Lessons on the Catechism (Rev. A. C. Macpherson), 41, 42, 43.

AFTERNOON.

LESSON XLVIII.—SOLOMON IN ALL HIS GLORY.

"Vanity of vanities, all is vanity."

Read—I Kings x. Learn—I John ii. 15.

NOTES.

Ver. 1.—*Sheba* was probably the country of the Sabaeans in Southern Arabia.

Ver. 5.—"*His ascent*." This seems to have been a causeway connecting the palace and the temple.

Ver. 11.—*Ophir* was probably in Arabia, and was a depôt for trade with India.

"*Almug trees*" mean sandal wood.

Ver. 14.—"*Talents*." See Note on Lesson XXXIII.

Ver. 16, 17.—The "targets" were probably large oblong shields; the "shields" were lighter round or oval bucklers.

Ver. 17.—The "*house of the forest of Lebanon*" was Solomon's country palace.

Ver. 22.—"*Tharshish*" was probably in Spain. Solomon's fleets seem to have traded eastward in the Red Sea, and westward in the Mediterranean.

Ver. 29.—It appears from recently deciphered inscriptions that the Hittites (or Kheta), the chief seat of whose power was at Carchemish, on the Upper Euphrates, were for a long time most troublesome and dangerous enemies both to Egypt and Assyria. (See 2 Kings vii. 6.) It also appears that at about this time both Egypt and Assyria were weakened by internal dissensions, which enabled the Jewish monarchy to attain an extent of dominion which it could not maintain either before or after this time.

OUTLINE OF LESSON.

What was "Solomon's choice"? (Lesson XL.) What else did God give him? (1 Kings iii. 13.) "Not any among the kings like unto thee." Let us consider his gifts.

I. WISE. (Read vv. 1—3.)

See 1 Kings iv. 29—34. Refer to Prov. iv. 5—9.

II. POWERFUL. (Read vv. 4—9.)

Refer to 1 Kings ix. 17—23.

III. RICH. (Read vv. 10—23.) Enlarge and explain.

Refer to Cant. iii. 6—11.

IV. FAMOUS. (Read vv. 24—29.)

What more could he want?

What does he say himself—

(1) Of wisdom (Eccl. i. 18).

(2) Of power (Eccl. ii. 11).

(3) Of riches (Eccl. v. 12).

(4) Of fame (Eccl. iv. 4).

All vain things that cannot satisfy a man.

What did our Lord say of Solomon? (St. Matt. vi. 28, 29.) The

smallest work of God, a little flower, greater than all works of man. (See St. Luke xii. 15.)

What does *Text for repetition* (1 John ii. 15) teach us? Why? (1 John ii. 17.) All earthly things fail—what will satisfy us? (St. John vi. 35.) Queen of Sheba came a long way to learn of Solomon; are we ready to go a little out of our way to learn of God? (St. Luke xi. 31.)

Remember, all these things—wisdom, power, riches, fame—are all good things, great blessings from God, which may lawfully seek, but if He gives them to us we must use them for Him (Parable of Talents; St. Matt. xxv. 14—30); and none of us are without some share, though it may be small—we have some knowledge, money, influence. But remember St. Matt. xvi. 26.

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lessons 23, 24.

THE SUNDAY AFTER ASCENSION DAY.

MORNING.

LESSON XLIX.—“I ASCEND UNTO MY FATHER.”

*“Thou hast ascended on high.”**Read—St. Mark xvi. 14—20. Learn—Acts i. 11.*

NOTES.

The concluding verses of this chapter, from v. 9 to the end, are omitted in some of the oldest MSS. and versions. They are probably not from the hand of St. Mark, but were added to his Gospel at a very early period.

It is noticeable that the Ascension is only recorded by St. Luke, and by him twice—in his Gospel and in the

Acts—but the other Evangelists imply it.

Ver. 14—20 seem to be an epitome of several appearances of our Lord recorded at greater length elsewhere.

Ver. 15.—“*Every creature.*” i.e., “the whole creation” (Rev. Vers.).

Ver. 16.—“*Shall be damned.*” Rev. Vers. “Shall be condemned.”

OUTLINE OF LESSON.

When read history of a man's life how does it end? With his death. When read history of Jesus Christ's life we read of His death, but is that end? What happened after that? And then? What was last Thursday? What do we keep it in memory of? How long since Easter? (Acts i. 3.)

Read St. Mark xvi. 14—20.

I. CHRIST RECEIVED UP INTO HEAVEN.

[Picture scene, referring to St. Luke xxiv. 50—53, and Acts i. 1—11.]

(1) A departure from earth, blessing His disciples (St. Luke xxiv. 51), and leaving them gazing (Acts i. 10) and worshipping with joy (St. Luke xxiv. 52). See St. John xiv. 2, 3, 28.

(2) An entrance into heaven, the triumphant completion of His victory over death and sin (Psa. lxxviii. 18, xxiv. 7—10; 1 Peter iii. 22). A triumph which we may hope to share one day, if we now ascend with Him in heart and mind. (Collect.) See Col. iii. 1, 2.

II. CHRIST SITTING ON THE RIGHT HAND OF GOD.

Remember that Jesus was not a

Person who lived and died a long time ago, like others we read of, but that *He is alive now* (Heb. vii. 25, ix. 24, x. 12). See Ps. cx. 1. What is He doing? Sitting at God's right hand as our Intercessor and Advocate (1 John ii. 1). Satan is our “accuser” (Rev. xii. 10), and Jesus is our “advocate.” [Explain.] The same Jesus whom the apostles saw ascending has been, and is, pleading for us in heaven ever since (Heb. xiii. 8; Rev. i. 18).

And what does *Text for repetition* (Acts i. 11) teach us? (See St. Matt. xxv. 31; 1 Thess. iv. 16; Rev. i. 7.)

What shall we do then? “Worship with great joy,” or “wail because of Him?”

Refer to—

Lessons on the Life of our Lord (Eugene Stock), 103.

Lessons on the Gospels (Miss Cawthorn), 38.

Lessons on the Collects (Rev. J. Kyle), Ascension Day, and Sunday after.

Lessons for the Ecclesiastical Year (Rev. J. Draper), 32.

AFTERNOON.

LESSON L.—DEPARTING FROM GOD.

*"Howl, fir-tree, for the cedar has fallen."**Read*—1 Kings xi. *Learn*—Prov. iv. 23.

NOTES.

Ver. 2.—See Deut. vii. 3, 4.

Ver. 3.—There is probably some error in these numbers. (See Cant. vi. 8.)

Ver. 5.—*Ashtoreth*, or Astarte, was worshipped with very licentious rites.*Milcom* is the same as "Moloch" (v. 7); he was a sun-god or fire-god. His worship is alluded to in Deut. xii. 31. and Jer. vii. 31.Ver. 7.—*Chemosh* was the war-god of Moab.*"The hill before Jerusalem"* was the "Mount of Olives," also called the "Mount of Offence," from these "high places." They remained till the time of Josiah (2 Kings xxiii. 13).

Ver. 9.—See 1 Kings iii. 5, and x. 2.

Ver. 15.—See 2 Sam. viii. 14.

Ver. 24.—See 2 Sam. viii. 3.

Ver. 26.—*An Ephthrahtite* probably means an Ephraimite (see v. 28).

OUTLINE OF LESSON.

Spoke last Sunday of Solomon's glory, his wisdom, power, riches, and fame—said that none of this could satisfy. [*Recapitulate.*] See to-day that could not keep him from sin. Contrast between beginning and end of his reign.

I. SOLOMON'S FALL. (Read vv. 1—8.)

Fell into idolatry, built idolatrous shrines on hill opposite to that on which Temple stood. [*Enlarge.*] Did this satisfy him? What was end of his "high places"? (2 Kings xxiii. 13.) And from very hill on which they stood the true God, whom Solomon had left, ascended back to heaven, as read this morning (Acts i. 12).

II. THE CAUSES (v. 4).

Nothing happens without some reason; profitable to find it out, to avoid danger to ourselves.

Bad associates. Solomon not careful whom he chose as companions—perhaps trusted too much in his own wisdom (Prov. iii. 5); led on by little and little, for no one falls into great sin all at once. (Compare St. Peter's denial.) What did he forget

to keep? *Text for repetition* (Prov. iv. 23). See Jer. xvii. 9; 1 Cor. v. 6, xv. 33; St. Mark xiii. 37.

III. THE RESULTS. (Read vv. 9—43.)

Troubles and adversaries stirred up against him (vv. 14, 23, 26). Sin always leads to sorrow (Gal. vi. 7, 8; Prov. xiv. 12).

If we leave God, God may leave us, as Solomon himself had said. (Prov. i. 24—33.)

Difficulties and troubles prepared for his son (v. 35); our wrong-doing does not stop with ourselves.

Notice—

(a) Neither education nor money will of themselves keep us from sin (1 Cor. i. 26).

(b) Bad associates may lead the best of us astray (1 Thess. v. 22. "Every form," Rev. Ver.).

(c) The Bible does not hesitate to tell us of faults of God's servants (Jacob, Moses, David, Solomon, St. Peter, &c.)

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lesson 25.

Notes of News.

THE BISHOP OF GLOUCESTER AND BRISTOL visited the Newfoundland Road Mission Sunday-schools, Bristol, last month, and subsequently addressed a large number of men connected with the Bible-class. A temporary Mission Hall for services, and a Sunday-school, were established several years ago by the masters and boys of Clifton College, who are the chief supporters of the permanent buildings which have now taken their place.

A MEMBER OF PARLIAMENT ON SUNDAY-SCHOOL TEACHING.—Addressing a meeting at Leeds, last month, Mr. Barran, one of the borough members, said that it was more than forty years since he became a Sunday-school teacher, and it had been his pleasure during the past few weeks to distribute prizes to the grandchildren of some of his earliest scholars. As an old Sunday-school teacher he would venture to say that he knew no work which was more interesting, more instructive, more ennobling, or more God-like, than that of training up children in the way they should go.

THE LORD MAYOR OPENING A NEW SUNDAY-SCHOOL.—On the last day in January the Lord Mayor went in state to open a new Sunday-school and Mission Hall, at Giffard Street, Caledonian Road. The school is in connexion with St. Andrew's Church, Thornhill Square, Barnsbury, and will accommodate about 600 children.

A YORK SUNDAY-SCHOOL.—The Sunday-school belonging to St. Thomas' Church, York, being found too small for present requirements, some of the classes have been transferred to the Armoury of the late Militia Depôt, which has been rented, renovated, and furnished by the Committee of the York Church of England Sunday-schools. The number of scholars in the school mentioned exceeds 700, and there is a high average attendance.

A WEATHER-PROOF TEACHER.—Sixty years ago, the C.M.S. began work in the Red River district, North-

West America, then a desolate wilderness. Now it is the centre of the thriving colony of Manitoba. The congregations connected with the Society consist partly of settled Indians and partly of the mixed race of European and Indian half-breeds. At St. Andrew's, Red River, the latter class predominate. The Rev. R. Young thus writes of the Sunday-school there:—

“I must mention our Sunday-school superintendent, a stout young farmer, who is a tower of strength to his pastor; as also the hearty and willing support of those who are banded with him in this noble work. Yesterday was sufficient to try their love for the work: a blinding snow-storm, with a keen wind from the north, as only the wind can be in such regions as these, and sealing up the Red River for the winter: and yet, after a very busy week of preparation for the winter, and after attending to their cattle on Sunday morning—no slight work in this pastoral country—they walked a mile, and were at morning Sunday-school at 9.30 A.M. After service they returned to their homes, and snatching some dinner, faced the blast and driving snow on foot for two miles in the opposite direction, and on reaching the little church for afternoon service, there they were hard at work among their scholars.”

—*C. M. Gleaner.*

BEQUESTS FOR SUNDAY-SCHOOL PURPOSES.—Under the will of Mrs. Elizabeth Bunting, late of Hertford, widow of the Rev. E. S. Bunting, formerly Rector of Datchworth, Herts, and of Yelden, Beds, the sum of £500 is bequeathed to the Rector of Datchworth upon trust to invest the same and to apply the income in support of the Sunday and Day-schools held in the National Schoolroom there. Mr. Richard Holtby, of Filbert Grove, Nafferton, Driffild, has vested £200 in trustees for the benefit of the Sunday-schools of that village, the income to be divided annually in proportion to the number of scholars.

PROPOSED DEMONSTRATION OF SUNDAY SCHOLARS AT BRADFORD.—

It is very probable that on the occasion of the visit of the Prince and

Princess of Wales to Bradford, during the coming summer, a large gathering of the Sunday-school children of the town will be organised.

The Institute's Work.

DEPUTATIONS.—During the past month the Rev. W. M. A. CORBETT has visited 17 places, and attended 25 services and meetings. These have been held at Darlaston, Ealing, Finchley, Gnosall, Hornsey, Kibworth, Norwich, Raunds, Rugeley, Sedgley, Sittingbourne, Soham, Spondon, Stafford, Swadlincote, Tamworth, and Thetford. At Darlaston a resolution was carried to form an Association in connexion with the Institute. The meeting at Norwich was very largely attended, and the Chair was taken by the Bishop of the Diocese.

The Rev. F. LETHBRIDGE FARMER attended a meeting of the Northwich (Cheshire) Association on February 11th, and gave an address.

The Rev. E. J. HOUGHTON has addressed large meetings of Sunday-school teachers at Birmingham (Royal Assembly Room) and at Coventry, and has also given training-lessons and addresses at Worcester and Bewdley.

The Rev. HENRY ROE has attended one meeting on February 13th, at St. Paul's, Bedford. The proceedings were singularly hearty and enthusiastic, and there was a large audience, thanks to the energetic efforts of the Vicar.

During the past two months the Rev. DAVID WILLIAMS visited twelve parishes in North Wales, and attended three Ruri-Decanal meetings, where he addressed the clergy and laity present on the work and object of the Institute; on the benefit of grouping the Sunday-schools at convenient centres, for the teachers and adults to meet for mutual recognition and encouragement; and on the advantages of joining these groups in connexion with the Institute. There are now eighteen centres in North Wales in union with the Institute. During the past month or so Mr. Williams visited Wrexham, Carnarvon, Newborough, Llanyoelog, Bangor, Bettws-y-Coed, Festiniog, Minera, Corwen, and Llanywrog; from 40 to 100 teachers being present at each meeting.

At Wrexham it was the annual prize-day; the scholars, teachers, and clergy, to the number of about 1,500, meeting at the Public Hall, which was crowded in every part. Upwards of £50 worth of books were distributed as prizes, which Mr. Howell, the Vicar, said they were enabled to get at a reduction of 25 per cent. through the Institute, to which they were, he added, very largely indebted. The teachers were afterwards addressed by the Organising Secretary. Wales promises to become a most interesting field for the operations of the Institute.

Miss TAPP has given a training-lesson at St. Mary's Schools, Spitalfields.

The Rev. F. STORER CLARK attended a meeting at Battersea, and read a paper on "The Sunday School Teacher and the Temperance Reformation."

Mr. J. G. FLEET visited Ramsgate, and gave a lesson and an address.

The Rev. J. F. KIRTO read a paper before the members of the West Ham Association at St. James's School, on the subject of "Rewards, Prizes, Treats," &c.

Mr. C. E. MALDEN read a paper at St. Michael's Mission Room, Croydon, last month, the subject being "How to Prepare a Lesson."

Mr. C. G. MAYLARD has attended a meeting at Southwark.

Mr. G. MARTIN TAIT has visited Bristol and Maidstone, giving a lesson and an address on each occasion. He also attended a meeting at St. Anne's Schools, Finsbury Park.

The
Church Sunday School Magazine.

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MAY, 1882.
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The Revised Version as a Commentary.

By THE REV. W. SAUMAREZ SMITH, B.D., *Honorary Canon of Chester, and
Principal of St. Aidan's Theological College, Birkenhead.*

II.

N proceeding with the latter half of the Epistle to the Romans in the Revised Version, the first thing that will probably catch the eye is the long marginal note to ix.

5. In this note we are told that "some modern interpreters" consider the last clause of the verse to be a 'doxology', instead of a statement concerning Christ. This may lead us to think whether there is sufficient reason to adopt such a rendering, or rather, perhaps, to think out the reasons for preferring (as the Revisers have done) the old construction. For it will be observed that we have before us here a question of punctuation rather than of translation. We consider, then, the context of the passage, and ask ourselves whether this will help us to decide between the alternative renderings. Three reasons suggest themselves why the rendering in the "text" is preferable to those mentioned in the "margin." First, the ascription of praise to God would come in with a suddenness hard to be accounted for. Secondly, the fact that the Apostle is lamenting over the unbelief of his Jewish "brethren" makes it improbable that he would insert the 'doxology' here. Thirdly, the phrase used of Christ, "as concerning the flesh," has a natural counterpart in the phrase which states His *superhuman* nature.

xi. 8. The substitution of the word "*stupor*" for "slumber" makes the expression a somewhat stronger one, as describing the utterly apathetic condition of those who, by reason of unbelief, were "*hardened*" (ver. 7—comp. the similar change of translation—"hardening" for "blindness" in ver. 25).

xi. 21. In this verse we note a change of text which converts a hortative warning into an announcement of the certainty of God's judgement against "highminded" and boastful men.

xi. 30—32. In these verses the original words before rendered by "have not believed" and "unbelief," are now more accurately represented by "were *disobedient*" and "*disobedience*." The condemnation both of Gentile and Jew consisted not merely in absence of belief but in practical rebellion against God's will. And all are "*shut up* unto *disobedience*" (ver. 32), that all may recognize the universal need of God's mercy, and may be prepared for the reception of it. (Compare the argument in iii. 23; and the analogous expression in Galat. iii. 22.)

xii. 10. The substitution of the phrase, "*In love of the brethren*," for, "with brotherly love," suggests the thought of union as a Christian community.

Verse 11. The change of the phrase, "Not slothful in business," into, "*In diligence* not slothful," removes from the text, as revised, an expression which is very familiar to us in the Authorized Version. But that expression is misleading, for it narrows the idea to our 'earthly calling,' whereas a 'disposition' of earnest zeal in all duties is implied in the Greek word, elsewhere rendered in the A. V. itself by "diligence," as in verse 8 of this very chapter, and in Hebr. vi. 11, and in Jude 3.

xiv. 10. The Revisers give, as a correction of the text, "judgement-seat of *God*," in place of, "judgement-seat of *Christ*." The latter expression does occur in 2 Cor. v. 10, and it is not improbable that the reading in this passage may have been "assimilated" to the expression in the other epistle. The preponderance of MS. authority for reading "God" here is indisputable. In ver. 12 we have the statement that "everyone of us shall give account of himself to God." St. Paul would feel that the being judged by *God* and by *Christ* is one and the same thing. (Compare the interchange of "God" and "the Lord" in verse 6.)

Verse 23. The change of the word "damned" to "*condemned*" reminds us that the former term used to be employed in a wider sense than that which is now generally assigned to it. (A similar change was required, and has been made, in 1 Cor. xi. 29, and in other places.)

xvi. 1. The marginal note suggesting the possibility of rendering the term translated "servant" by the more official name "*deaconess*," is observable.

Ver. 9. The change of "Urbane" to "*Urbanus*" removes an ambiguity in the English form of the name as it occurs in the Authorized Version.

We will now turn to another important Epistle which, indeed, from its regularity of argumentative structure, almost wears the

aspect of a treatise rather than of a letter : I mean the Epistle to the Hebrews. Whether St. Paul actually wrote it, or no, will probably always remain an open question. But the whole tone and tenor of the argument is undoubtedly Pauline, and most valuable for every Christian reader is this clear statement of the true relations between the Old Testament and the New, and of the manner in which all the typical history and ceremonial of the Jewish nation found their spiritual interpretation and fulfilment in Jesus, the Christ.

Hebr. i. 1. In the very first verse of this Epistle there occurs a correction in translation of a Greek word, which gives a more adequate representation of the original Greek. "At sundry times" is changed to "*by divers portions.*" The progressiveness of the divine Revelation is suggested by either rendering : but in the former we have merely a chronological idea presented ; whilst in the latter we are made to think of the many designed apportionments of God's word in the series of Revelations which were eventually to grow into one collective Book of oracles, for the instruction of all who would know the Divine will.

Verse 3. The word "*effulgence*" is substituted for "brightness." The word is perhaps not quite free from the objection of being wanting in simplicity. Yet it is a laudable endeavour to bring out the significance of the original. The Greek means a 'shining forth,' or 'flashing forth,' as of a Ray of light emitted, or reflected. The writer seems to speak of Christ as the outshining into visible manifestation of the glorious unseen God.—In the same verse the ambiguous term "person" is changed to the term "*substance*" (*i.e.*, essential being).

Verse 7. We note the change of "spirits" to "*winds.*" This alteration is an explanation : and we are more distinctly reminded that the quotation from Ps. civ. connects angelic operations with 'natural' agencies, and leads us to the conviction that beneath all 'natural' phenomena God's supernatural messengers are doing His will.

ii. 1. "Lest *haply* we *drift away* (from them)" is a suggestive phrase, which stands in lieu of the, "lest at any time we should let them slip," of the A. V. This is an amended translation of the original, and puts before us a new picture of the danger which there is in neglecting to give our minds—our earnest, serious attention—to religious truths when they are proclaimed to us.

Ver. 10. The familiar phrase "*captain* of salvation" is altered to "*author* of salvation." Some will question the necessity of this change, but the old term is retained in the marginal note. See below on xii. 2.

Ver 16. The new version here sounds rather bald, and unidiomatic. The American Committee, not without reason, preferred

to put this literal rendering into the margin, and to let the text run thus, "For verily not to angels doth he give help, but he giveth help to, *etc.*" The thought expressed here finds an echo in the well-known verse of the hymn—

'Worthy the Lamb that died,' they cry,
'To be exalted thus';
'Worthy the Lamb,' our lips reply,
'For He was slain for us'

iii. 16. The interrogative form of the two clauses of this verse brings it into better harmony with verse 17.

iv. 2. The reading adopted by the Revisers here, according to which the subject of the last clause of the verse is not the word but the (unbelieving) hearers, is, as the marginal note indicates, not beyond dispute. But taking it as it now stands, let us see how a new idea is presented to our minds by the changed text, while the substantial meaning of the passage remains very similar. According to the Authorized Version faith is regarded as the fertilizer of the good seed. Without the admixture of the hearers' faith the message is fruitless. In the Revised Version faith is represented as the bond of communion among all true Christian disciples. And so superficial hearers of the message of the gospel are not "united by faith" with the true hearers.

The substitution of the phrase "word *of hearing*" for "word preached" sounds awkwardly, and the phrase is questionable English: but it was probably adopted to show the connexion between the description of the message (as one that *was to be heard*) with the duty of *hearing* on the part of those who received. The mechanical hearing was not faithful listening, but those who believed were genuine hearers of the word offered for their hearing.

In verses 6 and 11 we may observe the correction of the rendering "unbelief" by the substitution of the word "*disobedience*." The unbelief (intimated in verse 2) exhibited its practical result in the refusal to serve God. As good works show faith, so does disobedience come from unbelief.

Verse 9. The insertion of the word *sabbath* before rest was needed to indicate the difference between the word used in this verse, and the more general word for "rest" used elsewhere in the chapter. This description of the future rest as "sabbatic" appropriately prepares for what is said in ver. 10.

Ver. 14. "*Through* the heavens." This closer rendering of the original suggests a vaster picture of space, and a deeper shrine (so to speak) of the Divine Presence, into which Jesus as our Forerunner (vi. 20) has entered.

Verse 16. "Let us therefore *draw near* with boldness" (instead of "let us come boldly") has the advantage over the older ver-

sion of being at once more tender, and more expressive of the meaning of the original.

v. 2. "Who can *bear gently with* the ignorant, and *erring*" is a rendering which in its first change corrects, and in its second, simplifies, the older version.

Ver. 7. The change from, "heard in that he feared," to, "heard *for his godly fear*," clears up an ambiguous clause. And our attention is called to the reverential humility which characterized the prayer of Jesus in the deepest hour of His distress. The "godly fear," on account of which the supplicant is here said to have been heard by the heavenly Father found expression in the memorable words "Not my will, but thine be done."

Ver. 11. "*Hard of interpretation*" is a closer rendering of the original, and is peculiarly appropriate to the line of arguing which the writer takes up in ch. vii. The use of the passage of Scripture concerning the King of Salem as being a narrative full of typical meaning, and the combination of it with the repeated allusion to the mention of Melchizedek in Ps. cx., call for an attention and a spiritual insight which such as had 'become dull of hearing' were not very likely to exhibit.

Ver. 12. In this verse, and ver. 14, the substitution of "*solid food*" for "strong meat," takes away from the text an expression which, although graphic, is not so accurate, and perhaps to some persons not so intelligible, as the term adopted by the Revisers.

Ver. 13. "Unskilful in the word of righteousness," has been changed into, "*without experience of* the word of righteousness." And this latter phrase is more accurate and more appropriate than the former. The writer is speaking of immature Christians who may be regarded not only as without skill to teach, but as without any large experience of "the word of righteousness," and so mere "babes" in contrast with "*full grown men*" (ver. 14).

vi. 1. We have here an explanatory rendering, with a literal translation of the Greek in a marginal note; "let us *cease to speak of* the first principles of Christ, and press on unto perfection."

Ver. 17. The rendering "*interposed with* an oath" is a correction of the less accurate translation "confirmed it by an oath."

vii. 18, 19. The new rendering in these verses presents an altered view of the construction of the passage, which now reads: "For there is a disannulling of a foregoing commandment because of its weakness, and unprofitableness, (for the law made nothing perfect,) and a bringing in thereupon of a better hope, through which we draw nigh unto God."

By this rendering the whole passage is unified; the words put into parenthesis become an explanatory addition instead of a principal sentence; and the statement that Christ's priesthood is not only a *superseding* of the Mosaic dispensation, but also an *introduction* of a better hope, is made emphatic.

Ver. 22. The word rendered "testament" is here, as in other passages, rendered "*covenant*." More will be said about this presently.

viii. 1. The change of the rendering "sum" to "*chief point*" makes the statement in the verse clearer.

ix. 6—8. The change of tenses here is noticeable. "The priests *go in continually* . . . he *offereth* for himself . . . *hath* not yet *been* made manifest," instead of "went always," . . . "offered," . . . "was not yet made manifest." Some commentators explain the use of the present tense as a "historical present"; but it is at least worthy of consideration that the tenses are thus used because the author of the epistle (although he does not mean to identify the then temple with the Mosaic tabernacle) conceives of the old system and general arrangement as still in existence when he writes.

Verse 11. The Revisers have changed "by" to "*through*." They would seem, therefore, to hold that the preposition has its *local* meaning, and that "the heavens" (comp. iv. 14) are intended by "the greater and more perfect tabernacle" (See also ver. 24 of this chapter).

Verses 15—18. In the Authorized Version the Greek word *diatheke* is rendered "testament," as also in ver. 20. The Revisers translate it, "*covenant*," in verses 15, 18, 20, but "*testament*" in verses 16, 17; and they tell us in a marginal note that "the Greek word here used signifies both *covenant* and *testament*." Assuming, then, that there is an interchange of varying significations of the same word in this passage, let us try to see the line of the writer's argument.—(There is no doubt that the Greek word was the well-known translation of a Hebrew word signifying "covenant"; and it also means what we call "a will" or "testament.") In ver. 15, the writer uses the word in the old and well-recognized meaning of a "covenant," or "agreement" between God and His people; and the death spoken of is viewed as a sacrificial death, on account of sin, and for purposes of redemption.

But the mention of "inheritance" seems to suggest to the writer's mind the illustration of a "*testamentary* agreement," in which (as in the case of sacrifices) there is a connexion between "death" and the "disposition" of affairs by a "bond of agreement" (a *diatheke*). He, therefore, in verses 16 and 17 uses this illustration, and specializes the wider application of the word "covenant" into the more confined one, "testament." But in ver. 18 he resumes the usual application of the term.

x. 23. For some reason or other the English versions have "faith" in this verse, where the original is "*hope*." The Revisers have corrected this error.

Ver. 27. In the Authorized Version we are apt to take "fiery indignation" as if it were connected with the preposition "of,"

and not a separate parallel clause. The ambiguity is removed by the insertion of the indefinite article in ver. 26, before "sacrifice," and in this verse before "*fierceness of fire*" (which is substituted for "fiery indignation.") Thus we have three parallel clauses in sequence. "There remaineth no more

a sacrifice for sins,

but *a certain fearful expectation* of judgement,

and *a fierceness of fire* which shall devour the adversaries."

Ver. 32. "*Enlightened*" is a more easily intelligible term than "illuminated."

Ver. 34. We notice here a different reading, *viz.*, "*them that were in bonds*" instead of "me in my bonds."

Ver. 38. Another difference in reading is observed. Instead of "*now the just shall live by faith*," we read "*But my righteous one shall live by faith*." (In Rom. i. 17 and Galat. iii. 11 the phrase which is cited from Habakk. ii. 4, is "*the righteous one, &c.*")

xi. 9. The substitution of "*tents*" for "tabernacles" simplifies the translation.

Ver. 14. The force of the original word ("native country," "fatherland," Gr. *patris*) is brought out in the Revised Version by the addition of the words "of their own." "They are seeking after a country *of their own*"—in opposition, that is, to a mere temporary sojourning place, in which they are only "strangers and pilgrims."

Ver. 23. We have another explanatory change here. The use of the word "proper" has been narrowed in ordinary language, and does not now convey to ordinary readers or hearers the notion of "beautiful" or "comely." The Revisers, therefore, substitute the word "*goodly*," which though not in colloquial use suggests the required idea more readily than the term "proper."

xii. 1 (marginal note). The note "*all cumbrance*" tends to widen the picture of the hindrances which may prevent the runner in the race from running as he should.

Ver. 2. The rendering "*perfecter*" instead of "finisher" suggests the thought of progress as well as of end, or completion. And we are thus reminded that, throughout all the course, we are to look unto Jesus as Him in whom alone we can have our faith brought to fit issue and fruit of blessedness. The marginal note, too, in which we are informed that "author" might be rendered "*captain*," reminds us that the term used here is the same as that in ch. ii. 14, where the Revisers have taken "captain" from the text, and substituted "author," so bringing the two renderings of the two texts into harmony. In both passages, however, it would be a pity to lose sight of the idea of *Leadership* suggested by the original word; and we may be glad that the alternative rendering of "captain" is kept in view by occupying a place in the margin.

Ver. 3. We have a curious various reading adopted here: "*themselves*" instead of "*himself*."

In this case we must connect the preposition "against" with the word "sinners," and not with the word "gainsaying" ("contradiction.")

Those who oppose Christ are "sinners against themselves"—they 'sin against their own souls,' as was said of Korah and his followers (Numb. xvi. 38). Compare the expression in Prov. viii. 36.

It seems doubtful whether this reading should have been adopted, for the marginal note says, "Many authorities, and some ancient, read *himself*." But if we adopt it, we have the character of the opposition to Christ and Christians described as being prejudicial to the highest interests of those who thus oppose themselves.

xiii. 5. "Let your conversation be without covetousness" assumes the simpler and plainer form, "*Be ye free from the love of money.*"

Ver. 9. According to the reading adopted by the Revisers we have the figure slightly changed. The "divers and strange teachings" are presented not so much in the light of an eddying whirlpool as in that of a rushing tide. "Be not carried *away*" takes the place of, "be not carried about."

Ver. 14. Definiteness and point are added to this verse by the revised rendering. "The city *which is to come*" not merely "one to come" is the object of our search and the goal of our hope. "We have not here an abiding city, but we seek after the city which is to come."

Ver. 15. The substitution of the phrase, "*which make confession*," for the term "giving thanks," widens the picture of the service rendered. In our praise we make acknowledgment of the greatness and goodness of God's name.

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

CHAPTER VI.

E now come to the most important part of our subject, because it is the part which most directly affects the vital question of teaching. Discipline is good, and friendliness is good, but let us never forget that our high office is to teach. The very name "teacher," which sometimes falls so wearisomely on our ears, should be a constant reminder of the fact. What do we teach? The best school is not necessarily the school where most perfect order

prevails; nor, again, is it the school where the teachers are, shall I say, most petted by their young friends. The best school is that from which the most children go forth imbued with a good practical understanding and true heart-reverence for God's Holy Word. The best school is the one where the scholars are the most truly taught.

This teaching is partly conscious and partly unconscious. There is the conscious laborious and toilsome effort of instilling a knowledge of the great facts and principles of Christianity into ears and hearts too often unwilling; and there is the quiet and unconscious commentary of our lives, which our scholars are ever scanning for themselves with restless curiosity. Children rarely analyse, but they observe. They are the keenest and most acute of unconscious critics. Thus what we are, affects them more than what we say. That early Pagan exclamation of surprise, "See how these Christians love one another!" is very instructive. It shows that in a world that was weary with selfishness and sin the lives of the humble recommended Christianity with greater power than the arguments of the learned. It is so still. Our scholars are ever unconsciously learning with their eyes, whilst we direct our teaching to their ears; and their willingness to listen depends very much upon the things they see. What is the verdict they are passing upon us? Is it the same as of old? Is it still, "See how these Christians love one another!"? If so, we occupy the strongest vantage-ground from which to press our teaching home, for earnest love draws hearts as nothing else can do.

And what is *esprit de corps* in its best form but this same Christian charity, which is the very bond of peace and of all virtues? First, then, where *esprit de corps* prevails the whole teaching of the school will be quickened and energised. There will be an air of reality and purpose about the whole business. But over and above this general quickening, certain special aspects of Christian truth will be both consciously enforced and unconsciously accepted with greater readiness.

What are these special aspects? and how are they affected by *esprit de corps*? These questions will furnish ample material for our next paper. I maintain that *esprit de corps* gives force to the historical truth of Christianity, and also to all its social bearings, as a link of communion between man and man. A spirit of individualism is apt to overlook these truths. Perhaps to some people the connexion may not seem very obvious, but I believe that it is real. The boy who feels the importance of being a member of the school is already half-way towards feeling the importance of being a member of the church. It is only a matter of extended interest and further education. The boy who, instead of being self-centred, takes an interest in all that

affects the welfare of his school, its past history and its future weal, will soon learn to take the same sort of interest in the history of his church, and so the facts about its growth and origin, which before seemed dry and meaningless, become instinct with life. So much for the history: and in like manner as regards the social aspects of Christianity. The boy who feels himself one of a number banded together for the learning of God's truth and the fighting against sin will be far more ready to appreciate all that is meant by the great doctrine of the "Communion of Saints" than the boy who looks at religion simply in this light, "Shall I get to heaven or not?" I do not wish to be mistaken. I do not maintain that the social aspect of Christianity is the most important, but simply that it is far too much overlooked. I do not maintain that individualism is bad, but simply that it may be excessive if it leaves other things out of sight.

Christianity affects our relations to God first of all, but it also affects our relations to our fellow-men. It is a matter of personal conviction, a direct transaction between the soul of every child of man and his Creator, but it is also a social system and a link of brotherhood. In point of importance the love of God stands first; in point of nearness to us and comprehensibility, perhaps the love of man. "If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?" The love of God is of the most vital importance, but, apart from the mission of Jesus, it is far above out of our reach. We cannot see Him, we cannot feel His presence as we ought. We cannot even understand the written message of His Word without the constant commentary of our own every-day surroundings. And so God condescends to our weaknesses. He trains us up by the exercise of our affections on those around us to exercise them upon Him. He has given us a capacity of loving. He gives us parents and brothers to love; and then He tells us that He Himself is our Father in heaven, all that our earthly father is to us, and more besides, and He has sent Jesus Christ to be our Elder Brother and Friend to make this real to us. If we come to think of it, this would appear to be the only way in which He could bring His heavenly truth home to our earthly minds; and so He condescended to it in spite of all its cost.

It is this which makes the grave responsibility of parentage. If careless fathers and mothers would only remember that their children are unconsciously forming their ideas of the parentage of Almighty God from what they see and hear of their own parents' deeds, they would often and often be restrained and checked. The child's father is the symbol to him of God's parentage, and his father's character colours his earliest ideas of that great truth. The child's school, the first distinctively

Christian organisation with which he is brought into contact, is the earliest symbol to him of that great secondary doctrine, like unto the first, of the Communion of Saints. As the child who has a drunken and dissolute father will be likely more than all others to form a very inadequate conception of the fatherhood of God, so the child who comes to a school which is a mere aggregation of uncombined atoms, in which every one does that which is right in his own eyes, which is pervaded by no common spirit throughout, will be more likely than others to form a very inadequate conception of all the social aspects of Christianity, the Communion of Saints, and the duties and benefits of sound Church principles. A child nurtured up in such an atmosphere of disintegration will be apt to form a narrow and selfish view of Christianity, to overrate the importance of his own feelings and emotions, and to have a very imperfect view of Christ's great work for the redemption of the world. The teacher who encourages such disunion must bear the responsibility. In this case it is doubtless a divided responsibility, but still "every man must bear his own burden"; and every teacher who by selfishness or vanity, or simple carelessness, brings disunion into a school is so far disloyal to a solemn trust. He may be very earnest in urging his scholars to the love of Christ, but still if he does not show them how to love one another he has not done all that is required of him.

I am writing for young teachers especially; indeed I have very little right to pretend to instruct any who are not young. The two things I would especially urge on them are these: to recognise the immense importance of teaching facts, and the immense importance of enjoining sympathy and unity in Christian work and life. I fancy that very often a young teacher comes to his work with very inadequate notions of what it means. He has a deep sense (at least I hope that he has) of Christ's great love to himself. He earnestly longs for his children to know and feel the same. He also sees certain plain and manifest faults in his children, against which he feels it his duty to protest—faults of temper, untruthfulness, disobedience, rudeness, gluttony, laziness, and the like. That is all. His teaching is confined to these points. Over and over again he entreats his children to "love Christ," and "to come to Christ," and "to believe in the Lord Jesus Christ." He cannot understand their slowness to respond; he is disheartened and cast down by their backwardness in yielding to his words; perhaps he is tempted to think them reprobate, or else to doubt his own sincerity. But does he ever stop to inquire what they know of Christ? Does he ever stop to think what ideas such phrases as "coming to Christ" and "believing on Christ" convey to the mind of an ignorant child? Over and over again he tells them not to lie,

or steal, or drink, or swear, but has he any further argument than that "God will be angry with them if they do, and that they will not get to heaven"? And does he at all consider how misty their ideas of God and heaven are, and how easily such phrases constantly repeated become in their ears a mere idle formula, something which they put down in much the same category as their mothers' oft-repeated threat of the "policeman," or statement, "I shan't love you if you do"? I have not a word to say against the utmost earnestness in inviting boys or girls, alone, or in class, or in school, "to love Christ and to come to Him." In looking back I never regret having shown too much earnestness, but often and often having shown too little. Still, there is a great difference between tutored and untutored earnestness; between a patient, prayerful purpose of heart, which waits and hopes and trusts, and a restless, impatient craving for manifest conversions and results, which judges more from the words and emotions of children than from the constant tenor of their lives. Children are very impressionable, and it is easy to move their feelings and get them to use religious phrases they do not understand. Moreover, those who have least strength of character will be most readily moved in this way. They receive the word with gladness, but too often in time of trial it withers from lack of root. A forced hot-house religion is really a dangerous thing for a child. We want to teach them to make religion, not a thing of words and emotions and fits and starts; we want to teach them, as David Livingstone's teacher taught him, to make religion "the everyday business of their lives." We cannot simply threaten or coax them into loving our blessed Lord. We must set to work very patiently to teach them who He is, what He has done for us, what He is doing still, and what He is going to do. We must teach them all this lovingly, trying to bring the facts home to each, and to make them real and living and powerful for each, and this we can only do by the power of patient prayer.

We must not think the time waste which is spent in setting a few simple facts in the life of our Lord plainly before them, so that they cannot well help remembering some of them. The facts of Scripture are the most powerful arguments; the words of Scripture are the most powerful words. We must not think that the time would have been better spent in a stirring appeal to their feelings, or in a long goody-goody talk. Stirring appeals repeated *ad nauseam* very soon cease to stir. The preacher who trusts to drumming on his desk will never for long keep his congregation awake. We cannot, like the Scotch minister, give them a whole system of Divinity on every Sabbath day. We must be content with here a little and there a little, and beseeching God to water it with the continual dew of His blessing,

expect great results in the end. Perhaps as I have mentioned David Livingstone, I cannot do better here than give his advice to his sister about her Sunday class:—

“I hope you improve the talents committed to you whenever there is an opportunity. You have a class with whom you have some influence. It requires *prudence* in the way of managing it. Seek wisdom from above to direct you; *persevere*; don't be content with once or twice recommending the Saviour to them; again and again, in as kind a manner as possible, familiarly, individually, and privately exhibit to them the fountain of happiness and joy, never forgetting to implore divine energy to accompany your endeavours, and you need not fear that your labour will be unfruitful. If you have the willing mind, that is accepted; nothing else is accepted if that is wanting. God desires that. He can do all the rest. After all He is the sole agent, for the willing mind comes alone from Him. This is comforting, for when we think of the feebleness and littleness of all we do, we might despair of having our services accepted, were we not assured that it is not these God looks to except in so far as they are indications of the state of the heart.”

You see “exhibiting the fountain of happiness and joy” is not quite the same as telling a child “to love Christ”; it is making a child feel how deeply Christ loves him. This can only be done by showing him what Christ is like, and this can only be done by making him take a living interest in the facts of Gospel truth. It requires knowledge of those facts; it requires steady interest in them.

You hear it said sometimes that the work of the day-school is to teach Bible facts; the work of the Sunday-school is to inculcate Bible principles and spiritual truths. But surely this is an impossible divorce. The day-school teacher who is a true disciple of our Lord—and I am thankful to say that there are many such—cannot help conveying to the minds of the scholars something of the spirit of the facts he or she is bound to teach. The Sunday-school teacher must base every successful appeal to the conscience upon imparted truth. It is the glory of our Creed that doctrine and history are inseparably one—two aspects of the same thing; so that no part of our belief is left to the mist of mere speculation, but at every point it is deeply rooted in fact. The only difference between the day-school teacher and the Sunday-school teacher is this: the day-school teacher takes a small selected portion, and teaches it in a definite manner adapted to gain credit in an inspector's examination; the Sunday-school teacher is generally free to take a wider range of facts, and treat them in a more untrammelled way. The two works are supplementary and in no degree opposite. I do hope no Sunday-school teacher thinks himself excused the necessity

of laying stress upon scriptural facts because they are taught in the day-school. You might as well give a child no dinner on Sunday because he had six in the week.

There is another reason why it is important we should lay stress upon facts, and this is the last I shall urge. If we don't teach facts in childhood, they may never be taught at all. There are plenty of people ready to teach lies; the intellectual atmosphere is saturated with untruths. A spirit of misty Agnosticism is rampant everywhere, and a Christianity of uninstructed emotion can hardly escape the blight. Men tell us that religion is incapable of proof, a mere emotional luxury without reality; they tell us that miracles are contrary to common sense; that the existence or non-existence of God Himself is an insoluble problem, from which we had better turn aside in pursuit of material wealth. How is all this to be met? Earnestness is all very well, but earnestness apart from knowledge will not do. The age we live in worships earnestness; it is often impatient of truth. The devil himself is thoroughly in earnest, and so oftentimes are the men whom he deceives.

How is all this to be met? I know not, unless by a steady adherence to fact, by retaining a firm hold on our grand historical Creed, which contains the central facts of the world's history, and has remained unshaken amidst the tempestuous storms of hostile criticism in each successive generation of mankind. The teaching which is to combat successfully the perils of the times cannot be a light and easily accomplished task. It must require thought and pains and prayer. It needs humility, else, thinking we know enough already, we shall never begin to study aright; it needs perseverance, or we shall weary in our task; it needs, lastly, an unselfishness which can reach beyond the purely personal thought, "Through Christ's love I am saved," to the great sequel thought, "Through Christ's love I am called in a world now soiled with sin to share the labours of His people, and to be a fellow-worker with Him in the establishment of that inevitable kingdom which must unceasingly rule over all." If we could look at things more from Christ's point of view, and less from our own, we must then be drawn more closely together in our work. Our teaching, too, must then acquire a unity and force which will go far to repel the assaults of a tumultuous and inharmonious scepticism. But how shall we attain this Christ-like spirit, this power of looking beyond our own little interests, to His grand work of majesty and love? Not by being cumbered about much serving, and careful and troubled about many things. If we would look at things as Jesus does, we must sit at His feet and hear His Word.

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

IX.—CHRIST FEEDING THE MULTITUDE.

NO miracle except the feeding of the five thousand is related by all the four evangelists.* Now it is worth while to ask what would the result have been had St. Matthew and St. Mark, who record the feeding of four thousand, omitted the earlier narrative. Scepticism would have urged all the differences between these versions of one story as marks of the growth of the myth or legend, and fatal to its credibility. But now it is plain that the stories are not the same at all; and doubtless information as full as we here possess would clear away as completely many another perplexity. Archbishop Trench has well shown that the later narrative cannot have grown out of the earlier, because it has not grown at all, but fallen off. The new legend always "outstrips the old, but here . . . the numbers fed are smaller, the supply of food is greater, and the fragments that remain are fewer." (This latter point is doubtful; it is likely that the baskets used in the second miracle were larger, for in such a "basket" Paul escaped from Damascus, Acts ix. 25. Whilst in all the Gospels the word used to define the "baskets" of the earlier miracle is different from that used on the later occasion.) The repeating of this "sign" is a fine proof of that genuine kindness of heart, to which a miracle is not merely an evidence, nor useless when the power to achieve it is confessed. Jesus does not shrink from thus repeating Himself, even upon a lower level, in order to bless His followers. His object is not theatrical, but beneficent.

Yet while the second record is thus valuable, we may find, as we study the greater miracle of the two, the spirit of both sufficiently exhibited.

The four accounts are full of those unobtruded agreements which make so strong an evidence of authenticity. All, as we have seen, mention the same kind of basket. Only St. John says plainly that it was the season of Passover, the middle of the Galilean spring-time. But as he mentions "much grass," so St. Mark calls it the "green grass" which summer has not yet parched. And his word in the original seems to compare the "companies" in their various dress to flower-beds sprinkled over a lawn. All four record how that Jesus "blessed" or "gave thanks," and three that He looked up to heaven, upon which Godet has beautifully said that "to bless God for a little is the way to obtain much."

* Except of course that supreme miracle which lies outside the consideration of these papers—the miracle of the Resurrection of our Lord.

Few women and children could have been among the multitudes who "outran Jesus," and these few would certainly have been trodden down if a rush had been made by the strong and resolute men for bread. Therefore St. John mentions that when Jesus bade "the people" sit down, "the men" only were actually arranged (ver. 10, Revised Ver.). Fifties were easy groups to keep in order, and a hundred of these were easily reckoned, while the handful of women and children remained uncounted, as we learn from St. Matthew. But so minute a harmony between two separate Gospels is beyond the contrivance of deliberate imposition, not to speak of legend. Nor would persons under such impulses have dreamed of (what impressed all four evangelists) the command to gather up, not indeed the "fragments" left by the crowd (for economy is not meanness), but the "broken pieces" (R. V.) which fell from our Saviour's hands. "This union of economy with creative power," says Olshausen, "could never have been invented; yet Nature, that mirror of divine perfections, exhibits the same combination of boundless munificence with truest frugality." And we may add the excellent remark of Godet that "a gift so obtained was not to be squandered."

To set against these remarkable harmonies, there is one apparent discord. St. John makes Jesus the first to inquire, Whence are we to buy bread? whereas the others represent the twelve as urging upon Him the late hour and the desert place. The inconsistency is not real. It was early in the day when Jesus, "lifting up His eyes and seeing a great company come unto Him," asked St. Philip the question which failed to evoke his faith; although he might well have remembered how Elisha formerly said, "Give unto the people that they may eat. And his servitor said, What? Shall I set this before a hundred men? He said again, . . . they shall eat, and shall also leave thereof" (2 Kings iv. 42-44). It was not unreasonable to expect St. Philip to remember such a precedent; but he does not respond. Hours later, when "the day was far spent," the twelve, now excited by St. Philip's misgiving, and aware of his calculation about the two hundred pence, which they repeat, advise Jesus to send the multitude away. They took no measures until "the time was already past": Jesus saw the end from the beginning.

The scanty materials at their disposal are not despised. He takes the barley-loaves and fishes, for it is enthusiasm, not faith, which neglects whatever resources lie within reach of our study and our toil. And as if to show how really the materials were employed, the broken pieces which they gathered up are specially said to have been composed "of the five barley-loaves."

In no Gospel miracle, indeed, does Jesus actually create.

"He makes no new members of the body, but restores old useless ones. And so, without a substratum to work upon, He creates neither wine nor bread." Not that to do so would have been a whit more difficult, but because it would less really have expressed his mission, to be the Physician of the sick and the Recoverer of the lost sheep.

If we remember that Christ has expressly declared, in connexion with this miracle, that He is Himself the true Bread, we shall learn this all-important lesson, that, however overwhelming our spiritual wants, and poor our supplies and resources may be, yet when we look to Him we shall always find enough, and to spare, and come forth from our trial richer than when we entered.

There is something exquisitely ludicrous in the sceptical explanation of this story. Renan has expressed it well. Having mentioned the desert in which they found themselves, he adds, "*Thanks to their extreme frugality, they were able to exist, and this was naturally regarded as a miracle!*" Surely the credulity which believes this explanation need not despise us, who only believe our Bible.

X.—THE BARREN FIG-TREE.

(St. Mark xi. 12—14, 20—24.)

This miracle is, most of all, an acted, dramatised parable, not performed for the sake of what was done, but entirely for the sake of what was taught. St. Matthew makes the lesson yet plainer by transposing the order of events, and thus obtaining an impressive climax.

It was not the poverty of our Lord's friends in Bethany (who had lately made Him a great feast), but His own absorbing ardour, that caused Him early in the morning to be hungry as He went to Jerusalem. A lonely fig-tree, covered with leaves, invites but mocks His attention, and is doomed to perpetual barrenness. Next morning His disciples (who had not observed it that evening in the twilight) wonder at its rapid ruin. They could not forget His parable of the fig-tree in the vineyard, which must be destroyed after one more year if it should still cumber the ground. And Jesus drives home the lesson still more strikingly. He points to "this mountain," right before them, with the gold and marble of its temple diadem sparkling in the sun. He declares that faith is able not only to strike a barren tree with death, but to plant the mountain of the Lord's House in the midst of the sea, whose wild waves are a well-known scriptural type of the confused and storm-swept races of heathenism. Among these, and far removed from the Jewish nation, the true temple is now planted.

From this narrative some curious questions have arisen. It is

asked how Christ (who "knew what He should do") could seek for what did not exist. Without entering into deeper mysteries, it is enough that Christ Himself has represented the Eternal Father as seeking fruit for three years and finding none. His own action, like those words, is symbolical.

It is complained that He deprived some one of his property. But the retributive justice of which this is the precursor, presently ruined all the nation. Was that unjust? Of all the trees that ever have been blighted, why should this loss only be resented?

Others blame our Lord's words of sentence because a tree is not a moral agent. But then the tree suffered no pang. The whole action is symbolic, and it is well said that we ourselves justify the figure as often as we call one tree "good," and another "bad," and say that a third "ought" to bear fruit.

It should rather be observed that the Saviour's tenderness is here specially apparent. For it would have been a cruel kindness to work no miracles but only of compassion, thus suggesting that He would never strike, who in truth shall dash His foes in pieces like a potter's vessel. Yet He came not to destroy men's lives. And therefore, while He shows that He is neither unobservant, nor powerless to punish, He only does this once, and only by a sign upon an unconscious tree.

A graver objection is that the tree was unjustly destroyed for wanting fruit, if "the time of figs was not yet." This "time" cannot mean the season for gathering figs, as some say, for we know that it was spring. Nor may we think of those winter trees, on which a few fruits might linger still, because such a tree might have been stripped long ago, and its bareness would not convict it.

The truth is that a fig-tree bears fruit before it puts forth leaves, as a Christian ought to be known sooner by his works than by his professions. But here was a total absence of fruit, joined with a pretence to have reached the fruitful stage earlier than other fig-trees. The curse fell not on barrenness, but on ostentatious, much-promising barrenness. The crime of Judæa was to differ from Rome and Greece and Persia, not in unfruitfulness, but in the show of luxuriant frondage, which drew its Lord to seek the fruit He found not. And the permanent warning of this miracle is not addressed to heathen nations and individuals, but to us, the Christian nations and the men who have a name to live.

XI.—CHRIST RAISING THE DEAD.

Christ came to destroy him who had the power of death. Through Him our life is even now more intense, purer, and not only the hope but the beginning of immortality. Now the

grandest illustrations of this spiritual deliverance were His miracles of raising the dead. Three of these have been detailed for us, while many are implied. It is through love of symmetry, rather than weight of evidence, that some prefer an order of time which gives us, first the child still laid on her bed, then the youth on his bier, and lastly the man decomposing in the grave. One suspects an arrangement so artificial.

Some features common to all three may best be considered together. A wonderful ease and quietness pervades the narratives, and expresses exactly the serene bearing of the Lord of the dead and of the living, Who thinks not of the sensation and the homage that result from the miracle, but of the mourners who are comforted. The friends are calmed before the miracle is wrought. When Jairus learns that all is over, Christ at once says, "Be not afraid." To the widow He says, "Weep not." He tells the sister of Lazarus, "If thou wilt believe, thou shalt see the glory of God." It is not so that Euripides, the tenderest of the Greeks, described the demi-god who wrestled for the dead wife of Admetus and won her back. He plays with the husband's grief, hints at the consolation of a new bridal, and forces him to cry, "Silence, what have you said? I would not have believed it of you." But what is natural enough from the Greek hero, would be shocking, incredible, from our perfectly compassionate Lord.

In each case the bystanders were appealed to. "Why make ye such ado?" was asked in vain of the hired mourners, a callous and insensible throng; but the sympathising friends who bore the corpse from Nain stood still when the majestic and tender Stranger touched the bier; and the friends of Lazarus rolled away the stone for Him.

We have seen good reasons why Jesus sometimes employed means—putting His fingers into deaf ears, anointing blind eyes—and even advancing by stages in His work. But these supreme signs are best wrought without an effort. Prophets and apostles must pray, or stretch themselves over the dead, or embrace them. Jesus, without even a touch, calls back the departed soul.

His bearing when the work is done is surpassingly tender, simple, and beautiful. In Euripides at this point there is a stupid boast, "Some day thou wilt say that the son of Jove was a capital guest to entertain." Jesus thought neither of Himself or of His exploit. He bade food be given to the maiden whose restored vitality has been so long unfed; seeing the agitated woman half afraid to embrace her son, He "gave him to his mother"; and He noticed, what the general amazement prevented others from observing, that the grave-clothes impeded Lazarus, and said, "Loose him, and let him go."

Such unaffected, genuine, lowly goodness, unflushed by so great a triumph, lay beyond the reach of art. It is much harder

to believe that three peasants, working independently, thus harmoniously and completely outshone Euripides, than to believe the Gospel.

A. *The Widow of Nain's Son.* (St. Luke vii. 11—17.)

A few points, peculiar to this miracle, have still to be remarked. The "mourning, as for an only son," is proverbial in the Old Testament, and the picture of desolation is complete when we read that his bereaved mother was a widow. Compassion still vibrates in the words of the evangelist. There was compassion in the little town (unnamed elsewhere) whence much people went "with her." And "when Jesus saw her He had compassion on her, and said unto her, Weep not." She is the central figure, and pity for her is the motive of our Lord's action, though we may rest assured that the spiritual condition of the youth himself was advanced by this wonderful crisis in his life.

We read of him, so strangely awakened, that "he sat up and began to speak." Legend would have loved to tell us what he said, but Scripture does not gratify our curiosity, in this or any such case.

"Where wert thou, Brother, these four days?"
There lives no record of reply."

We are only shown the calm Deliverer who gives him to his mother's embrace, and the fear which falls on all.

B. *The Daughter of Jairus.* (St. Luke viii. 41, 42, 49—56.)

It was while the scribes and Pharisees upbraided Christ for eating with sinners, that sorrow drove one of their own chiefs, a ruler of the synagogue, to His feet. Straight from the despised feast of Levi, Jesus, always ready for every summons, went to the statelier house of woe. Sorrow is a great teacher and a great leveller still. Nor is there a truer proof that pleasure is not sapping our spirituality, than instant readiness to sympathise with tears and to dry them.

When Jairus says, "My daughter is at the point to die—she is even now dead," there are miserable objectors who cannot see that these statements are in reality and spirit the same.

Even on His way to a case so urgent Jesus waits—always deliberate and calm—to discover the woman with an issue of blood. Nor do we read that the ruler complained of a delay so trying; but when the fatal news arrives, "Thy daughter is dead," agitation and even despair become so natural that Jesus hastens to cheer him with a direct promise: "Fear not, believe only, and she shall be made whole." He presently tells the mourners, "She is not dead, but sleepeth," from which even Olshausen argues that this is but a case of recovery from a dangerous swoon. But then we should not read of them as "knowing

that she was dead," but only as "supposing" so, nor could it be said that "her spirit came again."

From a scene so strange and awful, all the irreverent are removed, all but "the chosen of His chosen" and those whom anguish has solemnised. St. Mark, guided by St. Peter, has not forgotten the very words of his mighty summons, *Talitha Cumi*. *Talitha* is the Syriac form of a word which properly signified a lamb,* but was used of a very young child, and its power is thus mingled with a tenderness in the circumstances almost as astonishing. Awaking, her eyes met His, for it was He who stooped and took her by the hand and she arose.

We have already seen how the gracious One recalled her astounded parents to the requirements of our common life, and bade them give food to their now healthy girl. What better opportunity could our Sunday-school teachers ask to show how lovingly and minutely Jesus cares for all the lambs of His flock?

Illustrations of Lessons on the Miracles.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

AN UNSOUGHT MERCY.

THE HEALING OF MALCHUS' EAR.

"One of them smote the servant of the high priest, and cut off his right ear" (St. Luke xxii. 50).

FROM St. John xviii. 10, we learn that this "one" was Simon Peter, and that the weapon he used was a sword. The name of Lazarus, with the wonderful story of his resurrection, was kept back until St. John's Gospel, written probably some thirty years later than the other three, when Lazarus had again died, no doubt to prevent exposing him to the wrath of the Jewish authorities. For the same reason apparently the first three Evangelists only speak vaguely of "one of them which were with Jesus" (St. Matt. xxvi. 51); "one of them that stood by" (St. Mark xiv. 47); or as in St. Luke simply "one of them"; while St. John, when we may presume that his brother apostle had died, and it was safe to give the name of the man who committed the assault, tells us it was St. Peter. It is deeply interesting to notice from St. Luke's Gospel that just before our Saviour had taken His disciples to the Garden of Gethsemane, where this occurred, He had announced that, whereas He had sent them forth up to this time without any provision for their wants, they were henceforth to travel like other people: "Now, he that hath a purse, let him take it, and likewise a leathern bag" (always taken by the peasants of Palestine at the present,

* Sam. vii. 9: "Samuel took a sucking-lamb and offered it." Isa. lxv. 25: "The wolf and the lamb shall feed."

to carry their provisions on a journey) ; “and *he that hath none, let him sell his cloak, and buy a sword.*” They immediately replied, “Lord, *behold, here are two swords.* And He said unto them, *It is enough*” * (St. Luke xxii. 35, 36, 38). One of these two swords must have been Peter’s.

Our Lord’s words have formed a source of much trouble to some sensitive souls, and of very serious censure on the part of objectors, but viewed in the light of the East, all difficulty melts entirely away, and the whole scene becomes exceeding life-like and natural. “In Palestine, to the present day, almost every man, however quiet his occupation or disposition, goes about armed, and while travelling is often armed to the teeth.” This is universal, and amongst other weapons the sword occurs very frequently. It is now “a common weapon amongst all classes of civilians, and one they know well how to wield. Endless family feuds, border warfare, Bedaween raids, and desperate attacks of robbers, still, as of old, call these weapons into use, and so also do the ravages of the wild beasts which infest most of the highways. . . . Upon first landing in Palestine I determined that I would not carry weapons, regarding them as inconsistent with my peaceful calling. I had not, however, resided there many months, during which long journeys had to be made alone by night, before I discovered that it was absolutely necessary to bear firearms, as all around me were doing, if only as a protection from the wild animals that roam about after dark. Upon reflecting on the course of action I was thus most unwillingly led to adopt, I perceived a practical and perfectly satisfactory explanation of our Lord’s words when He said, ‘He that hath none, let him sell his cloak, and buy a sword.’ I learned by the experience of every-day life that these words, in their fullest meaning, implied no more than saying, ‘Take now the usual precautions which all prudent and experienced people employ when setting out upon long and dangerous journeys.’ No Syrian could fail for a moment to understand the Master’s meaning, and the absolute necessity for such an injunction, unless Christians were to be preserved by a perpetual miracle.” †

Hence observe the perfect naturalness of Peter’s having brought a sword on his journey up from Galilee to keep the Passover at Jerusalem, and taking it with him on this occasion, when going out of the city to a lonely place by night, at a time when his apprehensions had been aroused for his Master’s safety. The Lord, however, has left an important commentary on the meaning of St. Luke xxii. 35—38, in the rebuke He administered to the Apostle, teaching him that the sword was to be carried merely for protection from robbers, &c., and not to be drawn against constituted authority on behalf of His cause (St. Matt. xxvi. 52—54 ; St. John xix. 11).

* In these words, “It is enough,” our Lord seems to rebuke the covering of the person when on a journey with a vain display of many weapons, which is to this day throughout Palestine such a constant and foolish affectation of those who desire to make an ostentatious appearance of bravery or importance.

† The author’s *PALESTINE EXPLORED, with a View to its Present Natural Features, and to the Prevailing Manners, Customs, Rites, and Colloquial Expressions of its People, which throw light on the Figurative Language of the Bible*, p. 13—15. Messrs. J. Nisbet & Co., 1882.

THE UNBROKEN NET.

THE SECOND MIRACULOUS DRAUGHT OF FISHES.

"For he was naked" (St. John xxi. 7).

When I once passed a fortnight on the shores of the Lake of Galilee few things struck me more than the fact of the fishermen working quite naked. I observed that this was the case even when they were bringing in or unloading their boats at the town of Tiberias. It is true that travellers in some of the towns of Palestine are at times shocked by meeting a naked man in the midst of a crowded thoroughfare, but in such a case he is either a comparatively harmless madman allowed to roam at large, or else a fanatical *derweesh*, whose utter disregard of all the decencies of life is supposed to be an indication of sanctity. In all others entire nakedness is held to be very shameful, and hence "nakedness" is constantly used in the Bible as a metaphor for great disgrace (Deut. xxiii. 14, xxiv. 1; Nahum iii. 5; Rev. xvi. 15). It is therefore deeply interesting to observe that an exception to this rule occurs still in the case of the fishermen of the Sea of Galilee. It may be accounted for largely by the nature of their occupation. As I have shown in a former paper, the fishing is chiefly conducted in shallow water, and calls for constant wading and swimming. In this particular instance the boat was engaged in fishing so near to the shore that they could hear the voice of Jesus, who was standing there, directing them where to cast the net (St. John xxi. 4, 5), and it was in very warm weather, for it happened in the month of May, one of the hottest in the year, owing to the prevalence at such time of the shirocco, or burning east wind.

"A fire of coals" (St. John xxi. 9).

The only coal known in Palestine is charcoal, which is largely used. The preparation of this charcoal forms one of the principal manufactures of the country, albeit it is conducted for the most part with the simplicity that characterises every branch of production in that primitive land. In the waste, rocky, mountain forests, chiefly consisting of low brushwood, called to this day *wa'ar*, the *ya'ar*, or "forest," of the Bible, the charcoal-burners in autumn will set fire to a whole hill-side. Roots of trees and shrubs are much used for this purpose, especially roots of the "juniper," which is really a species of broom, still called *retem*, which abounds in the desert, and makes very hot good charcoal (Job xxx. 4; Ps. cxx. 4). Charcoal is the universal fuel employed for cooking purposes in the towns, and amongst the well-to-do in the country. Wherever it can be afforded it is also used for the purposes of warmth. The "fire of coals" when thus employed, such as that at which Peter stood and warmed himself in the High Priest's court (St. John xviii. 18), is contained in a *mangal*, or chaffing dish, the pan of which is filled with charcoal, which is lighted in the open air, and there first burned to a white heat, and then, when the strong and dangerous fumes have passed away, is brought in and set in the midst of the apartment. It was probably such a fire as this that King Jehoiakim sat before in "the winter house" (Jer. xxxvi. 22), and these fires must be carefully distinguished from the coal fires mentioned in connexion with culinary purposes. Charcoal is thought so necessary for cooking that travellers, wherever they can afford it, carry a quantity

of it with them on their journeys, done up in sacks or baskets. The well-to-do, who possess servants, take with them also a small iron trough, from three to four feet long, perforated below to give a draught, and raised on four legs some six or eight inches above the ground, which is used as a simple open-air cooking range. The *fellahheen*, or peasants, however, simply burn the charcoal between three *impromptu* stones, set up so as to form a small fire-place, and to support their iron cooking pot. This doubtless was the "fire of coals" that Christ had prepared, and on which He had baked for His disciples the fish, just as nine hundred years before the angel "had baked a cake on the coals" for Elijah (1 Kings xix. 6). Let it be remembered that "a fire of coals," whenever it is mentioned, implies luxury, such luxury as the *fellahheen*, the class from which our Lord's disciples were drawn, do not commonly enjoy, these poor people having generally to use dried cow-dung for cooking, as the Bedaween employ, for the same purpose, dried camel-dung (Ezek. iv. 15).

"Feed My sheep" (St. John xxi. 16).

The word translated "feed" in verses 15 and 17, *boske*, is an expression relating to pasturing, or giving food. But the word rendered "feed" in this 16th verse is a very different and highly expressive term, *poimaine*, "shepherd," or "tend as a shepherd," which relates to all the varied pastoral offices, but *more particularly to that one which can be so little realised in a land like ours, of protecting and guarding the flock*. The Syrian shepherd carries a special weapon for this purpose—a stout oak club with large rounded head, often studded with iron nails. This club is about two feet long, and is attached to the belt by a noose of cord passed through a hole in the end by which it is grasped. It may often be seen hanging in this way from the shepherd's girdle during the day-time, but at night he carries it in his hand. He also has a pastoral staff, answering to that carried by shepherds amongst us, and hence the Psalmist in Psalm xxiii., comparing himself to a helpless sheep with Jehovah for his Shepherd, exclaims, "Thy club and Thy staff they comfort me" (Ps. xxiii. 4). The nature of the pastures in Palestine, and throughout the East generally, accounts for the need of the shepherd's club. These are altogether different from ordinary English grazing grounds. Grass is never sown or cultivated in the East. The ordinary pastures of Palestine consist of lonely, unfenced, desert hills, where the sheep are constantly exposed to a double danger—perils of wild beasts, and perils of robbers. It is in obvious allusion to this that David, when likening himself to a sheep, says, "Thou preparest a table before me in the presence of mine enemies" (Ps. xxiii. 5). These dusty, barren, rocky wildernesses are the haunts of bands of dangerous outlaws, and Bedaween Arabs, who are robbers by profession, and skilful sheep stealers. Wild animals, too, abound there—jackals, hyænas, wolves, bears, and hunting leopards. Very venomous serpents, and huge birds of prey of various kinds, with the formidable lammergeyer at their head, make these deserts their favourite haunts. Hence the obvious need of the shepherd's being armed. The good shepherd, at the approach of an enemy, starts up, drops his staff, or for greater safety thrusts it down his back, and stands prepared to fight to the death with Bedaween or bear

to protect his charge. "The Great Shepherd of the sheep, our Lord Jesus Christ," is not less mindful of His flock. When He did battle with the powers of darkness for their salvation, He laid down His precious life. This is the aspect of His work as the Good Shepherd, so strange to us, but so familiar to an Eastern, on which the Lord dwells in the fourth Gospel. "I am the Good Shepherd; the good shepherd layeth down his life for the sheep" (St. John x. 11—17). One important part of the office of the under shepherd, the minister of Christ, is here illustrated. He, like his Master, is not only to feed and nourish the souls committed to his care, but also to be prepared to guard them from their foes at the cost, if needs be, of suffering and loss. In this lies the deep significance of the saying, "Simon, son of Jonas, lovest thou Me? *Shepherd My sheep.*" The force of these pathetic words is heightened by the fact that the Lord at once proceeded to prophesy that Peter, who fell through fear, would indeed be dauntless and faithful in the pastoral office, and glorify God by the cruel death of crucifixion rather than betray his charge (St. John xxi. 18, 19). We need pastors now of David's spirit. "Thy servant," he tells us, "kept his father's sheep; and there came a lion and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and slew him" (1 Sam. xvii. 34, 35). Such "shepherding" the flock of God requires in our day, and it is with a view to this that the Church of England requires her bishops and presbyters, at their consecration and ordination, to declare, that "they are ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to do the same." As Paul foretold to the Ephesian elders, when exhorting them by means of the same metaphor he bade them "*Shepherd the Church of God*" (Acts xx. 28), "grievous wolves" have entered in, "not sparing the flock," and from among our own selves men have arisen "speaking perverse things, to draw away disciples after them." These false teachers, whether of superstition, infidelity, or worldliness, are to be stoutly and bravely resisted in common faithfulness to that Saviour who "purchased with His own blood" the sheep they are trying to destroy (Acts xx. 28—30). The whole subject of the various and deeply interesting allusions to "shepherding" in the Bible will be found dealt with at length in my *Palestine Explored*, pp. 255—278, from which the above thoughts have been extracted.

THE WONDROUS WORKS OF JESUS.

"*Without a parable spake He not unto them*" (St. Matt. xiii. 34).

"*Parables; that seeing they might not see, and hearing they might not understand*" (St. Luke viii. 10).

The parable, which is a form of allegory in which all is figurative without any admixture of the literal, answering very much to the Latin fable, is a mode of speech to this day peculiarly characteristic of the East. Its object, as Bishop Lowth well says, is "to withdraw the truth for a moment from our sight, in order to conceal whatever it may contain ungracious or disgusting, and to make it secretly to insinuate itself, and obtain an ascendancy as it were by stealth." The extreme courtousness of language, which is such a marked feature of Bible lands, and which

calls for so much circumlocution in approaching one's point, has rendered the parable very popular there. The people of Palestine at the present day excel in its use, and are thus able to convey with great force and delicacy matters which could not be so easily broached by a more direct method. Often, during my life in the Holy Land, have I listened with delight to men who were thus constantly in the habit of "speaking in parables." If an Arab official, whom I had been pressing to act with something less of Oriental dilatoriness in the conduct of some important business, desired to rebuke me for my importunity, he would do so in the most polite, and at the same time the most pointed manner, by telling me a story in the nature of a parable. In controversy with *Sephardeem*, or Eastern Jews, often would their answers to my arguments, or their objections to the claims of Christianity, take this form. The very peasantry of Palestine speak in the same way.

Our Lord constantly employed this striking, elegant, and, to Eastern ears, familiar figure of speech. Truly in this respect, as in others, "never man spake as this man." It is greatly to be regretted that preachers and teachers in our day do not learn the lesson He taught them, and in their efforts to convey instruction, warning, and reproof, do not make more use of this attractive and powerful figure. It would be well if, from time to time, teachers, like their Master, would rivet the attention of their scholars with the words, "Hear a parable." One thought is of great importance in connexion with the incomparable parables of Christ. *These wondrous words of Jesus eminently display the highly figurative character of the language which was constantly on His lips.* I have had occasion to allude to this already, but, having regard to our diametrically opposite Western modes of thought, leading us on all occasions to exactness and literalness of statement, if we are to understand the Scriptures, it cannot be too clearly impressed upon our minds. Few teachers have comprehended its full significance. The parable is a figure of speech, one of the most beautiful and one of the most figurative known to language, for, as Bishop Lowth well points out, it differs from other forms of allegory by this particular property, that no mixture of the literal with the figurative is allowed to occur in it. *Yet this strong, highly figurative language was so uniformly on the lips of our Lord that it is said (using the powerful figure of hyperbole in so saying), "Without a parable spake He not unto them"* (St. Matt. xiii. 34). The teaching of superstition is constantly founded upon a literal sense, given to some isolated and highly figurative saying of Christ. But to have fully grasped the figurative nature of most of our Saviour's discourses supplies at once an antidote and an answer to such errors, nor should it surprise us that many, even the majority of professing Christendom, have missed His meaning, for He Himself declared, speaking to His true disciples, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables: that seeing they might not see, and hearing they might not understand" (St. Luke viii. 10). In these words the Saviour plainly tells us that one result of His exceedingly figurative language would be that the mass of men would not perceive or understand the true nature of His teaching. Indeed He was not comprehended even by His own disciples until they received the Spirit at Pentecost. When He spoke to them of false doctrine as "the leaven of the Pharisees and Sadducees" they thought He was speaking

to them of bread (St. Matt. xvi. 6—11). When He told them of Lazarus' death, in the words, "Our friend Lazarus sleepeth," they thought He spoke only of taking rest in literal sleep (St. John xi. 11—14). When speaking in the strong figure of Hyperbole, or Exaggeration, (one of the strongest possible figures of speech, far more common in the East than with us, and one used on several occasions by Christ), the Master declared that it was "easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," they took the words literally, and thought that no wealthy man could be saved (St. Matt. xix. 24—26). And this kind of mistake has been going on in the Church ever since, leading men untaught by the Spirit away from the spiritual meaning of the wondrous words of Jesus to a cold, dead, carnal literalism. The Master's parabolic teaching prepares us to expect, reconciles us to, and enables us to understand His strong metaphorical statements.

Work and Workers.

BY SARAH F. MALDEN.

I.

WHY is it so difficult to find people who are able and willing to help their clergyman in parish work? The days are gone by when it was considered "Methodistical" to teach in a Sunday-school, or when you were stamped as one of the "unco guid" if you acknowledged any anxiety about the spiritual welfare of the lower classes; district visiting is no longer associated with a sad-coloured gown and a poke bonnet, nor, except in a very few places, are district visitors pelted with mud, as is said to have happened in a West-end London parish forty years ago; the present tone of society makes it possible for ladies to go about with an independence that was unheard of some years ago, and yet I revert to my opening question, "Why are parish workers so scarce?" In London at any rate the population is certainly not decreasing, nor does the interest of the educated classes in parochial matters seem to be diminishing; the great Church "revival," to use a rather objectionable expression, has certainly done much towards drawing the clergy and laity together on such points, but there seems still very much to be done. In the country one often hears that the long distances, the bad roads, &c., interfere very much with parochial work among the resident gentry, but these are not serious drawbacks in London, and yet really London is on the whole worse off in many places for workers than the country is. This partly arises from the absence of natural ties between the upper and lower classes in London; outside your own door there are not perhaps half-a-dozen people who are in any sense dependent on you, whereas

in the country there is the natural bond of landlord and tenant, and the master and mistress of a large estate often take very great interest in the welfare of their dependents. It may fairly be doubted too whether any intercourse between rich and poor that is not founded upon some such tie will ever do much good ; but if we have not one kind of tie, cannot we find another ? "One touch of nature makes the whole world kin," and that touch is surely to be discovered.

Probably much of the difficulty in getting people to help in parish work springs from the curious shyness which seems ingrained in English nature. This, of course, specially applies to district visiting ; and to some extent, the visiting of Sunday-scholars at their own homes. So many people are really and heartily shy of going to call on their poorer neighbours ; they would not perhaps be nearly as shy with their equals, but to their inferiors they do not know what to say ; or if they do nerve themselves and "take a district," they fancy their visits are disliked ; they are uncertain whether they ought or ought not to remark upon the dirtiness of the children's faces, and, worse than all, they do not know where or how any religious topic should be introduced. Their district is a weekly or fortnightly penance, through which they conscientiously labour, but with a sense of oppression and mis-spent effort. Now if the people who suffer in this way, and they are not a small class, would look at the whole work from a different point of view it might very materially help them in their difficulties. Instead of "going into your district," try "calling on some of your neighbours," and treat them precisely as you would your equals, with the same courtesy and the same interest. Whatever the clergyman's position entitles him to do, you have certainly no right to intrude into any one else's house, except as a visitor, and the only difference between this class and your own is that the absence of conventionality renders a formal introduction less necessary, and makes the conversation less likely to confine itself to the weather. I do not think that a lay visitor has any right to continue visiting a poor person who has distinctly shown unwillingness to accept her visits ; it seems a want of common courtesy that no motive can justify ; but she may continue to show little neighbourly attentions which may some day make her welcome without forcing herself inside an "Englishman's castle." But having once been received inside, how about the conversation which so many people find so difficult ? In the case of a teacher visiting the parents of a scholar, there is an obvious topic to begin with, and in other cases you can, as with your other friends, begin with the usual inquiries, first learning all the facts about the family, and then using your knowledge as material for conversation, but this ended, what

remains? "Nothing but gossip," many people say. I think people are too much afraid of gossip with their poorer neighbours; we do it ourselves, and why shouldn't they? Of course any approach to scandal, slander, or tale-bearing should be stopped, and if useful subjects of conversation can be found so much the better, but after all it is one of the best ways of learning to understand the lower classes, to hear the views they take of each other's doings and sayings, and the main point at first is surely to establish a feeling of ease between visitor and visited.* Gossip, too, if wisely conducted, works round to others pleasantly. "Miss —— was asking me yesterday how you were getting on in your new work;" and the person inquired about feels a pleased surprise at his or her own importance in Miss ——'s eyes; particularly if the next time they meet she says, "I have been wanting so much to hear how your work prospers. I was asking Mrs. —— about you the other day." If wholesome gossip is impossible, or has been carried on long enough, could you not sometimes bring a little bunch of flowers, or a little fruit, or a photograph of some pretty picture, &c., and get up a little pleasant conversation about them? It is not nearly so difficult as you fancy if you once begin. The mention of bringing anything with you will naturally rouse the remark that in some parishes the district visitors are forbidden to make any presents in their district, and I cannot resist taking the opportunity here of saying that I think this a great mistake. I don't think the excellent gentlemen who lay down this hard and fast rule quite understand how dull the life of a working man's wife often is, nor how very much a little present now and then brightens that life. We all like small presents, and in that class they have many fewer than we have, and much duller lives. It may be quite right to forbid money, but why forbid some little dainty to be given to the man or woman who is not perhaps exactly ill, but who is just in the state when in our class of life they would have something rather nicer than usual prepared for them, or be sent away for a little change and amusement somewhere? A woman in the working class seldom gets change or amusement, and even where there is enough for actual daily wants, there is seldom any margin of money for the little extras that make life so much more endurable. Why, then, not allow her to receive the petticoat that will keep her warm through the winter, or the book that will keep her eldest boy quiet for a couple of hours, or the picture for her own little room, or the pair of socks for her husband? Anything that brightens the life of the working

* In the case of visiting really bad characters such friendliness as this might be impossible, but all this branch of the subject is intentionally omitted, as it is surely only experienced workers who would undertake such work.

classes is such a gain to them, mentally, morally, and physically, and on a small scale, a little gift does this wonderfully. It is not the same thing to say that if they apply to such and such an institution they can get the things in question, there is a savour of organisation about that, and excellent as organisation may be when necessary, it should not take the place entirely of personal kindness. Of course discretion should be exercised in the matter of giving; but if you do sometimes find reason to doubt afterwards whether you were wise in some particular gift, does it matter so very much? Mrs. Hannah More remarks in a book now seldom read, that "it does not require a combination of all the virtues to entitle a sick wretch to a dinner," and even if the "wretch" be not sick a dinner will hardly demoralise him more. But this is perhaps rather a digression. I think it would help district visitors with their poorer neighbours if they would really make it their object to brighten these neighbours' lives. The women of the lower classes have really less amusement provided for them than the men, and they want it quite as much, for unless they are exceptionally well educated or thoughtful, they often sink into mere household drudges, and so cease to be companions to their husbands. The men frequent reading-rooms, the women stay at home and "mind the children," cook or sew (I am purposely putting the most favourable form of this life), and so "the mutual help, comfort, and society" too often almost disappears. Surely an educated woman who made herself a real friend to her uneducated sisters might do much to mend this state of matters by giving the women books to read, or flowers to look after, or contriving some small social meetings where subjects might be brought forward that should enlarge their minds and teach them to think of something beyond their own narrow spheres. There was a very excellent paper on this subject in the *Cornhill* some months ago, called (I think) "At Home to the Poor," and it contained many good suggestions.

If shyness may be supposed to be the principal reason for the scarcity of district visitors, it can scarcely be given as a sufficient cause for want of Sunday-school teachers. Yet almost every parish suffers from this want too; and I am afraid it must often be attributed to indolence. The difficulty of writing a paper like this is that the wrong people are almost sure to read it, and apply it to themselves. Some one who is overwhelmed with home duties, or whose hands are already more than full of other kinds of parish work, is pretty certain to read this, think remorsefully that she is a case in point, and forthwith proceed to immolate herself on the altar of Sunday-school teaching. All I can do is to state distinctly that I think there are a very large number of people in every parish who certainly ought not

to attempt Sunday-school teaching ; but at the same time I do think very many more might help in this way than do. If people would only do all they can ! If they can't teach twice a day, let them teach once ; if they can't have their class all the year round, why not have it for six months ? if they can't manage ten unruly children, let them manage five. Of course it is better if they can do more, but we have a High Authority for commending one who does what she can. It has often struck me that the maxim "Union is Strength" might be more applied to religious work by individuals than it is. Why, for instance, should not two sisters take a class or a district between them, or even a brother and sister, or two friends ? It often happens in a parish that one family is at home all the winter, another all the summer ; why should not a member of each family agree to take the other's class or district in her absence ? It would be far better than coming at haphazard into any one that happened to be vacant, and probably each would gain by having some one to talk over details with. Or if two people living together in the same parish agreed to take, say, a class, between them, one going in the morning, the other in the afternoon, each could let the other know the style of her lesson, so that they would really be working almost as one teacher. It is often said that you never keep up really intimate acquaintance with people unless you can do some work with them, and sometimes it is difficult to find a common employment ; would not work such as this bring a real intimacy between the workers, and be a means of blessing to them as well as to their work ? I don't myself think that more than two people ought to enter into such an agreement together, or the work will probably be irregular, but of course I may be wrong here, and the whole suggestion is by no means a new one, only it might be much more widely spread.

Shyness and indolence—are these, then, the two great causes of the lack of parish workers in the English Church ? and are they utterly insurmountable obstacles ? I know many people will say that shyness is so "because it is ingrained" ; but really if Divine Grace cannot enable us to overcome an ingrained defect that prevents our helping the poor, the hungry, and the naked, and *visiting them*, as we are distinctly (by implication) desired to do, I fail to see what Divine Grace can do for us. I should suppose that most of our faults are ingrained ; isn't it on that account that we pray against them ? Those whom God has distinctly called to other duties may fairly plead that they cannot fulfil both these and equally arduous ones ; hardly any one can quite fairly judge for another person, but God lays upon us the responsibility of judging for ourselves, and He will assuredly show us our true work and give us the necessary power for it if we will allow Him.

Hymns for Teachers' Devotional Meetings.

No. VI.

By MRS. HENRY FAUSSETT.

"And when He was set, His disciples came unto Him."—*St. Matt. v.*



HE madness of the age,
The follies that engage
Its worldly heart, I would one hour forget !
And listen, at Thy feet,
For words my want that meet,
And muse, and dream that this is Olivet.

Are there not here the few,
That something faintly knew
Of Thy dear love, Thy wondrous power to save ?
That thrilled at Thy command
To search the sorrowing land
For souls whom Thou must rescue from the grave ?

Have we not by Thee stood
Amid the multitude,
Who thronged in thousands round our feeble band ?
O send us not away
In that last awful Day !
Grant * us in truth to serve and understand !

What offering may we bring,
Our Master and our King ?
The busy hands and feet, the bended knee—
Set spirit, † mind, and nerve ?
With what Thy cause to serve,
We cannot know until we come to Thee !

Alone Thy glorious gift
Doth cleanse, enrich, uplift,
And fill ‡ Thy Levite's consecrated hand.
Alone Thy wondrous voice
Can bid his soul rejoice,
And teach him how to teach the waiting band.

Again and yet again
O call us to Thee, then,
As erst the twelve upon that holy hill !
O hush all meaner sound,
Till we Thy words have found,
To life and light eternal leading still !

* "Lest that by any means, when I have preached to others, I myself should be a castaway !"

† "O God, my heart is fixed ! my heart is fixed !"

"That our hearts may be SET to obey Thy commandments."

‡ "Fill the hand" is one synonym for "consecrate."

"Ye shall not appear before the Lord your God, empty."

"We know not with what we must serve the Lord, until we come thither."

Reviews.

SHADOWS OF GOOD THINGS TO COME; OR, THE GOSPEL IN RUTH.
By C. F. Hull. London: Bemrose & Sons.

THE author's method is to find the meaning of the Hebrew proper names occurring in the Book of which he treats, and on this to found his interpretation of the Book. "He feels assured," he tells us in his preface, "that much valuable and profitable teaching would be discovered underlying the merely historical facts related [in the Bible] were due attention paid to the meaning of the proper Hebrew names of persons and places introduced into the sacred narratives." To assist the reader he appends, at the end of the volume, a list of the proper names found in the Book of Ruth, with the meaning of each.

There is a danger, however, about this method of interpretation which Mr. Hull has not escaped. Can he be sure that he has ascertained the real meaning of a name? He does not profess to be a Hebrew scholar himself. He confesses his obligation to the marginal rendering of our English Bibles, and to Cruden. But was Cruden a competent Hebrew scholar? "BOAZ," he translates "*it is strong*," and Furst gives the meaning as "*strength*," but Gesenius gives "*fleetness*." Which is correct? Again, "CHILION," Mr. Hull renders "*complete, perfect, finished*," but Gesenius gives "*wasting away*," and Fürst "*languishing*"—a very different interpretation. "EPHRATAH," again, which Mr. Hull translates "*abundance, bearing fruit, increasing*," Fürst renders "*a sprig*," and Gesenius "*land, region*." And once more, while Mr. Hull interprets "RUTH" to mean "*trembling, filled, satisfied*," Gesenius translates it "*appearance, beauty*," and Fürst and the Dictionary of the Bible give it the meaning of "*friend*." Again we ask, which is correct? Such a method of interpretation, when applied to doctrine and practice, is at least questionable.

But what shall we say to such passages as these? "Is not every *subject* of 'the prince of this world' also a *member* of his unhappy family? Yes, verily; for our Saviour, who is '*the Truth*,' plainly told the unbelieving Jews, 'Ye are of your father the devil, and the lusts of *your father* ye will do.' This sad truth seems shadowed forth in the name of Ruth's native country—MOAB, signifying '*of the father*.'" The italics are the author's. This appears to us sufficiently forced; but there is worse to follow. Ruth marries Naomi's first-born son. "His name, however, is ominous—'MAHLON,' signifying *weakness* or *infirmity*." [N.B.—Fürst renders Mahlon by 'adorned.'] And thus are all of Adam's race united, not by voluntary contract, but by virtue of their humanity, to a lord and master, '*weak*' indeed to save, but '*strong*' [!] to denounce and condemn all who do not conform to each of its requirements: we mean *the Law of God*." We think we have given our readers illustrations enough of our author's method; by which it appears to us that words may be interpreted to mean anything any one pleases, even to the exact contrary of their original signification.

There are, however, some good and true sentiments in this little book. The author's personal piety is undoubted. He illustrates from the story of Ruth the history of the human soul; and the line which he follows may lead others to a closer study of the Word of God to their own profit.

SHORT NOTICES.

MEMORIALS OF BISHOP MCILVAINE.

Edited by the Rev. William Carus.

London: Elliot Stock. 428 pp.

We are not surprised at finding that already a second edition of these interesting memorials, which we have recently noticed at length, has been called for. In a prefatory note the Editor states that a few additions have been made to the work. We again cordially recommend this book to the notice of our readers, for, in the words of the Dean of Gloucester, they will find much in it "to charm, to instruct, to elevate, and to edify."

THE CHURCHMAN. Vol. V. *London: Elliot Stock. 478 pp.*

From time to time we have called the attention of our readers to various articles of interest which have appeared in the pages of this most admirable monthly. As a volume the numbers for the half-year form a valuable addition to a library treating on the various topics of interest to Churchmen which have, during this period, been more or less prominently the subjects of discussion; amongst them being the recent Religious Census, the Opium Traffic, Evening Communion, Contumacious Christians, and others too numerous to mention. The magazine deserves a wide support amongst Churchmen.

THE SPEAKING DEAD; OR, SELECT EXTRACTS FROM THE WRITINGS OF THE REFORMERS AND MARTYRS. *By B. Bradley Bockett, M.A., Vicar of Epsom. London: Elliot Stock.*

We have in this work a short reading for every day throughout the year, selected from the writings of our Reformers. The compiler has endeavoured to extract from their works, chiefly from those published by the Parker Society, passages explanatory of the Articles of the Christian Faith as held by our Church, and taught in her Articles and Liturgy. Each passage is prefaced by a suitable text of Scripture. Prefixed are short biographical

notices of the several Reformers from whose works the selections are made; these seem to us both concise and interesting, characteristics not often found together. Any one reading this work carefully during a year, and when he comes across an extract refreshing his memory as regards the writer's life by turning to the biographical notice, will add considerably to his knowledge of the history and the views of our Reformers and Martyrs, and in a way which must be both profitable and useful.

Opening the work for the first time on the 12th of March, we turned naturally to the portion for that day; it is an extract from the writings of Archbishop Sandys (1576) upon the Word of God. We will give our readers a part of the extract:—

"This most precious jewel is to be preferred before all treasure. If thou be hungry, it is meat to satisfy thee; if thou be thirsty, it is drink to refresh thee; if thou be sick, it is a present remedy; if thou be weak, it is a staff to lean unto; if thine enemy assault thee, it is a sword to fight withal; if thou be in darkness, it is a lanthorn to guide thy feet; if thou be doubtful of the way, it is a bright shining star to direct thee; if thou be in displeasure with God, it is the message of reconciliation; if thou study to save thy soul, receive the Word ingrafted, for that is able to do it; it is the Word of life. Whoso loveth salvation will love this Word, love to read it, love to hear it; and such as will neither read nor hear it, Christ saith plainly, they are not of God."

THE NATIONAL TEMPERANCE LEAGUE'S ANNUAL FOR 1882. *Edited by Robert Rae. London: National Temperance Publication Depôt. 192 pp.*

A valuable and interesting record of the progress of temperance work, from the pages of which those engaged in this important field of labour can glean much that will be of use.

Notes and Comments.

THE ANNIVERSARY ARRANGEMENTS.

THE Thirty-ninth Anniversary of the Institute will be held during the week commencing on Monday, the 8th May. On the evening of that day, by the kind permission of the Dean and Chapter, the Festival Service will be held in St. Paul's Cathedral, when the preacher will be the Bishop of Ely. The great interest which his Lordship has taken in the working of Sunday-schools in his own diocese, and the admirable system which he has formulated for the more efficient organisation of the work, are well known to our readers. On the following day the Annual Meeting will be held at Exeter Hall, when the Chair will be occupied by the Bishop of Carlisle. Those who were present at the 1880 Anniversary cannot fail to remember the very happy way in which his Lordship, on that occasion, presided over our gathering, and what a spirit of enthusiasm he evoked by his genial manner and weighty remarks. The subject of the special address which is to be given by Archdeacon Bardsley to the assembled teachers is one, the importance of which at the present time cannot be overstated, viz., "The Sunday-school System and the Public Worship Statistics." In the afternoon of Tuesday, at two o'clock, a Conference will be held in the Library of Lambeth Palace, when it is hoped that the Bishop of London will preside. The subject to be discussed will be the Week-day Work of the Sunday-school. As only one paper will be read, more ample time will be afforded for the discussion of a subject which will, we trust, by its very comprehensiveness, be of practical interest and value to all Sunday-school workers. One new feature has been introduced into the arrangements this year, viz., Evening Conversaciones on Wednesday, the 10th, and Thursday, the 11th. The number of invitations which can be issued to these two gatherings will necessarily be very limited, and we trust that those whom the Committee are unable to invite to be present (and their number will be legion) will rest assured that the exigencies of space alone prevent a more general invitation being issued.

THE APPROACHING CHURCH CONGRESS.

WE regret again to observe that in the first draft of the subjects for discussion at the next Church Congress there is nothing directly bearing on the work of Sunday-schools. This, in these days, is surely a serious omission. There never was a time in which the emissaries of secularism, and other emulative "isms," whose natural current is in the same channel, were more active than now; and if the rising generation is to imbibe the spirit of the adult one, and children succumb to the influences now being exercised on their fathers, the prospect for the masses is anything but a cheerful one to those who have their welfare at heart. The arrangement of the Congress programme lacks consistency, for while in its "apologetic" section of the work of the Church several papers are (and, of course, very rightly) admitted, which discuss the different phases of the free thought of the day, there is no going to the root of the matter in an opposite direction. The skill of the analyst is displayed in showing

the elements and character of poisonous doctrines, but we look in vain for the sign of a true antidote. The nearest approach thereto is indicated in the section dealing with the inner work of the Church, where the subject of "The Religious Life of the Young among Educated Classes, Clerks, Domestic Servants" (a category more comprehensive than clear) is down for discussion. Rightly speaking, however, this is dealing with merely a remedial agency, and is to be viewed distinctly apart from the preventive agency of the Sunday-school.

We trust that as the list of subjects announced for the Derby Congress is but a provisional one, a remarkable omission will be repaired in time.

ADMISSION SERVICE FOR TEACHERS.

MANY applications have from time to time been made to the Committee of the Church of England Sunday School Institute to publish a form of prayer for use at the admission of Sunday-school teachers, and two or three suggested forms have been sent to the Society, one of which appeared in the *Church Sunday School Magazine* for March, 1874. It is not, however, an easy matter to publish a Service free from objections of one kind or another. That to which we have referred seems to us to be too much like certain parts of the Ordination Service. This is one special error to be avoided in drawing up such a service; and another is, the so framing it as to frighten or repel the timid teacher.

Many clergy, we know, would object to use any form at all, and are content to have a private interview with the new teacher, at which the blessing of God is sought in a few words of simple, earnest prayer, and kindly advice and exhortation given.

For those, however, who do desire some form of service the following is suggested. It has at least the merit of simplicity, and might be used by the clergyman or superintendent before or after the Sunday-school, or at a teachers' meeting.

We shall be glad to receive suggestions or criticisms, which would be valuable in case any action is taken by the Committee in the matter, upon the desirability of which we at present express no opinion.

Suggested form of Prayer for use at the Admission of Teachers.

HYMN.

For reading, one or more of the following portions of Scripture: St. John x. 7-16; Eph. iv. 7-16; Rom. xii. 1-12; 1 Cor. xii. 27, xiii. 8.

following collects: the Collect for St. John Baptist's Day; the 2nd Sunday in Advent; and the 1st, 7th, 9th, 13th Sundays after Trinity.

To be followed by some of the

The names of those who desire to be admitted to the office of Sunday-school teacher in the parish might now be read, followed by some words of exhortation upon the privileges and responsibilities of those who propose to undertake the duty of feeding the lambs of Christ's flock.

ANOTHER HYMN.

AND THE FOLLOWING PRAYERS:—

O God, Who workest in us both to will and to do of Thy good pleasure, we give Thee thanks that Thou hast put it into the hearts of these Thy

servants to take part in the good work of feeding the lambs of Thy flock. Endue them, we beseech Thee, with zeal and love, patience and

wisdom, and with all other gifts needful for their office. Grant that they, not growing weary in well-doing, may abound in the work of

the Lord, and at length receive the crown of everlasting glory, through Jesus Christ our Saviour. *Amen.*

The Lord's Prayer.

The Grace of our Lord.

HEALD MEMORIAL FUND.

WE are asked by the Committee of the "Heald Memorial Fund" to state that as they are desirous of closing the Fund as soon as possible, they would be much obliged if those friends who have not yet subscribed will kindly do so without further delay. It is proposed to close the Fund on the 15th of May.

TEACHERS' PRAYER UNION.—

Will our readers make a note in their diaries that the next Quarterly Prayer Meeting will be held at the Office of the Institute on the 5th *June*, at 5.30 p.m.?

RELIGIOUS EDUCATION IN IRELAND.—A recent Sunday in Ireland was known in several dioceses as an "Education Sunday," an appeal being made in many churches in aid of the work carried on by the Board of Religious Education in connexion with the Synod. This work is chiefly to supplement the secular instruction provided by the National Board by a systematic course of religious instruction, tested by examinations held annually in the schools, at which prizes are awarded. In the diocese over which Archbishop Trench presides 4,800 children were examined last year, and 700 children in the Dublin (National) Model Schools regularly catechised.

AN OLD SUNDAY-SCHOOL.—In a letter to a Sheffield paper, the Rev. Dr. Potter, Vicar of St. Luke's, in that town, referring to a subject of local controversy, says that the schools of his parish are the oldest in the borough. He remarks that when the old building was being taken down an inscribed stone over the doorway was preserved, and has been let into the masonry of the new building. The inscription is "Sunday-school, 1789."

THE DEAN OF YORK ON RELIGIOUS EDUCATION.—In the course of an address given in Archbishop

Zouche's Chapel, York Minster, on the occasion of a distribution of prizes to pupil-teachers who had passed the examination in religious knowledge with merit, the Dean of York said:—He felt more and more strongly every day that the welfare of the nation depended, in a great measure, on the religious teaching of the young. A great share in the representation of the country was in the hands of the masses of the people, which in the future would probably be greater than it was now, and hence he would urge the teachers to enter on their work with a firm determination not to allow it to be a mere question of pounds, shillings, and pence, but to do it as unto God, and for the best interests of the children. They would find that they were doing practical work which would have an influence greater than they imagined in the lasting benefit of the nation at large.

DEATH OF THE VICAR OF KIRKBURTON.—We regret to have to record the death of an old supporter of the Institute, the Rev. Richard Collins, Vicar of Kirkburton, Yorkshire. Mr. Collins had reached the patriarchal age of eighty-eight years, and had held the living of Kirkburton for forty-six years, the value of the benefice being small. Although so far advanced in age, Mr. Collins continued regularly to perform the duties of his office, and on the last Sunday but one before his death, preached three times, and conducted all the day's services at his church. As may be gathered, his illness was very short.

Mr. Collins was highly esteemed by all classes alike in the district where he resided, and where so large a portion of his life had been spent. Five of his sons are vicars of Yorkshire parishes.

A NEW SUNDAY-SCHOOL FOR BERMUDA.—The foundation-stone of a new Sunday-school was laid in Pembroke parish, Bermuda, on the 25th of January, by the Bishop of Newfoundland, who, in his address on the occasion, dwelt forcibly on the extreme importance of Sunday-school work, not as superseding, but as supplementing the religious instruction and training which every Christian child ought to receive at home. The day was further signalled by the annual treat to the children of the school.

A PERSIAN SUNDAY-SCHOOL.—A letter in the *C.M. Intelligencer* from the Rev. Dr. Hoernle, the Society's Medical Missionary at Ispahan, says:—

"In the evening we have a Sunday-school, conducted in Armenian, which the whole congregation, old and young, attend. After prayers they break up into six classes, conducted by as many teachers. The subject this year was, during the winter, the Parables of Christ; and during summer, Old Testament History. We have got as far as the election of Saul to the kingship of Israel. Besides, they learn every week a text suitable to the portion of Scripture to be gone through."

SUNDAY-SCHOOLS IN PARIS.—Paris has now 92 Protestant Sunday-schools, with 7,400 scholars, who are taught by 819 teachers. This shows a gain of 6 schools for the year 1881.

PROGRESS OF SUNDAY-SCHOOLS IN THE LUDLOW ARCHDEACONRY.—In his annual report for the past year, the Rev. T. L. Wheeler, Diocesan Inspector, says:—"I am happy to be able to report an increase, both absolutely and relatively, in the number of children on the books of Sunday-schools. Within the parishes which I have visited, these numbers have risen during the past year from

15,206 to 16,164, which, when compared with the numbers on the books of the day-schools, shows an increase from 52 to 54 per cent.; and this notwithstanding the very inclement weather at the beginning of the year, which reduced the numbers at some country Sunday-schools almost to nothing."

SCHOLARS' INDUSTRIAL EXHIBITION.—At an exhibition of work done by the children belonging to St. Lawrence's Sunday-school, at Northampton, on the 16th of February, prizes were awarded for a working-model, still-models, wood-carving, a plaster cast, a map of Northamptonshire, an original tale, MS. music, decorative writing, drawing, leather-work, plain-sewing, knitting, patch-work, darning, and fancy-work.

ILLUSTRATIONS.—From a paper in a recent number of the *Clergyman's Magazine*, on the preparation of sermons, we make the following extract:—

"There would appear to be *two chief objects* in illustration. First, to elucidate and enforce; secondly, to attract attention, and fasten into the memory. Unless these objects are gained, the use of it is a mere vain display. Great care will be needed in the choice and distribution of these accessories; and the more lengthy the illustration, the more unmistakable must be its relevancy to the matter in hand. A story or anecdote, unless strikingly in point, should not be inserted; but if we be addressing an illiterate audience, this kind of illustration might more readily be employed. Some, of more imaginative powers, may need to restrain themselves from too free a use of this mode of teaching. Dr. Guthrie's sermons, for instance, though eminently beautiful, appear to possess a too great abundance of ornament. Metaphor is piled upon metaphor, image on image, story after story follows under the same head, nature is ransacked for analogies, until truth is almost buried alive by her own too officious servitors. We should be extremely cautious here, and take good heed lest we obscure the truth we intended to illustrate. But apart from the introduction of illustration, properly so called, there is a certain picturesque mode of putting things, which, in its chastened use, is of value

in fixing attention and making matters plain."

These observations are worthy of consideration by those teachers who consider that to gain the attention of their classes it is invariably necessary to commence with an illustration, and who never conclude their lessons without one or more anecdotes, sometimes utterly irrelevant to the subject of the lesson.

THE LORD MAYOR OF YORK A SUNDAY-SCHOOL WORKER.—At a social gathering of superintendents and teachers, held in the Victoria Hall, York, the Lord Mayor, who presided, in dwelling upon the importance of Sunday-school work, remarked that it had been his privilege to be connected with Sunday schools for over thirty-three years.

SUNDAY-SCHOOL DEMONSTRATION AT BRADFORD.—Last month

we referred to the probability of a demonstration of Sunday-schools taking place at Bradford, on the occasion of the approaching visit of the Prince and Princess of Wales to that town. The question was considered at a meeting convened by the Mayor a fortnight ago, and on the motion of the Vicar, the Rev. Dr. Bardsley, it was ultimately resolved—

"That this meeting, whilst extremely anxious to join in any demonstration calculated to interest the Sunday-school scholars of the town on the occasion of the Royal visit, and at the same time to give expression to the feelings of loyalty by which the teachers and scholars are animated, yet, considering the great difficulties and risks that would attend a gathering of the scholars, and more especially the excitement which prevails on such occasions, is of opinion that such a demonstration is inexpedient."

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

A METHOD FOR THE EXAMINATION.

SIR,—Many teachers are going in for the Examination in May next. With your kind permission, may I suggest a method of proceeding, which perhaps will help some, as I know by experience it has been useful to others in the past?

The requirement is to answer five questions as well as possible, not by treatises on every relevant and irrelevant fact one can remember, but as clearly and concisely as possible. The "method" I suggest is to divide the time given by the number of questions, leaving a margin of five minutes at either side. In this case, $60 \div 5 = 10$ and 10 over (novel arithmetic no doubt!). If you, fellow-candidate, cannot answer one question in ten minutes, can you answer five in an hour? Have your watch on the desk beside you; begin by taking five minutes in which to *mark* five questions, which will not be always the easiest; then ten minutes, or less when you can manage it, for "the five questions," those easier first, and then any extra time may be spent on the more elaborate ones; in all cases stopping five minutes before the hour to read over and correct ("not" is a terrible word for escaping the hasty pen, and when left out sometimes has a peculiar effect!) This method may be followed with advantage in both of the examination paper sections. The cleverest people have their own places; but this dividing of time will help—(1) those who have no such scheme, and feel so fidgety all the time, misreading questions, and "jumping at conclusions"; and (2) those—there are some—who, secure in their own carefully-prepared knowledge, answer about two questions (extremely well, if diffusely), do not think of time, and find it gone. Result, under 50 marks, out of 100, and failure! Remedy for both, obey the minute hand as strictly as you are obliged to do the hour, and do not rob one question of its just share of time. A good average scores.

The "lesson-section" is the bugbear of the examinees. Why the extreme

horror nobody knows. It is more difficult; but surely candidates ought to practice it every week. It is a limited time. To work out a good lesson, the best, not the uneducated, teachers will tell us, five hours is a weekly necessity. But we are asked not for a lesson perfect in all details, but for a good sketch. We know what a sketch is; we all know Caldecott's picture-books; nothing *of the kind* can be more perfect; and we want to *write* a sketch which is clear and teachable, without going into details. An examination means an exercise of memory, not of thought generally. Here both are required; but as we have known our subject (part of the prepared work) we begin at once at the second stage of our ordinary work, *i.e.*, "thinking out."

Twenty minutes for thinking out, and noting down on a piece of paper perhaps several lines of thought, and choosing the best; twenty minutes for writing, on the paper to be sent in, number in examination, subject, age of class, leaving space for motto, verse for repetition, &c., and opening and putting down heads (with two lines under them), their divisions (with one), and final application. There is the skeleton, and it is easy to see at a glance if it is symmetrical, clear, and easy to be remembered. It is easier to find references, illustrations, and details to fit the heads, than heads to fit the details; and in the last twenty minutes you can fill in these last in the spaces left on purpose (they should be ample). If the time should slip by too fast, you have at least the satisfaction of knowing that your outline is complete, and will show that you do know what is meant by a sketch of a lesson.

Now, sir, I must apologise for so long a letter. My hope is that my suggestions will be useful to those who have prepared their subjects; for those who have not, I am afraid they will be no use; but what suggestion would?—Yours faithfully,

G. M. T. B.

CHESTER, April, 1882.

TYNDALE, THE MARTYR BURNED FOR THE BIBLE.

SIR,—About fifty years ago I taught in a Sunday-school class the sons of Highland soldiers in my father's regiment, and I have often had the delight of teaching others on land and sea, in Europe, Asia, Africa, and America; for boys and girls who read the English Bible are found all over the world.

The man who first put the New Testament into English (for it was written in Greek) was a monk at Greenwich, near London, and the people who hated the dear old Bible burned the good man who had turned its Greek words into the English, which we can all understand.

To remind all teachers and scholars in Sunday-schools of that brave martyr's noble life, and earnest work, and happy but dreadful death (shall we not meet him in heaven?), a statue of W. Tyndale is to be placed near the Thames in London.

If the teachers and scholars of *The Church of England Sunday School Institute* collect and send £100 to help the Committee who are making this statue, the name of the Institute will be engraved on the granite pedestal of the martyr's monument.

Other Sunday-school Societies in Britain and Canada and the United States will be invited to do the same, and some day many teachers and scholars will be glad to see the bronze statue, with the name upon its pedestal of their own Society.—I am, &c.

JOHN MACGREGOR (ROB ROY).

April, 1882.

The office of "The Tyndale Memorial" is at 11, Buckingham Street, Adelphi, London, and full information will be sent to those who apply for it.

AN APPEAL.

SIR,—Will you allow us, through the medium of your Magazine, to petition those of your readers who are charitably disposed towards Sunday-schools?

We desire to build a Sunday-school house. At present we have to hold

school in the church. On our books we have nearly 250 children, and the want of a suitable building wherein to teach is much felt. The parish is a poor one, and therefore we are driven to ask for assistance from without. We have already bought and paid for land whereon to build, and we have now about £100 in hand towards the building fund. We require from £700 to £800.

Will any of your numerous readers assist us in the work?

Contributions will be thankfully received by either the Vicar, Rev. T. Haslewood, St. Edmund's Vicarage; or the Churchwardens, J. W. Brown, Abbey Terrace, and J. Duckitt, 6, Granville Street, all in Gateshead-on-Tyne.—We are, Sir, yours truly,

THE VICAR AND WARDENS OF ST. EDMUND'S
CHURCH, GATESHEAD-ON-TYNE.

GATESHEAD, April 6th, 1882.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being extracts from Dean Goulburn's work on "The Collects.")

WHITSUN-DAY.

"**D**IDST teach the heart . . . judgment." It is the heart which the Holy Ghost teaches, not the mind; or rather, He teaches the mind through the heart. You will see this in the case of uneducated people, where the mind has received no natural cultivation, and perhaps is very limited in its range of ideas. Let but the heart be touched with Divine truth, with the sense of sin or of the love of Christ, and it is astonishing with what readiness the mind opens itself to the access of religious ideas, and even what a general sharpening all the intellectual faculties undergo. (See 2 Cor. iv. 4, 6.) "Blinded the minds shined into our hearts." The words "*in all things*" were inserted by our Reformers. Not in grave and sacred matters only, not merely in our religious concerns, but even in our little secular affairs, whenever they cause us real perplexity, and we feel that a false step may be attended with very prejudicial results, and more especially where the path of duty is not obvious, and two contrary principles, equally scriptural, seem to lead in different directions. Even here we may seek to be guided to a right judgment by the Spirit, if only we will submit to Him for His guidance an unbiassed heart, the needle of which swings perfectly loose on the face of the compass, and has no attraction to any particular quarter. It is a mockery to ask light or counsel of the Spirit, where we have made up our mind to pursue a certain course, or to abide by a particular opinion.

TRINITY SUNDAY.

In 1661 the prayer was broken up into two petitions. Originally, it was a prayer that "*through* the stedfastness of our faith in the Holy Trinity we might be defended (the Latin word rather means fortified—defended, as in a fortress, by walls and bars) against all adversity." Now look at Prov. xviii. 10, 11. What the worldly rich man *fancies* his wealth to be, that the Name of the Lord in reality *is* to the righteous man, a strong tower into which he runs, when adversity threatens him, and is safe. But his wealth is a high wall and a strong city only *in his own conceit*. The friends his money gets for him are very hollow, fair-weather friends. Now look at the contrast. What is meant by the Lord's Name? His revealed character, His nature. And God has taught us that there are in one single indivisible Godhead Three Sacred Persons—the Father, the Son, and the Holy Ghost . . . How is the Name of the Blessed Trinity a strong tower or fortification against all adversaries? If he stedfastly believes that God is His own most tender and

loving Father, much wiser and much more sympathising, and of course much more helpful, than any human parent can be, this glorious truth is an enormous comfort to him, whatever it may please God to take away. But perhaps conscience whispers that though God has been a good Father to him, he has been a bad son to God. But *God the Father* is only one article of his faith. He believes also stedfastly in *God the Son*, and if a man really believes he has all the merits and dutifulness of the Son of God laid to his account; and thus he has a strong fortress to fall back upon. But although God forgives and accepts him for Christ's sake, his nature is so corrupt that he is sure to fall into sin again. "I believe in the Holy Ghost," the living bond of union between God and His children, shedding His love abroad in their hearts, and making them reciprocate that love; the living bond of union between one child of God and another, drawing all hearts together in approach to a common Father. The one who so believes possesses that power which is the source and principle of all holiness, the strength and vitality of all virtue.

FIRST SUNDAY AFTER TRINITY.

In this short prayer we have a train of consequences traced in the spiritual world; a golden chain with several links in it, the first link suspended from the throne of God, and the last link again attached to that throne. We have, (1) a sense of human weakness leading to (2) trust in God; trust expressing itself in (3) prayer; prayer fetching down (4) grace; grace enabling us to (5) keep the commandments; observance of the commandments winning (6) the smile and favour of God When the sense of this moral weakness becomes deeply rooted in us, as it can only be by our trying to live uprightly and failing over and over again, this throws us back on trust in God, by which trust His strength is made ours. Trust in God is a moral leaning upon God. A man whose legs have been so much injured by a fall that he cannot take a single step without assistance, could never reach another room without a strong man to lean upon, a strong arm to support him. And when he leans his whole weight upon that strong man, the strong man's strength becomes his, serves him as if it were really his. "Grant us the help of Thy grace." Some people think of God's grace as an infused quality, kneaded up into the soul like a chemical ingredient, and producing goodness or virtue therein. But in reality, grace is nothing else than the working of God's Holy Spirit in the soul; it is not a quality, it is the operation of a Divine Person. We ask for the *help* of it. There is no *compulsion*; all that He does is to act upon our affections, and through our affections upon our will, which is always free.

SECOND SUNDAY AFTER TRINITY.

Literally, "Thou never failest to pilot those whom Thou dost bring up in the stedfastness of Thy love." To "pilot" is the act of a steersman, who holds the helm of a boat, and by turning the helm directs the course of a boat as she traverses the waters. This brings to our minds that wonderfully beautiful prayer in the Service for the Baptism of Infants, when the little one is taken on board the ark or ship of Christ's Church, and those who bring it are instructed to pray that "being stedfast in faith, joyful through hope, and rooted in charity (*i.e.*, stedfast in love) he may so pass, &c." But we can only pass the waves of this troublesome world in safety by God's steering us over them, and acting Himself as our pilot. This He does by His providence turning us out of the way of those events which would prove really disastrous, and guiding us, not always by any means into smooth waters, or waters easy to navigate, but guiding us to come across such persons, to meet with such a lot, to have such things happen to us, as shall turn out for our everlasting welfare. So full as life is of hazards, dangers, troubles, what an immense comfort it must be to feel perfectly assured that God is sitting at the helm of our boat, piloting us with His wisdom and love.

Bible Stories from the Old Testament.

BY SARAH GERALDINA STOCK.

XLIII.—THE GIBEONITES.

(*Josh. ix., x. 1—14.*)



AFTER the Israelites had done all that God had commanded them at Ebal and Gerizim, they returned in safety to Gibeon. But the news of what they had done soon spread abroad among the people of Canaan. It was repeated from one to the other how they had marched boldly into the middle of the land, how they had set up an altar, held a solemn assembly, and read the law of God aloud. And when the kings of the cities round about heard of it, they gathered their armies together to go and fight with Israel.

But there was one city which did not join the rest. It was called Gibeon. Gibeon stood high up among the hills, on the "pass," or road which led across them. This made it a very important place, for the Gibeonites could hinder any one from going over this road and so getting to the other side of the hills. But they knew what the Israelites had done to the strong city of Jericho, and to Ai, which were both a little way below Gibeon. They thought their city would be the next place attacked, and they felt sure that it was of no use for them to try and fight against Israel. So they determined that they would try to make peace and get the Israelites to be their friends.

One day some strangers came to Joshua at the camp at Gilgal; they said they had heard about the great things God had done for the Israelites, and they wanted to make a "league" with them, that is, an agreement to be friends together. Now God had forbidden the Israelites to make any league with the wicked people of Canaan; but these men said they were not Canaanites, but were come from a country a long way off on purpose to make friends with Israel. And then they showed their bread, which was dry and mouldy, and their clothes, which were old and ragged, and their shoes, which were nearly worn out, and they said this was because of the long journey they had taken. But they were telling and acting a lie. They had come from Gibeon, which was quite near, and they had brought these old things with them on purpose to deceive the Israelites.

They need not have acted so deceitfully. They should have come as they were, and submitted, and given up their city. But they thought they had done a much cleverer thing. And the Israelites believed their story, and instead of asking what God would have them to do, they at once made a league with the Gibeonites. Then, after it was done, they heard that these people lived close by. They sent messengers to see, and the messengers reached Gibeon in three days. Then the Israelites were very angry. The Gibeonites gained nothing by their deceit, for they were punished by being made servants to the priests and Levites. They had to do the hard rough work that was needed for the service of the Tabernacle—to cut down wood for the sacrifices, and draw the water for the washing of all the things that were used.

Still it was far better for them to be the servants than the enemies of Israel. They were safe now; their lives were spared; their city would not be destroyed. They were wrong in having used deceit, but they were wise in trying to make peace with Israel.

But when their neighbours heard all about it they were very angry and very much afraid. It was a serious thing to have Gibeon given up into the hands of the Israelites, for, as I told you, it was a very important place. And the king of one city sent this message to four of the other kings, "Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel."

So five kings with their armies gathered together, and surrounded the

city, to try and take it. The Gibeonites were very much troubled, for they were in great danger, and they sent a messenger to Joshua to beg for help. The messenger got safe past the enemy, and came down to the camp of the Israelites at Gilgal. He said he had brought a message to Joshua from his "servants." And the message was this: "Come up to us quickly, and save us and help us." Joshua could not be slow to help those who called themselves his "servants." He started off at once with his soldiers. I told you that Gibeon was generally about three days' journey from Gilgal. But Joshua was not nearly so long on his march. He would not leave the Gibeonites in danger, and in *one night* he and his soldiers had climbed the steep road which led up the hills to the city, and by the morning he was there ready to fight their enemies.

Would you not like a friend who was as ready and quick to help as Joshua? There is a Friend who is always ready, and who can hear and help at once if you cry unto Him. But remember how the Gibeonites asked for help. They said: "We are thy servants." That is what you should say to the Lord Jesus: "I am Thy servant." And, no matter if you are only a little one, He will be sure to hear you. The Bible says: "The Lord redeemeth [or *saveth*] the soul of His servants" (Ps. xxxiv. 22).

How glad and thankful the Gibeonites must have felt when they looked out in the morning and saw the army of Israel outside their walls. They were saved now, for they knew that God fought for the Israelites, and that no enemy could stand against them. The battle began, and the five kings with their armies were soon put to flight. They fled up the "pass" to the top of the hills and then down the other side, while the Israelites pursued them. And as they were hurrying down into the valley, God sent a great storm of hail upon them, and many were killed by the hail. It is a dreadful thing to fight against God and against His people!

But there were still many trying to flee beyond the reach of the Israelites, and as Joshua stood on the slope of the hill and looked down he saw that evening was coming on. Behind him the sun was beginning to disappear on the other side of the hill towards Gibeon. In front of him the moon was rising over the valley. And Joshua was afraid lest many of the enemies of Israel might get away in the darkness and come back another day to fight again. And as he looked upwards he cried out, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." And God heard his cry. In some way that we do not understand, the day was made long enough for the Israelites to gain a complete victory over their enemies, and to destroy them entirely.

After this Joshua conquered the whole of the neighbouring country—the hills, and the valleys, and the plain, as far as Kadesh, which, you will remember, was at the very south of the land. There was not one city that could stand before him. Was it not well for the Gibeonites that they had made peace in time? It is good to be *on God's side*, for then He is sure to be *on our side*.

QUESTIONS.

1. Where did the city of Gibeon stand?
2. What were the Gibeonites anxious to do?
3. How did they set about it?
4. What made the Israelites believe their story?
5. Why were they wrong in making a league with the Gibeonites?
6. How were the Gibeonites punished for deceiving them?
7. What new danger threatened Gibeon?
8. How did the Gibeonites behave when the enemy came up against them?
9. What did they call themselves in the message sent to Joshua?
10. How long was Joshua in coming to their help?
11. What Friend is always near to help His servants?
12. What became of the five kings and their armies?
13. What wonderful thing did Joshua ask on the battle-field?

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Sculcoates, Hull.*

Lesson XXVII.—AN UNSOUGHT MERCY.

THE HEALING OF MALCHUS' EAR.

"His compassions fail not."

READ—St. Luke xxii. 49—51. FOR REPETITION—Isa. liii. 7; St. Matt. v. 44.

HYMN—"Lamb of God, I look to Thee."

CENTRAL THOUGHT.

Forgiveness, meekness, and gentle forbearance make Christian men most like their Master, and are the best weapons wherewith to fight His battles.

HINTS TO THE TEACHER.

The incident which forms the subject of this Lesson is very briefly recorded by the evangelists, and in itself supplies rather scanty material for a full lesson to a Sunday-school class. But it has its own peculiar teaching, and it could not well be omitted from a course of lessons on our Lord's miracles. Moreover, before the incident can be thoroughly grasped, it will be found necessary to take into account some of the previous occurrences of the solemn and eventful night of our Lord's apprehension; and this will furnish ample material for an ordinary lesson.

In senior classes it will be interesting to point out how natural it is that it should be from St. John's account that we learn the name of the High Priest's servant who was the victim of St. Peter's untimely zeal—St. John being the disciple who, in some way not explained to us, had an acquaintance with the High Priest, and knew so much of the High Priest's household that he is able to tell us that one of those who, later in the night, challenged St. Peter in the courtyard as a follower of Jesus was "his kinsman whose ear Peter cut off." These little marks of consistency in the Biblical narratives always excite the interest of intelligent scholars.

NOTES ON THE TEXT.

1. "*One of them*" (ver. 50). We learn from St. John's account that this was St. Peter. Probably he was the one who asked the question, "Lord, shall we smite with the sword?" and not waiting for an answer, acted at once with his usual impulsiveness.

2. "*The servant of the high priest*" (ver. 50). St. John, who seems to have had a somewhat intimate acquaintance with the high priest and his household, tells us (xviii. 10) that the servant's name was Malchus. See St. John xviii. 15, 26.

3. "*Suffer ye thus far*" (ver. 51). These words were addressed to the disciples, and may be paraphrased, "Hold, you have gone far enough in resistance; be content." Some commentators have, however, taken the words as being addressed by Jesus to His captors, asking them to bear with Him while He healed the wounded man.

SKETCH OF LESSON.

Ever been out at midnight? How still and quiet everything!—especially in the country. How beautiful when the moon shining upon the quiet scene! Imagine such a night at Jerusalem—the white towers and pinnacles standing out in the light of the Passover moon—the deep shadows in the valley east of the city. Across the brook at the bottom, on the slope of the opposite hill, is a garden—gnarled old olive-trees in it. Within the dark shadows One is praying “in an agony.” Who is He? Three weary men asleep yonder—eight others farther off. Who are they? And what garden is it? (St. Matt. xxvi. 36.)

I. JUDAS BETRAYING JESUS.

What a strange sad night it has been! The Supper—the mysterious warnings of what was going to happen—the solemn walk through the eastern gate towards Gethsemane. But one had left the company—who was that? (St. John xiii. 26—30.)

Imagine the disciples watching their Master—listening to His prayers—at last, overcome with weariness and sorrow, sleeping. But they are soon to be roused. What is this glare of lamps and torches amongst the trees? The hurrying footsteps—the clank of swords—a crowd close at hand. What is the meaning of it all? Ah! whilst they have been sleeping Judas has been busy; has got the High Priests and Pharisees to furnish him with a motley band of servants—soldiers and Temple watchmen. He says he knows where Jesus is—they can easily take Him.

How astonished the disciples when Jesus roused them and they saw the crowd at hand! See who is leading the crowd. *Judas!* He gives them the signal—kisses Jesus—then slinks back into the crowd. What treachery! Betrayed his best Friend!

II. ST. PETER FIGHTING FOR JESUS.

What were these swords and sticks for?—these lanterns and torches? Thought Jesus would

resist—or run away and hide Himself. Did He? (See St. John xviii. 4—8.) How calmly He steps forth into the moonlight right before them! Asks them whom they seek. How abashed they are as He tells them that *He* is “Jesus of Nazareth”—fall backward to the ground—His majesty overpowers them! Does He now escape? No; if they want Him, let them take Him, only He says, “Let these go.”

But now look at the disciples. How perplexed they are! Is Jesus going to let them take Him? And are *they* to stand by and see it? One there at any rate who will not. Who is that? “Shall we fight?” St. Peter asks. Did not Jesus tell them that they would need their swords? (St. Luke xxii. 36.) Then without waiting for an answer St. Peter strikes out wildly. [Note 1.] Hits the nearest man—one of the High Priest’s servants—perhaps the first to attempt to lay hands on Jesus. [Note 2.] Cuts off his ear. How like St. Peter! Always bold—ready to act on the spur of the moment—often rash. (Comp. St. Matt. xiv. 28; St. John xiii. 8, xviii. 17, 25—27, xxi. 7.)

Was this what Jesus wanted? See what He tells St. Peter. He must “put up” his sword. This was not the sort of fighting His apostles were to do for Him (St. Matt. xxvi. 52). Jesus had fighting for them to do in after years, but not of this kind. When soldiers have to fight, what must they have? Weapons. So St. Peter and Christ’s other soldiers afterwards learnt to use weapons for their Master. See what they were (2 Cor. x. 3—5). One particular sword they had to use—what was that? See Eph. vi. 17; Heb. iv. 12. (Compare Rev. xix. 13—15.) Such weapons the only right ones to use for Christ. Yet how often others used! [Illustr.—Heretics burnt in 16th century. Quakers whipped under the Commonwealth. Religious persecution of all kinds.] These not Christian weapons.

What poor feeble help after all was St. Peter’s. If Jesus wished for

help see what was at His command (St. Matt. xxvi. 53). Instead of twelve apostles, *twelve legions of angels!* His "hosts" at His call (Ps. ciii. 21), though the disciples could not see them. (Comp. 2 Kings vi. 17.)

But why did not Jesus smite His enemies? (See St. Matt. xxvi. 54.) A "cup" to be drunk—was resolved to drink it—must fulfil the old prophecies (Isa. liii. 7 [*Rep.*]). Gave Himself up as meekly as a lamb going to slaughter.

III. MALCHUS HEALED BY JESUS.

Once thought a noble thing to take revenge—to hunt an enemy—to leave no stone unturned till we made him suffer. Do we think so? Why not? We are Christians, and our Master has taught us better (St. Matt. v. 44 [*Rep.*]). See how He taught us by His actions on this very occasion. Stopped St. Peter's rash violence. [Note 3.] Stretched out His hand—touched the wound—healed the man who was foremost among His enemies! What a grand instance of "loving your enemies"! Malchus in arms against Jesus—yet Jesus

wrought for him a miracle of mercy. One great difference between this miracle and most of the other miracles of healing—what was that? Jesus healed Malchus without being asked. Perhaps some secret good in him which Jesus saw.

One great lesson for us in this miracle—a lesson of gentleness, forgiveness, forbearance. How hard a lesson to learn! How few ever return good for evil! (1 Pet. iii. 9.) [*Illust.*—*Boy struck—first thought, "I'll hit him again."*] Jesus' way after all the best way of meeting ill-treatment. Better than taking vengeance. It "heaps coals of fire" on the enemy's head (Rom. xii. 19—21). Let us try to be forgiving, like Jesus. [*Illust.*—*A sea-shell—a worm bores a little hole in it—by-and-by that hole filled with a PEARL.*] Just so is it when we forgive—we fill up the wound with a pearl.

What a pattern of love Jesus is! Still returns good for evil. Loves us though we "crucify Him afresh" by sin. His heart yearns over us like a loving parent's over a wandering prodigal. How are *we* treating this loving Saviour?

Lesson XXVIII.—THE UNBROKEN NET.

THE SECOND MIRACULOUS DRAUGHT OF FISHES.

"*They shall never perish.*"

READ—St. John xxi. 1—23. FOR REPETITION—St. John x. 28;
1 Pet. i. 3, 4.

HYMN—"There is a blessed home."

CENTRAL THOUGHT.

The Church of the Redeemed, whose very number is known to God, shall one day be gathered in safety on the Eternal Shore, where its Lord now awaits its completion and triumph.

HINTS TO THE TEACHER.

It cannot fail to have struck the most ordinary reader of the Bible as very remarkable that there should be two miracles recorded in the Gospels so similar in character as the one which forms the subject of this Lesson, and that which occurred early in our Lord's ministry, and is recorded in St. Luke v. The chief interest in the comparison of the two lies, however, in their remarkable points of difference. The net in the one case is to be cast on the *right* side of the ship, in the other the side is not specified; in the one miracle the fish are brought to the ship

tossing on the waves, in the other they are brought to the shore ; the net breaks in the one case, in the other it is expressly recorded that the net was not broken ; in the earlier miracle a great and indefinite multitude of fishes was enclosed, in the latter one the number is definite, one hundred and fifty-three. It is impossible not to conclude that beneath all this there must be much depth of meaning, and the interpretation of St. Augustine, who saw in the first miracle a figure of the Church as it now is, gathering its members from the world, and in the second a figure of the Church as it shall be in the end of the world, is too striking to be set aside.

An interesting subject to senior scholars will arise out of a comparison of the two disciples St. John and St. Peter—the one the first to see Jesus, the other the first, in his eagerness, to reach Him. The two apostles may be taken as representing the two types of Christ's people found in every age—the eager, toiling evangelist, ever striving to extend the boundaries of his Master's kingdom, and the quieter men of contemplation, whose privilege it is to deepen the spiritual life of others by teaching them the deep things of God.

It need scarcely be remarked that in classes where it is very improbable that the children have ever seen the sea, the Lesson will not open exactly as it does in the Sketch below.

NOTES ON THE TEXT.

1. "*Shewed Himself*" (ver. 1). There is a significance in these words which should not be overlooked. After His resurrection, our Lord's body was visible to human sight only by a distinct act of His will. He revealed Himself when and where He pleased.

2. "*There were together*," &c. (ver. 2). This is the only approach to a list of the apostles which occurs in St. John's Gospel. The mention here of Nathanael among the leading apostles is an argument in favour of his being the Bartholomew of the twelve. Who the two unnamed disciples were is not known. Possibly they were St. Andrew and St. Philip, who came from Bethsaida.

3. "*I go a-fishing*" (ver. 3). This was no abandonment of their vocation. It was simply a return to their old calling to provide for their immediate wants.

4. "*Children*" (ver. 5). This is not the tender expression He uses in chap. xiii. 33. It was a kindly familiar address which might have been used by a stranger—not unlike our own word "boys" or "lads."

5. "*Meat*" (ver. 5). The word in the original only occurs here in the New Testament ; it means anything eaten with bread ; here of course it means the fish for which the disciples were toiling.

6. "*His fisher's coat*" (ver. 7). An outer garment worn above the tunic. St. Peter put on this upper garment and girded it round his body before leaping into the sea.

7. "*A little ship*" (ver. 8). Better "the boat"—the small boat belonging to the fishing vessel.

8. "*A hundred and fifty and three*" (ver. 11). We have no clue to the mystical interpretation of this number. Probably it is the definiteness of the number which is the key to its meaning.

9. "*Come and dine*" (ver. 12). The word used here refers to the early morning meal, and would be more correctly translated "breakfast."

SKETCH OF LESSON.

Ever seen boats going out to sea in the evening? What are they going out for? We have often, in our lessons, spoken of a beautiful lake—what lake? Abundance of fish in Gennesaret. A village on its shores called Bethsaida. One night a fishing boat leaving Bethsaida—seven men in her—not strangers to us—see who they are (ver. 2). [Note 2.]

Strange things have happened of late, so disciples very puzzled and perplexed. What thoughtful faces they have!—how they talk with one another about that awful Friday, and the strange appearance of their Master on the first Easter-day! (St. John xx. 19.) They wonder how it is all to end—can't quite understand it.

No common purse now (St. John xiii. 29). Must go back at present to their old trade. See who proposes to go out this particular evening (ver. 3). [Note 3.] The rest say they will join him.

I. ON THE SEA.

Imagine the boat sailing out from Bethsaida—perhaps one amongst a number of others—let us go with them.

1. *Toil in vain.*

Are they awkward at their work? Not they—they know how to handle the ropes and manage the vessel. James and John been out many a time—so had Simon Peter (St. Mark i. 16–19). No doubt Andrew and Philip there too. But however good the fishermen, one thing they cannot be certain of—what is that? Many a good fisherman has come back empty. So it happens this time—toiled all night—no good—day is breaking and they are coming back empty as they went (ver. 3).

2. *Toil rewarded* (ver. 4–6).

Fishermen not in good spirits—a night's toil all in vain—they will not try further, will go in now. They are now within a hundred yards of the shore. Who is that calling? A man standing on the shore—can't see who

he is. He calls out, "Have you caught anything, lads?" [Note 4.] See what he tells them to do (ver. 6). Perhaps he has seen a shoal. They will obey. What a grand haul! [Note 8.]

Surely they are reminded of an occurrence very like this! When did a similar thing happen to them? (See St. Luke v. 4–7.) Then the wonderful haul of fish was to teach them something about their work. What was that? (See St. Luke v. 10.) [Lesson V.] So was this event to teach them. No doubt found this out when they discovered who the Stranger really was. [Note 1.] One part of this teaching much the same as before? Their work as apostles to be on the sea—on the "waves of this troublesome world." Once a great ship built, the first we read of. What was it? (Gen. vi. 13, 14.) Why was it built? *To save people.* Was not of *Noah's* planning. Whose then? So the apostles in the "Ark of Christ's Church" (*Bapt. Office*) not doing their own work, but Christ's (2 Cor. v. 20). On this night in their ship no success till Jesus came to their aid. So with apostles—so with the clergy—so with Sunday-school teachers—no real success unless Jesus helps and directs us.

II. ON THE SHORE.

1. *Jesus waiting.*

How little the disciples thought their Master was so near them! Yet watching them fishing—ready to instruct them—waiting to help them. So with Jesus now. Where is He? How far off seems the shore of Eternity! And yet how near it really is! One short step—how suddenly sometimes men are called to take it! (Ps. xc. 5, 6.) The eye of Jesus on His workers as He stands on the shore waiting to bless them.

2. *Jesus recognised.*

Look again at the ship after the fish are taken. Who is that looking so earnestly at the Stranger? St. John. How his face lights up with joy!—he sees Who it is—turns to St.

Peter eagerly—"Look, Simon, *it is the Master!*" (ver. 7.) [*Illust.—How soon a little child recognises its parent—stretches out its arms. What is the secret? Love.*] So gentle, loving St. John the first to recognise Jesus. And so Jesus in after days allowed the "Apostle of love" to see deeply into the mysteries of the Faith—and then to instruct us. [*Illust.—Eagle's eye strong; can look at the sun. St. John's emblem (in church art) an eagle.*]

Look now at St. Peter—always eager—tightens his garment round him—jumps into the sea—[*Note 6*]
—is soon at the feet of Jesus.

3. *Jesus reached.*

St. Peter soon with Jesus. See what the others do—come in the boat to shore dragging the net full of fish. [*Note 7.*] But notice the difference between this net and that of the former miracle (St. Luke v. 6). What is it? Then look at the fish—not a mixture of good and bad—all good. See how many there are. One hundred and fifty-three. [*Note 8.*] None lost—none escaped through the breaking net—all safely brought to shore.

No doubt this miracle meant to

teach us like the other was. Jesus now on the shore, waiting for us. What shore? (1 Pet. iii. 22.) What is His Church doing? Gathering His redeemed together—His true servants. Will there any be left out by accident? Not one. He knows them (St. John x. 28 [*Rep.*]). What a grand "resurrection morning" when all God's saints (He knows their very number) gathered in heaven (Heb. iv. 9)! The visible Church tossed about still on the waves—good and bad in her—many lost from her—rents in the nets. No mixture in heaven—all from the "right" side of the ship (St. Matt. xxv. 33).

What a happy meeting it was for the disciples on the shore! See their Master's invitation (ver. 12). [*Note 9.*] Another feast this reminds us of—when is that to be? (See St. Matt. viii. 11.) Look again, see what helps to make the feast (ver. 10). The very fish *they had taken!* What a happy meeting at last—apostles and converts, clergy and people, teachers and scholars! How soon the happiness of earth passes away! Not so this heavenly joy (1 Pet. i. 3, 4 [*Rep.*]). Never "fades away."

Lesson XXIX.—THE WONDROUS WORDS OF JESUS.

"Never man spake like this man."

READ—St. Luke iv. 16—21. FOR REPETITION.—St. Matt. vii. 28, 29; James i. 22.

HYMN—"O Word of God Incarnate."

CENTRAL THOUGHT.

Jesus the Incarnate Word Who taught the deep things of God, sometimes to single souls, sometimes to favoured disciples, sometimes to the "common people," speaks still in His recorded words to human hearts and consciences.

HINTS TO THE TEACHER.

This Lesson is intended to serve as a general introduction to those on the particular parables of our Lord which will occupy our attention for the remainder of the Course. The subject of the Lesson is Jesus Christ regarded as a Divine Teacher and a Guide of men, the consideration of His teaching by parables coming under the last division of the Sketch which is concerned with the manner of Christ's teaching.

In teaching by parables our Lord on, at any rate, one occasion expressly intended to withdraw the knowledge of certain truths from those who were unworthy or unfit to receive them, but we may safely conclude that His general aim in adopting this mode of instruction was the same as that of others who have used it, viz., "to illustrate or prove the truths which they had in hand." (See Archbishop Trench's *Parables*, chap. ii.)

The passage chosen for reading has been selected merely to illustrate our Lord's public teaching in the Jewish synagogue, where He taught as one "having authority."

NOTES ON THE TEXT.

1. "*Returned*" (ver. 14). That is from Judæa, where John the Baptist was baptizing, and where Jesus had been doing mighty works.

2. "*Being glorified of all*" (ver. 15). His teaching met with general admiration and acceptance at first in the Galilean synagogues.

3. "*The synagogue*" (ver. 16). "There was but one synagogue in the little town, and probably it resembled in all respects, except in its humbler aspect and materials, the synagogues of which we see the ruins at *Tell Hâm* and *Irbid*. It was simply a rectangular hall with a pillared portico of Grecian architecture, of which the further extremity (where the 'sanctuary' was placed) usually pointed towards Jerusalem, which, since the time of Solomon, had always been the *kibleh*—i.e., the consecrated *direction* of a Jew's worship, as Mecca is of a Mohammedan's . . . On entering there were seats on one side for the men; on the other, behind a lattice, were seated the women, shrouded in their long veils. At one end was the *tebhah*, or ark of painted wood, which contained the sacred scriptures; and at one side was the *bima*, or elevated seat for the reader or preacher." (Farrar's *Life of Christ*, p. 169.)

4. "*The book of the prophet Esaias*" (ver. 17). Probably the book from which the lessons of the season were being read. The "books" of the Old Testament were written out on rolls of parchment.

5. "*He began to say unto them*" (ver. 21). Our Lord doubtless explained how the words of the prophet were fulfilled in Himself. The Evangelist only mentions the subject of his discourse.

SKETCH OF LESSON.

Light how necessary! A blessing God gives us every day—so common we scarcely think of it. What do we want light for? [*Illust.—Dark room—fire stirred or lamp brought in—now we can see our way about. Lighthouse—warns many a sailor of danger.*] If no light, then we should not see which way to go—often get into danger.

Bible often speaks of the world—men's souls—being in darkness. Then what do they most need? Light. This just what God gives. (See St. Luke i. 78, 79; Ps. cxix. 105.)

Many stars in the heavens. All give light. But where do they all get their light from? The sun. So

God has given a "Sun" to the world to light up our souls. Who is He? (Mal. iv. 2.) See again what Jesus calls Himself (St. John viii. 12). The "Light of the World." He came to enlighten—guide—direct—warn us. Came to teach us.

I. WHAT JESUS TAUGHT.

What strange notions men have had about God! Thought Him a cruel, tyrannical Deity delighting in bloodshed. [*Illust.—Dog cowering before cruel master—child coming to father's knee. Which is most like ourselves and God?*] This just what Jesus taught us—showed us that God loves us (St. John iii. 16)—is a Father who deals tenderly with us

(St. Matt. vi. 8). Taught us then first *about God* (St. John i. 18).

How little men understood who Jesus really was when He was on earth! His words made clearer now. How is that? (See St. John xiv. 26.) Often spoke of Himself—His coming down from heaven—His saving people—His going back. He taught men about *His own work*.

Many despised Jesus—exclaimed, "*What! this carpenter the Messiah!*" What sort of a Messiah did they expect? (Jer. xxiii. 5.) A grand King! But was not He a King? Yes (St. John xviii. 36). So taught much about the Church—*His kingdom*—the "kingdom of heaven."

II. WHOM JESUS TAUGHT.

A beautiful land at the east of Mediterranean Sea—many Christian travellers go to see it. What land? Why do so many like to go there? What people once lived there? Now they have no country of their own. It was the people in this land, the Jews, whom Jesus first taught—sometimes in crowds (St. Luke v. 1)—sometimes a few at a time (St. Matt. xx. 17)—sometimes singly (St. John iv. 29). Who would not have liked to have heard Jesus teach—sat at His feet—received His blessing.

"I wish that His hands had been placed on *my head*,
That His arms had been thrown around *me*."

But Jesus' teaching intended for others besides Jews. [*Illust.—Sun looks as though it belonged to our own neighbourhood. But no—the same sun lights China, Australia, America!*] So Jesus Christ the "Light of the World." His teaching, *e.g.*, for us here in England in the nineteenth century. Where can we find much of His teaching? In the Bible.

III. WHEN JESUS TAUGHT.

One particular day in the week when Christians are taught in church. What day? Which day did the Jews keep holy? Where did they go to be

taught? Imagine the Rabbis teaching in the synagogues. One Teacher, however, who once drew a great deal of attention upon Him. Had just returned to Galilee from Judæa, where He had been doing wonderful miracles. [*Note 1.*] Who was this? The new Prophet of Nazareth—Jesus. How the people wondered at Him as He taught in the synagogues! (ver. 14, 15.)

In one synagogue, however, on a certain occasion He was not so well received. Where was that? (See ver. 16.) [*Note 3.*] His own native place—Nazareth. Imagine Jesus reading the Scriptures in the assembly. See what Book it was from (ver. 17). [*Note 4.*] He explains that *He* is the Messiah Isaiah speaks about. [*Note 5.*] How angry this makes them! Actually cast Him out of their city—tried to kill Him. This was the way His teaching was often received.

But did Jesus preach and teach on the Sabbath only? No—always ready to teach. Never tired of doing good. Sat on a well once and taught a poor ignorant woman how to be better. When was that? (St. John iv. 6.) Taught on a mountain (when?)—from a boat (when?) Taught whenever and wherever He could do good.

IV. HOW JESUS TAUGHT.

There are two ways of teaching people to do things. [*Illust.—Teacher teaching child to draw or write. Tells him how. But this not enough. He shows him how.*] One is teaching by word—the other by example. Which did Jesus do? *Both*. Not only told men to pray—be kind—forgiving—meek. Set them an example (1. Pet. ii. 21). [*Illust.—Boy with little brother going home through the snow—takes short paces—tells little brother to tread in his footmarks.*] So Jesus showed us the way home.

But how wonderful the words—the sermons—the quiet talks of Jesus! What did the scribes and learned Jews think of Him? (St. Matt. vii. 28, 29 [*Rep.*].) Astonished. He seemed to speak with "authority"!

And well He might—for think Who He was!

Suppose you had to teach a child, should you speak in long difficult sentences, use hard words? No. Would make it as plain as you could.

[*Illust.—A child shown a picture. Why?*] So Jesus often drew a picture in words, told a pretty story to make some lesson clear. What are these stories called? Parables (St. Matt. xiii. 34). Full of meaning, as we shall see in our lessons—yet with teaching in them which a child can understand. [*Illust.—The sea—rippling at the feet of a child playing on the shore—yet how deep it is!*] Jesus often made His parables from the scenes He saw around Him. The fields—the

farmer—the corn—the weeds—the stewards—the labourers—all suggested something to Him—were His “texts.”

And these parables given for our sake too. Lessons for us to learn. Interesting stories—but much more. Suppose your father across the seas—sends letters—gives you advice. What would he think if you only thought of his handwriting and the way he expressed himself? How would your father know whether you really loved him? If you loved him you would follow his advice. So is it with us and our Master. His words to be obeyed (James i. 22 [*Rep.*]). Let the teaching of His parables lead us to be good Christians.

Lesson XXX.—THE SOWER AND THE SEED.

THE SOWER.

“Take heed how ye hear.”

READ—St. Matt. xiii. 3—8, 18—23 [St. Mark iv. 3—8, 14—21; St. Luke viii. 5—8, 11—15]. FOR REPETITION—St. Luke viii. 18; James i. 21.

HYMN—“*Almighty God, Thy Word is cast.*”

THE GENERAL DRIFT OF THE PARABLE.

The Divine Sower sows the seed, but its growth and fruitfulness depend largely upon the soil on which it falls. We must therefore take heed how we hear, so that, receiving “with meekness” the engrafted Word, we may bring forth the fruit of holiness of life.

HINTS TO THE TEACHER.

It was by the Parable of the Sower that our Lord introduced a mode of teaching which seems, from its novelty and beauty, to have proved full of attraction, and to have drawn around Him throngs of admiring listeners.

The scene to be described to the children at the outset of the Lesson—the glittering lake—the pushing off of the boat—the eager faces of the crowd on the shore—the rocking boat for a pulpit—can scarcely fail to prove an attractive picture, and secure the attention of the class.

Having our Lord’s own explanation of the parable before us, the application of its various points is so easily made, and so suitable for Sunday-school teaching, that in the hands of a good earnest teacher the present Lesson may be made one of the most practical in the series.

Commentators on the Parables of our Lord have often pointed out that the comparison Jesus draws in this parable between the relations of the sower and the soil and those between the teacher and the taught is one very frequently made use of, not only by the sacred writers, but

by all "the wiser heathens who have realised at all what teaching means and what sort of influence the spirit of one man may exercise on the spirits of his fellows."

NOTES ON THE TEXT.

1. "*By the sea-side*" (ver. 1). The Sea of Galilee, the scene of so many incidents in our Lord's ministry. Eastern travellers describe in glowing terms the beauty of the scenery on its shores, and point out spots where the corn-fields reaching to the water's edge, the trodden paths through them, the luxuriant bushes of thorn, the rocky places protruding here and there, the rich loam on which the waving corn grew, would suggest to Jesus the imagery used in this parable.

2. "*Stony places*" (ver. 5). The Revised Version has "rocky places," which is better. It was neither bare rock nor soil very full of stones upon which the seed fell; it was a shallow coating of mould upon a slab or ledge of rock.

3. "*Among thorns*" (ver. 7). Not among thorns full grown, but upon land from which the roots of the thorns or brambles had not been eradicated, for the thorns "sprang up and choked them."

SKETCH OF LESSON.

Where do preachers usually preach from? But see what a strange pulpit Jesus is preaching from (St. Matt. xiii. 1, 2). Crowds had thronged Him—wished to see and hear Him—so He did as He did once before (St. Luke v. 3)—stepped into a boat and pushed out a little way. What a pretty scene!—the crowd of listeners on the beach, row above row—the rippling water—the gently-heaving boat—the Preacher. We shall think to-day of part of His sermon.

How attentively they listen! He teaches in a way they have never heard before—tells them parables. (This chapter contains a number of them like pearls on a string.)

I. THE SOWER.

Imagine Jesus on the boat—can see the fields stretching along the hill slopes—perhaps in the distance a man sowing, stopping every now and then to wonder what this crowd on the beach means. [Note 1.] Jesus uses what He sees as a "text." See how He begins His sermon (ver. 3). "A sower-sowing." Well, nothing strange in that, they think. What can He mean to teach them? Some in that crowd, however, not yet fit for His teaching—not quite humble

and willing enough—He will explain all to His disciples afterwards (ver. 10—18). That sower means *Himself*. The world His field—He "came forth" into it (where from?) to sow "good seed" (ver. 37).

II. THE SEED.

What has the sower in his apron? See him passing along the furrows scattering the seed. Then somebody has been before him on the field? Yes, the ground prepared. So God had prepared the world for the Great Sower's coming—Moses, the prophets, the Baptist—all to "prepare" the ground (Isa. xl. 3; Mal. iii. 1). At last all ready—the Sower came (Gal. iv. 4).

But what does the seed mean? (See St. Luke viii. 11.) "The Word of God." But this is one of our Lord's titles. (Comp. St. John i. 1, 14.) Jesus then not only the Sower but the Seed. What is it we generally mean when we speak of the "Word of God"? God's message in His Gospel. But after all, one word sums up all that message—what is that? (See Acts viii. 5; 2 Cor. i. 19.) "Jesus" was the seed sown by apostles—still the seed sown by the Church—the seed we are trying to sow in school.

III. THE SOIL.

Look again at the sower on the hill-side. What becomes of his seed? Does it all spring up? Does all that springs up grow? Does it all come to the ear and ripen? No. Then where is the fault? In the seed? No. It is all good. The fault is in the *soil*. Notice where the sower's seed falls.

(1) Yonder is a road going right through the field—seed falls on that. Will it grow? Why not? Too hard—trodden by too many feet—the seed can't sink into the ground. Besides this, as soon as the sower passes on, the seeds vanish—what has become of them? Birds have picked them up.

(2) Look at those spots nearly bare—just covered with a thin coating of soil. Will the seed grow in those "stony places"? (ver. 5.) [Note 2.] Yes. But not for long. No room for the roots. Sun soon scorches it—soon withered and dead.

(3) Some things growing in gardens which gardeners do not like to see—pull them up when they appear. What are they? Weeds. Some parts of the sower's field full of weeds. Perhaps can't see them yet. Why not? Not sprung up—but *the roots are there*. Will the good seed grow well here? No. Will not come to anything. Will be choked by the "thorns." [Note 3.]

(4) What sort of soil does the sower like his seed to fall upon? Good rich soil. May expect a crop then.

These four kinds of soil are pictures of four kinds of hearts among us. See how Jesus explains this (ver. 18–23).

1. The Hard Wayside.

How many hearts like this! God's message never sinks in. Man cares nothing for God—never thinks of sin or his Saviour. Are any of our hearts like this? Easily *get* like this. What does a hard road want doing at before seed can sink in? Wants ploughing up—softening. So hearts want softening by repentance. One always on the watch to snatch up the good seed and prevent it growing. Who is that? (ver. 19.) Satan often

sends his messengers to Sunday-school to snatch up good seed.

2. The Stony Places.

Seed of God's Word often falls in "stony places." Sermon heard—teacher's lesson listened to—confirmation classes attended—heart touched—change for a little while. But, alas! all soon altered. How is this? "No root" (Eph. iii. 17; Col. ii. 7). The sun of trouble killed his religion. Could not stand his companion laughing at him for going to church, or saying his prayers. Yet surely the sun is good for a plant, is it not? So persecution, trouble, trial often a good thing for a Christian (1 Peter i. 6, 7). [*Illust.—Heat melts gold—but hardens common clay.*] So trouble tries what a man's religion is made of.

3. The Thorny Ground.

This the commonest soil of all upon which God's Word falls. The heart *already occupied*—pleasures—business—cares—riches—keep off God's light—choke the good seed. Yet outwardly religious perhaps. But no real fruit. Do any of us think so much of other things that we have no time for God's service? Then our hearts are "thorny ground."

4. The Good Ground.

But does God's Word always fall on hard, shallow, or thorny places? No. Falls on "good ground" too! Then how different the result! [*Illust.—Spark falls on rock and goes out—falls on tinder and lights.*] So God's seed needs good soil—then takes root—grows—bears fruit "unto holiness" (Rom. vi. 22), though in different degrees.

How are *we* receiving the "good seed"? An important matter (St. Luke viii. 18 [*Rep.*]). Are we treading the soil hard by bad habits?—wasting the seed?—planting thorns? Ask God to give us the soil of an "honest and good heart" like Nathanael's (St. John i. 47), that we may receive His Word and bring forth fruit (James i. 21 [*Rep.*]).

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

WHITSUN DAY.

MORNING.

LESSON LI.—THE HOLY GHOST.

"They were all filled with the Holy Ghost."

Read—Acts ii. 1—21. Learn—St. John xiv. 26.

NOTES.

Ver. 1.—"*Fully come*"; Rev. Ver., "Now come."

Ver. 3.—"*Cloven tongues*" may be rendered "tongues dividing among them."

"*It sat*," i.e., "the appearance."

Ver. 6.—Rev. Ver., "When this sound was heard." It probably attracted general attention to the house in which the disciples were.

Ver. 8—11.—These Jews from foreign countries were probably at Jerusalem for the Feast of Pentecost.

Ver. 13.—"*Others*," probably the Jews of Jerusalem, who did not understand the foreign languages.

Ver. 15.—"*The third hour*," i.e., 9 A.M.

Ver. 16.—The reference is to Joel ii. 28—32.

OUTLINE OF LESSON.

What did we speak of last Sunday morning? (Lesson XLIX.) Ascension of Jesus Christ. What was His last promise? (St. Luke xxiv. 49; Acts i. 8.) Had He promised this before? (St. John xiv. 16, xvi. 7.) [See that the class understand clearly that God the Holy Ghost is a *person*, not an *influence* or a *feeling* (see Lesson XXIV.).] Now see promise fulfilled.

I. THE OUTWARD SIGN. (Read vv. 1—4.)

Picture scene. Jerusalem full of visitors from all parts for the feast (Deut. xvi. 9—12), disciples ("all," not apostles only). Wonderful sound of wind, wonderful sight of fire, wonderful result. (Read vv. 5—13.) Sound heard all over town (the appearance of the fire was probably only transient)—crowd collects. Jerusalem full of Jews from all parts [as might meet in London people from India, China, Australia, Africa, Canada, West Indies, &c., who would yet all be *English*].—hear ignorant men of Galilee speaking all sorts of foreign languages. Jews of Jerusalem do not understand—say

that they are drunk, though so early in day. (Compare 1 Thess. v. 7.)

II. THE INWARD GIFT. (Read vv. 14—21.)

Not only to speak tongues—"filled with power," as promised (St. Luke xxiv. 49; Acts i. 8). Disciples do not now shut doors (St. John xx. 19), but speak boldly—filled, not with wine, but with Spirit (Eph. v. 18), as Joel had prophesied (Joel ii. 28—32). "Comforter" [explain that Greek word means more than English] had come (*Text for repetition*, St. John xiv. 26).

(1) Likewind, invisible, mysterious, but powerful (St. John iii. 8).

(2) Like fire (St. Matt. iii. 11)—consuming (Heb. xii. 29), purifying (Mal. iii. 2).

We should rejoice and thank God for this descent of God the Holy Ghost, which made the Church spread from one room of Jerusalem all over the world; and He is with us still (St. John xiv. 16), helping us (Rom. viii. 26). Let us pray, as in St. Luke xi. 13, in words of Collect for this day, which we keep seven weeks after Easter to commemorate it.

Refer to—

Lessons on the Acts of the Apostles
(Eugene Stock), 2.

Lessons on the Gospels (Miss Cawthorn), 40.

Lessons on the Collects (Rev. J. Kyle), Whitsun Day.

AFTERNOON.

LESSON LII.—REVIEW LESSON.

Have been reading lately of two kings, father and son. Names?

I. ALIKE IN SOME THINGS.

(1) Both served God (Lessons XXIX., XXXIII., XL., XLVI.)

(2) Both zealous for His glory (Lessons XXXIII., XXXVI., XLII., XLVI.)

(3) Both great and powerful (Lessons XXXI., XXXIII., XLVIII.)

(4) Both inspired writers in God's Book (Lessons XXIX., XL., XLVIII.)

(5) Both fell into sin (Lessons XXXI., L.)

II. UNLIKE IN SOME THINGS.

(1) David a man of war; Solomon a man of peace.

(2) David planned and prepared the Temple; Solomon built it.

(3) David repented of his sin (Lesson XXXI.); Solomon (as far as we know) did not (Lesson L.)

(4) David was enabled to establish

his son on the throne as a powerful king (Lessons XXXVIII., XLVIII.) Solomon prepared an inheritance of trouble and difficulty for his son (Lesson L.)

Which the better on the whole? (See 1 Kings xi. 6.)

Notice also—

David was born in a humble position; in his youth had a life of hardship, and trouble. How did he die? (1 Chron. xxix. 28.) Solomon was born a prince, in a palace, came to the throne quite young; what do we hear of his old age? (1 Kings xi. 4.)

The best start does not always make the best end. (See St. Matt. xxiv. 13.) What do we need for this? The gift we spoke of this morning. What is that?

Refer to—

Lessons on Old Testament History (Rev. J. Watson), vol. ii., Lessons 15—25.

TRINITY SUNDAY.

MORNING.

LESSON LIII.—PUBLIC WORSHIP.

"There am I in the midst of them."

Read—Isa. vi. 1—10. Learn—Rev. iv. 8.

OUTLINE OF LESSON.

What is one thing which all religious people do? Go to church. What is it that we use chiefly, if not entirely, in church? The Prayer Book. Going to have lessons on Prayer Book, but first speak a little of "going to church."

Why do we do it? (See Ps. cxxii. 1, Heb. x. 25.) To give thanks, praise, learn, and pray (Exhortation). But in general what do we call it?

Morning (or Evening) Service. Ought to go to church to honour and serve God, not to get something for ourselves, or to hear sermon, or singing. God's glory should be first thing. (Refer to Lesson XLIII.) Remember three things—

I. THE PRESENCE. (Read Isa. vi. 1—10.)

Picture scene: the throne "high

and lifted up," the train of attendant seraphs, and the smoke of incense, filling the Lord's House. Nothing like that visible to our eyes now, but we have real presence of God in our churches, as truly as Isaiah saw it in the Temple (St. Matt. xviii. 20, xxviii. 20); no large congregation, or grand building necessary.

II. THE PROMISE.

Does God need our services? (Ps. i. 7—13.) Is He pleased with them? (Ps. i. 23.) If rightly offered (St. Luke xviii. 10—14). What does He promise? (St. Matt. vii. 11, xviii. 19.) So there is good in praying together. (Refer to Lesson XXVIII.)

III. THE PICTURE.

Our services on earth should be a picture of the services in heaven in which we may hope to join. What did Isaiah hear the seraphs saying in the Temple on earth? (Isa. vi. 3.) What did St. John hear the "living creatures" (Rev. Ver.) saying in heaven? (*Text for Repetition*, Rev. iv. 8.) What does the "Holy"

thrice repeated remind us of? God the Father, Son, and Holy Ghost, Three Persons and One God, The Trinity whom, though we cannot fully understand it, we are taught to think of to-day. (Refer to Lesson XXXIV.)

Where do we mention the Trinity in our services every Sunday?

- (1) The Gloria after every Psalm.
- (2) The Te Deum.
- (3) The Creed.
- (4) The Versicles after the Creed.
- (5) The Litany.
- (6) The Communion Service.

Besides, we have been baptized in the Name of the Trinity. Must believe even if we cannot understand, and remember what Solomon says (Eccl. v. 1, 2).

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), i.

Lessons on the Collects (Rev. J. Kyle).

Lessons on the Ecclesiastical Year (Rev. J. Draper).

AFTERNOON.

LESSON LIV.—THE WONDROUS WORKS OF JESUS.

"Art Thou He that should come?"

Read—St. Matt. xi. 1—10. *Learn*—St. John xiv. 12.

NOTES.

Ver. 3.—It is probable that John wished to elicit from Jesus a direct assertion of His Messiahship. Observe that the Rev. Ver. translates "the Christ" in ver. 2.

Ver. 5.—In St. Luke vii. the account of the raising of the widow's

son at Nain immediately precedes this narrative.

Rev. Ver. translates "good tidings" instead of "the gospel."

Ver. 7.—This was addressed to the people, that they might not be led to undervalue John and his work.

OUTLINE OF LESSON.

Sketch the position of John the Baptist as a fearless preacher of righteousness — his imprisonment, and the reason (St. Mark vi. 17—20). Imprisonment depresses him, shakes his faith. "Can this Jesus really be the Messiah? Would He not have used His power to put down at once this tyranny?"

I. THE BAPTIST'S QUESTION. (Read vv. 1—3.)

Sends some (not "two," Rev. Ver.) of his faithful friends who stood by him to the last (St. Matt. xiv. 12) to ask the question: "He that should come," or "the Coming One," was a title of the Messiah. How did Jesus answer?

II. JESUS' ANSWER. (Read vv. 4—6.)

Did not answer in words but by deeds (see St. Matt. vii. 15, 16; St. John x. 37, 38, xv. 24); showed what we learned this morning, that He was one with the Father; worked miracles not to startle men but to teach—

(1) Who He was.

(2) Why He came.

And added (v. 6) a blessing to those who did not doubt Him.

III. WHAT JESUS SAID CONCERNING JOHN. (Read vv. 7—10.)

Told the people what a great prophet John was, though even he had doubted at not seeing the signs he expected. [*Explain.*]

Now what does *Text* for repetition (St. John xiv. 12) say?

Jesus has gone to the Father; we do not see Him working, but the Spirit is with us (refer to Morning

Lesson and Lesson XXXIV.), and the same works are still wrought among us through Him.

(a) Sick, blind, lame, &c., cared for in hospitals.

(b) Dead (in trespasses and sins, Eph. ii. 1, 4, 5), aroused; eternal life offered to all.

(c) Gospel preached all over the world.

None of these things before Christianity; best evidence we can give of Christ's doctrine its fruits: "Come and see" (St. John i. 46). [*Expand according to age and intelligence of class.*]

Refer to—

Lessons on the Gospels (Miss Cawthorn), 3.

Lessons on the Life of Our Lord (Eugene Stock), 35.

Lessons on the Parables and Miracles (Rev. J. Watson), 1.

FIRST SUNDAY AFTER TRINITY.

MORNING.

LESSON LV.—THE HISTORY AND CONTENTS OF THE PRAYER BOOK.

"The bush was not consumed."

Read—Deut. viii. *Learn*—St. Matt. xiii. 52.

OUTLINE OF LESSON.

Said were going to have some Lessons on Prayer Book; first see what chapter we have read tells us. Lesson in v. 11, "Beware that thou forget not"; and v. 18, "Thou shalt remember." What had Jews before their eyes to remind them? (Sacrifices, typical ritual of temple.) We have not same (see Mic. vi. 6, 7, 8), but have Prayer Book with its services to remind us of what God has done, and will do, for us.

Notice—

I. COMPOSITION OF PRAYER BOOK.
Prayer Book not all written at one time, by one man.

Some old prayers, &c., handed down almost from time of apostles,

others added at different times by different people—just as great cathedrals and churches were built at different times. At first all in Latin—why? English once heathen, missionaries from Rome speaking Latin came and converted them. [Story of Pope Gregory and the English slave boys, and mission of St. Augustine.] Christianity first preached to English at Canterbury, so Archbishop of Canterbury is head of English clergy. By degrees various additions and alterations crept in; Prayer Book got very large and complicated, difficult to use, find places in (with elder class turn to preface "Concerning the Service of the Church"), so was "reformed"

more than 300 years ago, translated into English, put (nearly) into present form. But Roman Catholics still use many of same old prayers in Latin.

II. CONTENTS OF PRAYER BOOK.

What do we find? Prayers for all sorts of different times. (1) Morning; (2) Evening; (3) Litany, or general supplication to God; (4) Holy Communion, to show forth our Lord's death till He come again.

Besides these services it is a companion for whole life. We find—

- (1) Baptismal Service for infants.
- (2) Catechism for children.
- (3) Confirmation for young people.
- (4) Marriage for men and women.
- (5) Visitation for sick people.
- (6) At last Burial of Dead.

Rightly called "Book of Common Prayer" for all.

Notice, too, how much of Bible it

contains in itself—Psalms, Canticles, Epistles, and Gospels.

III. USE OF PRAYER BOOK.

That we may all join together in common worship, may agree in what we ask (St. Matt. xviii. 19), and in praise; people all over world join in same service—know what it will be, instead of depending on what particular minister may choose to say that day, as in Nonconformist services.

Text for repetition (St. Matt. xiii. 52). Prayer Book like this treasure of things new and old, and both alike good. Look, too, at Jer. vi. 16. Of all uninspired books Prayer Book the best, comes next to Bible.

Refer to—

Lessons on the Prayer Book
(Rev. A. C. Macpherson), 2 and 3.

AFTERNOON.

LESSON LVI.—THE BEST LAST.

"He manifested forth His glory."

Read—St. John ii. 1—11. Learn—2 Cor. v. 17.

NOTES.

Ver. 1.—"*The third day*" after the events mentioned in the last chapter.

Ver. 2.—*The disciples* already called were Andrew, Peter, John, Philip, and Bartholomew (Nathanael.)

Ver. 3.—Rev. Ver., "*when the wine failed.*"

Ver. 4.—Note that there is nothing harsh or uncourteous in this address. It is the ordinary language of the day.

Ver. 6.—Each water-pot held about twenty gallons, but it is to be considered that it was to last a large party for several days.

OUTLINE OF LESSON.

Spoke last Sunday of Jesus' wonderful works, and why He did them. [Recapitulate from Lesson LIV.] Now read of the first of them all.

I. THE MARRIAGE FEAST. (Read vv. 1, 2.)

All Jesus' quiet home life over—beginning to appear in public as Teacher with band of disciples—invited to a wedding near His own home. (Explain differences of Jewish and modern customs as to weddings. See St. Matt. xxii. 1—10, xxv. 1—7.) Jesus went, not an ascetic, like John the Baptist and

others (St. Luke vii. 33, 34; Rom. xii. 15), but willing to join in all harmless pleasures.

II. A WANT AT THE MARRIAGE FEAST. (Read vv. 3—5.)

Wine ran short, would be a distress to host, not easy to supply at short notice even if rich people. Mary mentions it to Jesus. Does not ask Him to work a miracle—why? He had never worked a miracle yet (v. 11), but she had learned to trust Him, to look to Him for help in difficulties. So should we.

III. JESUS SUPPLYING THE WANT. (Read vv. 6—10.)

Explain great stone jars of water for washing—water poured in, good wine drawn out and taken to the principal guest. Notice God always acts at right time (v. 4), not too soon nor too late.

Why did Jesus do this? (v. 11.) As a sign (Rev. Ver.) to manifest His glory, and to strengthen His disciples' faith.

(1) By showing His power.

(2) By showing His love.

He is still showing same power and same love to us every day by many signs and wonderful works (Ps. lxxv. 9—13, lxxviii. 9, 10; Job v.

8—10; Acts xiv. 17); and see [St. John xiv. 27, like the good wine, if we love and serve Him we shall have the best last (St. Luke xviii. 30; 1 Cor. ii. 9; 1 John iii. 2); our joys will be sanctified, and our troubles made into blessings. (*Text for repetition*, 2 Cor. v. 17); the old things will pass away, and all things become new.

Refer to—

Lessons on the Gospels (Miss Cawthorn), 13.

Lessons on the Life of Our Lord (Eugene Stock), 16.

Lessons on the Parables and Miracles (Rev. J. Watson), 2.

THE SECOND SUNDAY AFTER TRINITY.

MORNING.

LESSON LVII.—MORNING AND EVENING PRAYER IN GENERAL.

"Morning and evening praise Thee, O God."

Read—Jer. vii. 1—16. *Learn*—St. Matt. xviii. 19.

OUTLINE OF LESSON.

Have read from Jeremiah how prophet reproved the vain confidence of the Jews in their outward services; told them if led wicked lives outward services nothing (vv. 3—7). Temple at Jerusalem should be destroyed like Shiloh (v. 12; Ps. lxxviii. 59—64), as happened (Jer. lii. 12, 13; 2 Chron. xxxvi. 14—21).

But if outward services will not help us by themselves, what does *Text for repetition* (St. Matt. xviii. 19) say? Teaches us value and effect of heartfelt common prayer.

So should try to understand our Prayer Book, that may join more intelligently and heartily with others in services. Notice—

I. MORNING AND EVENING PRAYER.

Prayer Book gives us services for every day, not only for Sundays; in cathedrals and many other churches, particularly in towns, daily services for those who can go, but not possible for every one, or convenient in all

places; still Prayer Book teaches us to consecrate beginning and end of every day to God. See what Bible says about this (Ps. iv. 8, v. 3, cxxxiv., cxli. 1, 2, cxliii. 8; Prov. iii. 24).

II. THE SENTENCES.

How does service begin? With sentences from Psalms, Prophets, Gospels, and Epistle. All about what? Sin and forgiveness, that when we come into church may not feel a separation between us and God like people in Isa. lix. 1, 2.

III. THE EXHORTATION.

Then comes exhortation. Perhaps seems dull, but must look carefully at it, for it tells us the reasons why we ought to come to church.

[The teacher should explain "moveth us," "sundry places," "dissemble nor cloke," "infinite goodness," "requisite," &c.]

See what it tells us.

(1) To confess our many sins; why? "To the end," &c.

- (2) To render thanks.
 - (3) To praise God.
 - (4) To hear His Word.
 - (5) To ask for what we want.
- Now in what parts of Morning and Evening Prayer do we do these things?

- (1) In the Confession.
- (2) In the Thanksgiving.
- (3) In Psalms and Hymns.
- (4) In the Lessons and Sermon.
- (5) In the Collects, Litany, &c.

- Things we can all do, and all need.
- (1) We are all sinners.
 - (2 and 3) We have all many blessings for which to thank and praise God.
 - (4) We need to be taught more.
 - (5) We all need many other things from God for selves and others.

Refer to—
Lessons on the Prayer Book (Rev. A. C. Macpherson), 4 and 5.

AFTERNOON.

LESSON LVIII.—STRONG FAITH REWARDED.

"He sent His Word and healed them."

Read—St. Luke vii. 1—10. Learn—St. Matt. viii. 11, 12.

NOTES.

Ver. 2.—A centurion was a captain of 100 men, corresponding to the captain of a company. This man was probably the commander of the small garrison at Capernaum.

His *"servant,"* as elsewhere in the New Testament, was a *"slave."*

"Ready to die"; Rev. Ver., "At the point of death."

Ver. 4.—*"Instantly";* Rev. Ver., "earnestly."

Ver. 5.—Rev. Ver., "Himself built us our synagogue." The ruins of this synagogue are still to be seen at Capernaum.

OUTLINE OF LESSON.

We read twice of Jesus Christ "marvelling"—once at unbelief (St. Mark vi. 6); once at what? (St. Luke vii. 9.) "Such great faith."

Now see—

I. WHERE THE GREAT FAITH WAS FOUND. (Read vv. 1—5.)

Not in learned Jewish Rabbi like Nicodemus, but in Gentile; Roman officer, who, though once a heathen, he had probably turned to God of Israel. He was—

- (1) A kind master (vv. 2, 3).
- (2) Fond of the conquered Jews among whom he lived (v. 5).
- (3) Popular among the Jews though one of their conquerors. His faith bore fruit in his life (Jas. ii. 18).

II. HOW THE GREAT FAITH WAS SHOWN. (Read vv. 6—8.)

By his humility. Will not go himself, sends elders of Jews (though he was governor of Capernaum); says "not worthy," "say in a word" (see Ps. c vii. 20), "If my commands produce effect on my men, how much

more will Thy word!" Have we that complete trust in God?

III. HOW THE GREAT FAITH WAS REWARDED. (Read vv. 9, 10.)

Jesus "marvelled," and the servant was healed.

Now what does *Text for Repetition* (St. Matt. viii. 11, 12) say? St. Matthew tells us that Jesus added these words, which must have surprised the Jews, who thought that they alone were God's people.

Will all Gentiles be in the kingdom, and all Jews shut out? No; some of both in, some of both out. What will make the difference? "*Faith.*" (St. John iii. 16, 36; 1 John v. 4, 5.) Where shall we be at that day?

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 28.

Lessons on the Gospels (Miss Cawthorn), 14.

Lessons on the Parables and Miracles (Rev. J. Watson), 4.

The Institute's Work.

RECORD OF ASSOCIATION MEETINGS, &c.

THE CLERGY AND SECRETARIES OF ASSOCIATIONS ARE INVITED TO SEND BRIEF ACCOUNTS OF SERVICES AND MEETINGS HELD, WHICH SHOULD REACH THE EDITOR'S HANDS NOT LATER THAN THE 12TH OF EACH MONTH.

DIOCESE.

CANTERBURY.—On March 14, at St. Michael's Parish Room, Croydon, an Address on "How to Prepare a Lesson," was given by Mr. C. E. Malden. About 100 teachers were present.

By special arrangement a short series of Meetings of the South Malling Association took place in February, attended by Mr. J. G. Fleet. On Thursday, February 16, the gathering was at Tonbridge, when about 40 teachers assembled, and Mr. Fleet gave a Training-lesson, which was followed by much interesting conversation, in which several ladies took part.

On Friday, February 17, an afternoon Meeting was held at Pembury, at the Vicarage, the Rev. C. Woodgate and other clergy, and about 40 teachers being assembled. Tea was kindly provided by Mr. Woodgate. Here also a Lesson was given. There was no time for discussion, as Mr. Fleet had to leave for a second meeting.

At Tunbridge Wells, an evening Meeting was held in the Christ Church School-room; about 100 teachers were present. Mr. Fleet gave a Lesson, and subsequently Canon Hoare opened a discussion on topical as distinguished from expository lessons, and was followed by several teachers.

On Saturday, February 18, a Meeting was held at Langton, the Vicar, the Rev. S. A. Vardon, and two or three other clergy being present, and took part in the discussion which followed the lesson. This meeting was the first held at Langton, and the attendance of teachers was about 60, gathered from the surrounding villages.

All the arrangements for this short tour worked well, and showed the care and judgment of the two Secretaries, the Rev. H. J. Bigsby and Mr. A. Keene.

On Sunday afternoon, the 17th, Mr. Fleet gave a short Address, in the Parish Room of Trinity Church, to about 40 teachers.

The General Meeting of the Westbere Association took place on March 21, at the Parish Room, Ramsgate, when a Training-lesson and an Address were given by Mr. J. G. Fleet. The speakers were the Revs. J. E. Brenan and G. Bruce Rhind. About 12 clergy, and nearly 200 teachers were present.

CHESTER.—On March 19, at St. Paul's, Birkenhead, a Sermon was preached by the Rev. W. A. Corbett.

Sermons were preached, and a Training-lesson and an Address given by the Rev. W. A. Corbett, on March 19 and 20. All were promoted by the Association.

At Liscard (Wallasey Association), on March 21, a Training-lesson and Address were given by the Rev. W. A. Corbett. The speakers were the Revs. A. M. Wood and R. J. Weatherhead.

ELY.—On March 14, at Cambridge, at a meeting of clergy and superintendents, a Paper on the "Duties and Difficulties of Superintendents" was read by the Rev. J. W. Gedge.

LINCOLN.—A Training-lesson and an Address were given by the Rev. W. A. Corbett, on March 13, at Boston. There was a large attendance.

At Market Rasen, on March 11 and 12, a Training-lesson was given, and Sermons were preached, including one to children, by the Rev. W. A. Corbett. The Rev. Canon Blenkin spoke at the meeting.

At an Association Meeting held at Newark-on-Trent, on March 14, a Training-lesson and an Address were given by the Rev. W. A. Corbett.

A Training-lesson and an Address were given at Perlethorpe, on March 15, by the Rev. W. A. Corbett.

LIVERPOOL.—A Meeting of the East Liverpool Association took place on April 14, in St. Mary's Schools, Edge Hill. A Paper on "The Advantages arising from a Systematic Teaching of the Church Catechism" was read by Mr. Edward Jones (Lay Secretary) for Mr. W. Cartmell. The paper dwelt on the neglect of the Catechism, and pointed out that few of the clergy instructed and examined their scholars in its teachings after the Second Lesson at Evening Service, which, according to the 59th Article of the Canons Ecclesiastical of 1603, they were bound to do. Speakers: the Revs. John Turnbull (Chairman), R. C. Hodgins, the Misses Chubb and Cave, and several laymen.

LONDON.—A Meeting of the Marylebone Association took place on April 4, at Portman Chapel Schools, when a Training-lesson was given by Miss Tapp. Speakers: the Rev. H. N. Sherbrooke, Miss E. E. White, Messrs. Christie (Hon. Sec.), M'Bean, and R. H. White. There was a large attendance.

The Rev. J. A. Jacob read a Paper at St. John's Schools, Paddington, on April 18, on "The Immediate Results of Sunday-school Teaching." The subsequent speakers were the Rev. B. W. Day, Mr. R. Measor, and the Lay Secretary, Mr. Sandby.

On March 20, at St. John's Schools, South St. Pancras, a Paper on "The Relation of Sunday and Day-schools, &c.," was read by the Rev. J. Coxhead. A second Paper, on "Practical Work in Sunday-schools," was read by Miss English. Speakers: the Rev. P. S. O'Brien, Messrs. Morris, Leary, and others. About 130 were present.

The members of the Shoreditch Association assembled in St. Saviour's Church, Hoxton, on April 21, when a sermon was preached by the Dean of Carlisle.

A Meeting of the Spitalfields Association took place on April 4, at Bethnal Green when Addresses were given by the Revs. R. J. Kirton and J. S. Whichelow.

ROCHESTER.—At Clapham, on March 31, a Training-lesson and an Address were given by the Rev. W. A. Corbett.

On April 3, at Clapham Park, at a Meeting of the South Brixton Association, a Training-lesson and an Address were given by the Rev. W. A. Corbett.

A Meeting of the East Dartford Association took place on March 7, at West Hill Schools, Dartford. Difficulty Meeting, conducted by Miss Davidson. Speakers: the Revs. Canon Smith and J. M. Fuller.

An Association Meeting was held on March 28, at Newington, when a Training-lesson and an Address were given by the Rev. W. A. Corbett.

ST. ALBANS.—On March 27, at Barnet, a Training-lesson and an Address were given by the Rev. W. A. Corbett.

On March 28, at St. Mary's, Walthamstow, a Meeting of the Association took place, when a Training-lesson was given by Miss M. S. Collison. Speakers: the Rev. C. G. W. Bancks, Messrs. Glass and Knott.

WINCHESTER.—At Ashted, on March 26, Sermons were preached by the Rev. W. A. Corbett.

On March 25, at Leatherhead, a Training-lesson and an Address were given by the Rev. W. A. Corbett.

The
Church Sunday School Magazine.

JUNE, 1882.

The Revised Version as a Commentary.

BY THE REV. W. SAUMAREZ SMITH, B.D., *Honorary Canon of Chester, and
Principal of St. Aidan's Theological College, Birkenhead.*

III.

 PROPOSE in this paper to take my illustrations of the way in which the "Revised Version" modifies, and by modifying, throws light upon, the older Version, from the two Epistles to the Thessalonians and the two to the Corinthians.*

The Pauline Epistles have been divided into four groups. The earliest of these, in chronological order, comprises the two epistles to "the Church of the Thessalonians." The second comprises the Epistles to the Corinthians, that to the Galatians, and that to the Romans. Of this group, the Epistle to the Romans has been already dealt with in this series of articles; and the Epistle to the Galatians was spoken of in a former paper (pp. 600—602 of Vol. xvii.).

There are no noticeable variations of *text* in the Epistles to the Thessalonians. The margin at ch. ii. 7 makes mention of what seems to be a curious 'variant,' when it says that "most of the ancient authorities read *babes*." The reader of the

* It must not be thought that in these papers I am attempting to bring before my readers *all* the passages in which the R. V. is useful as a Commentary. I only select specimens; and I purposely make my remarks as concise as possible, with the view of suggesting thought, rather than of giving exhaustive explanation. I make this observation because the Editor has pointed out an omission on my part to illustrate 'the use of the R. V. as a commentary' from the important passage Rom v. 12—21. My reason for that omission was that I should have had too much to say on that passage, with a due regard to the limits which I have set to myself in these papers.—W. S. S.

original, however, can easily perceive how this variant may have arisen; and it may be interesting to some who are ignorant of Greek to have this pointed out to them. The words rendered "we were gentle," are in the original *egenethemen epiot*. But if a copyist introduced another *n* before the second word, which might have been easily done from pronouncing the words rapidly together, and so writing down *egenethemen nepiot*, the words would mean "we were babes."

i. Thess. i. 4. There is a simple transposition of words here, but the change (which is owing to a grammatical correction of the Authorized Version) adds a new significance to the words of the Apostle. "Knowing, brethren beloved of God, your election," takes the place of, "knowing brethren beloved, your election of God." Thus a fresh dignity is added to the description of the Thessalonian Christians; and we have an interesting parallel between this verse and 2 Thess. ii. 13, where God's love is again mentioned, as shown in His 'choosing' the Thessalonians unto salvation. (Comp. Ephes. i. 4—6.)

Verse 6. "*Imitators*" instead of "followers." A closer rendering, and one that is adopted by the Revisers in all the passages where the Greek word occurs. (So ii. 14; 1 Cor. iv. 16, xi. 1; Ephes. v. 1; Hebr. vi. 12.)

ii. 4. The changes introduced into the translation of this verse show the connexion between the verb in the first clause, and that in the last, which is the same verb, first used in a passive, and then in an active form. The ambiguity of the term "allowed" is also removed. "But even as *we have been approved* of God to be intrusted with the Gospel, so we speak; not as pleasing men, but God which *proveth* our hearts."

Verse 7. We note the insertion of the word "*own*" after her, pointing out that the 'nurse,' in the figure used, is a nursing mother.

Verse 8. "*Well pleased*" is a stronger expression than the term "willing," and more adequately represents the original, which is the same word as that which is several times used of God's 'good pleasure' (e.g., St. Luke xii. 32; 1 Cor. i. 21, R. V.)

Verse 17. The force of the expression (as it occurs in the Gk.) whereby the Apostle notifies the strong emotion of grief in his heart, comes out in the, "being *bereaved* of you," which the R. V. substitutes for, "being taken from you."

iv. 13. There is a slight change in the *text* here, caused by reading a present participle instead of a past participle. The change gives a wider application to the phrase, which now speaks not only of those already deceased, but of the hope connected with every Christian as he dies, and passes away.

v. 22. The old version is still retained in the margin. But "*every form* of evil" is a wider, and a more positive, statement

than "all appearance of evil," and more adequately represents the original Greek.

2 Thess. i. 7. The close rendering of the Greek here gives us a more striking statement and a truer representation of the meaning than the older rendering. Instead of "his mighty angels," we read, "the angels of *his power*." As Alford points out, it is not to the might of the angels that our thoughts are directed, but to the fact that the angels are the attendants and instruments of *His* power. "The Lord will come begirt with heavenly hosts, which shall be the ministers of His will, and the exponents and instruments of His power." (Bp. Ellicott).

ii. 3. The substitution of the definite for the indefinite article before the words "falling away" in this verse is a slight, but important change. It shows us that the inspired Apostle has in his mind some definitely determined, or announced, apostacy. It may refer to something which St. Paul had told them when he was with them (ver. 5), or it may indicate that "*the apostacy*" which was to precede "the day of the Lord" should be regarded as determinate in the foreknowledge of God, who knows and overrules every stage in the conflict with evil which is to issue in the triumph of Christ's kingdom.

Verses 7, 8. The changes from "iniquity" to "*lawlessness*," and from "that wicked" to "the *lawless one*," bring out the meanings of the original words, and the connexion between them.

The phrase "he who now letteth," has, for the sake of explanation, to make room for "there is *one that restraineth*."

iii. 9. The more vague term "power" is replaced by the specific term "*the right*." The original word is elsewhere rendered "authority" (e.g., St. Matt. vii. 39, xxi. 23), and is a different word from that ordinarily represented by "power." The Revisers have made a similar change of rendering in St. John i. 12. (Compare 1 Cor. ix. 4.)

1 Corinthians i. 21. The change from, "it pleased God," to "it was God's *good-pleasure*," lays an emphasis upon the statement as bearing upon the sovereignty of God, and the divine supremacy of the Gospel. (Compare what has been already said, above, on 1 Thess. ii. 8.)

Verse 30. The alteration from "is made, &c.," to "*was made, &c.*," is worthy of notice. Instead of a merely general doctrinal statement, we have a distinct reference to what has taken place. This reference may be regarded as pointing to the accomplished facts of the Incarnation and Atonement, whereby God, in the gift of His Son, *gave* a source of wisdom and righteousness and sanctification and redemption.

ii. 1. There is a change of *text* in this verse, the Revisers reading "*mystery*" (*musterion*) instead of "testimony" (*mar-*

tion). We have thus an interesting parallel established between the expression here, and that in Coloss. ii. 2, where another new reading makes the term, "the mystery of God," a description of Christ Himself. (Compare "the mystery of godliness," in I Tim. iii. 16.)

Verse 7. The Revised Version by its exactness here throws new light upon the interpretation of this verse. For by the change from, "the hidden wisdom" (where there is only a qualifying *epithet*), to, "the wisdom *that hath been hidden*" (where we have a qualifying *statement*), our thoughts are directed to the purpose of God through the world's history. We are not so much reminded that the divine wisdom, which the Apostle contrasts with worldly wisdom, is of a recondite nature, as that it is a revelation from God of an eternal plan for the highest welfare of men.

iii. 9. The expression "*God's fellow-workers*" though not essentially differing from "labourers together with God" is, perhaps, a more terse and striking phrase.

Verse 15. The change from, "by fire," to "*through* fire," sustains the figure which the Apostle is using to describe the man who shall be saved himself, although he has not built up right teaching upon the one foundation. The figure is that of a man who has been building with wrong materials: a fire breaks out, which tests the work (ver. 13); and he himself escapes *through* the flames which consume his structure.

v. 1. The alteration from "commonly" to "*actually*" adds something of indignation and intensity to the Apostle's rebuke. (The word is afterwards rendered, "altogether," vi. 7.)

vi. 11. Here again (as in i. 30) we have a past tense substituted for a present. The question naturally suggests itself, to what point of time does the Apostle refer, when he says to the Corinthian Christians, "Ye *were* washed, ye *were* sanctified, ye *were* justified"? When did these events take place? A threefold answer may be given to this question. Implicitly, in Christ's perfected work, as once and for ever applicable to all believers. Subjectively, when they believed, and accepted salvation through Christ. Symbolically and instrumentally, when they were baptized.

Verse 20. According to the new reading, the last clause of this verse is to be omitted. This omission (which is supported both by "documentary" evidence, *i.e.*, the testimony of the MSS., and by "internal" considerations, *i.e.*, a view of the sense of the passage in its whole context) lays great stress upon "the body," as an instrument of glorifying God, and as ennobled by temperance and self-control.

vii. 14. Instead of "husband" we have, according to the reading adopted by the Revisers, "*brother*," *i.e.*, the *Christian* husband. It is interesting to see from this that the term

"brother" was evidently used in the sense of belonging to the brotherhood of Christian believers.

Verse 26. The ambiguous, "for," is replaced by the clearer rendering, "*by reason of the present distress.*"

viii. 7. We note in this verse a change of text, which will at once strike the ear when the passage is read. Instead of, "some with conscience of the idol unto this hour eat, &c.," we read "*some being used until now to the idol eat as of a thing sacrificed to an idol.*" The Apostle has just said that the instructed believer knows that an idol is nothing. But, he proceeds, "there is not in all men that knowledge;" for there are some who from long association with idols, as objects of veneration or of dread, cannot get rid of the notion that an idol is something—or hold it to be a nonentity. In such cases, the conscience is not yet free to act boldly and without scruples; and the persons who are thus not yet emancipated from old prejudices should abstain from the "things sacrificed to idols," and should not be despised by others for so doing.

ix. 5. The Revisers in their translation of the Greek word "a sister" (see margin) by the phrase "*that is a believer*" show that we are to regard the term as a 'technical' or 'professional' one, similarly to the term "brother" above (vii. 14).

Verse 7. The phrase at the beginning of this verse is made more definite and specific in the substitution for, "Who goeth a warfare, &c.," of "*What soldier ever serveth at his own charges?*"

Verse 20. The additional clause inserted here (according to the text adopted by the Revisers) may be noted, as laying emphasis on the conciliatory policy of St. Paul, of which he is speaking. "*Not being myself under the law,*" he says; that is, although I am emancipated from legal bondage, and do not consider certain legal observances needful, yet I adapted myself, as far as I might, to the Jews, who were strict concerning the law.

Verse 23. The reading of "*all things*" instead of "this" adds a width to the expression by the Apostle of his readiness to do anything that lay in his power to win different sorts of men that they might be associated with him in the blessings of the Gospel.

Verse 27. The strong terms in the original are better reproduced in the R. V. than in the older translation, while the broad term "cast away" is made more specific. "*I buffet my body, and bring it into bondage: lest . . . I should be rejected.*"

x. 13. The force of the accurate rendering of a definite article is seen in the alteration of "a way to escape," to "*the way to escape, &c.*" With every trial comes the appointed, the provided, deliverance, so that we can endure what God permits to try us, yet will not allow to crush us.

xi. 5, &c. The use of the term "*veiled*" instead of "covered" adds definiteness to the picture presented by the writer.

Ver. 10. The Revisers by the insertion of the words in italics "*a sign of*" and the alteration of "power" to "*authority*" have given us an interpretative rendering of a difficult phrase. (The 'sign of authority' is, obviously, the veil, *i.e.*, the symbol of their subordination.)

xiii. 1, &c. On the change of the word "charity" to "love," which I consider a distinct improvement (notwithstanding the sentimental criticisms which have been directed against the alteration) I must refer my readers to my remarks in last year's Magazine, p. 528.

Ver. 5. "*Taketh not account* of evil" is more accurate, though not so rhythmical a rendering, as "thinketh no evil."

xv. 38. The verse is made clearer by the new version; "to *each seed a body of its own.*"

xvi. 14. We have the word "charity" again displaced here. But the whole verse seems to me to gain in force by the new rendering. "Let all *that ye do* be done *in love.*"

2 Cor. i. 20. On the new text here, readers will find some remarks in last year's Magazine, p. 598.

ii. 5. The Revised translation of this verse makes it less ambiguous. We observe that some words are enclosed in brackets, and that the first part of the verse is thus connected with, instead of being separated from, the last two words. The verse now reads, "But if any hath caused sorrow he hath caused sorrow not to me, but in part (that I press not too heavily) to you all." St. Paul in effect says that he does not consider himself as the injured or aggrieved person, but that the whole Corinthian Church have felt the sorrow. The fault committed was one that had inflicted a *partial* calamity (he will not press too heavily upon the offender) upon *all* members of the Church.

Verse 14. A noticeable change in the rendering of a Greek word occurs in this verse. The word which was rendered in the Authorized Version, "causeth us to triumph," is now rendered, "*leadeth us in triumph.*" And the picture suggested is that of a triumphal procession in which Christ leads those whom He has subjugated to Himself. They are captives whose resistance to Him has ceased, and they now form part of His triumph.

iii. 13. The change from "could" to "*should*" is slight, but not without significance. (The expression in the original is different from that in verse 7, where the "could" is expressed in the Greek.) We are told the purpose with which Moses put a veil upon his face, "that the children of Israel should not look steadfastly on the end of that which was passing away." It was not, (as many have been led to suppose from a mistaken rendering in

Exod. xxxiv. 33*) in order that the people might listen to him without fear, but in order that they might not see the glory which was upon his face pass away.

Ver. 18. The Revisers have made one or two changes here which will be noticed. "Open" becomes "*unveiled*," and this materially helps us to trace the connexion with the previous context. "A glass" is (as in 1 Cor. xiii. 12) altered into "a *mirror*": and the word "changed" is more adequately rendered by "*transformed*." But the most noticeable alteration in the rendering is that of the word "beholding" into the word "*reflecting*." The entire phrase "beholding (or, reflecting) as in a mirror" is expressed in the Greek by a single word, which may either mean to 'behold oneself in a mirror' or 'to see in a mirror,' or, perhaps, to 'reflect as from a mirror.' The Revisers have adopted the last meaning. This rendering seems to intimate a parallel between believers in Christ now, and the privileged lawgiver of old. As Moses received and reflected the glory of God's presence, so we all (in Christ) reflect received glory, and are progressively transformed into a perfect conformity with the Divine glory. I must confess, however, that I think the Authorized Version in this place suits the context better than the altered rendering.

v. 8. The rendering "to be *at home* with the Lord" is an attempt to indicate the force of the original word.

Ver. 9. "*We make it our aim*," is closer to the Greek than the simpler, "we labour." (The same word is similarly rendered in Rom. xv. 20 (R. V.) and by "study" in 1 Thess. iv. 11. In all three passages the Revisers tell us in the margin that the Greek word means "to be ambitious.")

Ver. 21. A simple transposition of words here obviates the ambiguity, which arose from the relative "who" directly following upon "us," though it referred to Christ.

vii. 2. The substitution of, "*Open your hearts* to us," for the balder, "receive us," seems to me a fresh and happy rendering of the Greek word, which means to 'make room for,' or 'give a place to.'

Verses 8—10. The introduction of the word "*regret*" removes an obscurity of the sense which is caused in the A. V. through the rendering of two Greek words by the same English one ("repent").

x. 7. The first clause is changed from a question into a statement, and the words are translated differently. Instead of, "Do ye look at things after the outward appearance," we read,

* Our translators have inserted "*till*" instead of "*when*" or "*after*." Moses put on the veil, not before he spoke with the people, but at the close of his communication to them. He, then (ver. 34), took off the veil when he went in before the Lord, until he came out.

"Ye look at the things that are *before your face*." That is, you only take a superficial view, and do not remember other and deeper considerations which ought not to be forgotten.

xi. 4. The word rendered "*different*" in the R. V. is distinguished from the word "another." The latter (which is prefixed to Jesus) denotes a distinction of individuality; the former a distinction of kind.

Ver. 28. The term "*anxiety* (for)" substituted for "care (of)" is somewhat more forcible in its expression of the pressure upon the Apostle's mind.

Illustrations of Lessons on the Parables.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE DEVELOPMENT OF THE KINGDOM.

THE MUSTARD SEED.—THE LEAVEN.

"*The kingdom of heaven is like unto leaven*" (St. Matt. xiii. 33).

 HIS thirteenth chapter of St. Matthew's Gospel contains seven parables. I propose to treat of them briefly as a whole to point out their striking and symmetrical arrangement, and chiefly to illustrate and explain that of the leaven, which commentators have so generally misunderstood.

The subject which they are employed to set forth is the "kingdom of heaven" (St. Matt. xiii. 11, &c.) in its most general sense of the kingdom of *Privilege*, that is, Christendom, as men speak, or all baptized professing Christians.

Observe then that these parables group themselves naturally into three sets of related pairs, and a final seventh. The first two parables have to do with the *planting* of the kingdom—the parables of the Sower and of the Tares and the Wheat. The second two are concerned with the *growth* of the kingdom—the parables of the Mustard Tree and of the Yeast, or Leaven. The third pair bring before us the *worth* of the kingdom—the parables of the Treasure hid in the Field and of the Pearl of Great Price. The series is closed with a single final parable, which very fitly tells of the *judgment* and *purification* of the kingdom at the end of the present dispensation—the parable of the Net which was drawn to the shore in order to separate the bad fish from amongst the good. It is to be noticed that the first four parables are marked off from the last three by a pause, during which an explanation is given which forms a key to the whole series.

First I have said comes the *planting* of the kingdom, and in this case, with much natural fitness and beauty, it is represented by the proper analogy in the vegetable kingdom of sowing seed; for the first is the parable of the Sower, and the second related one is like to it, the planting by the enemy of tares amongst the wheat. The parable of the Sower represents Christ preaching the Word of God, which falls into

the hearts of men like seed upon various soils. The other of this first pair of parables represents "an enemy," the great enemy of God and man, coming and secretly scattering tares over the ground first sown by Christ with good seed, that is, introducing amongst true believers, called "the children of the kingdom," false professors, teachers of error, and men of worldly life, called "the children of the wicked one."

The second related pair of parables have to do with the *growth* of the kingdom. This comes next in order in nature, and again with beautiful fitness both "the mysteries," the picture sermons, or parables, which set forth the spread and increase of the Church, like the first pair, are drawn from the botanical world. The first of this second pair is the parable of the Mustard Seed. About the meaning of this there has never been any question. The mustard seed, which, as our Lord tells us, is "the least of all seeds," that is, *the smallest seed used for agricultural purposes* (one of the countless instances in which our Saviour employs highly figurative language), grows up on the warm Palestine plains, such as that of Genesareth, into a tree-like shrub on whose branches "the birds of the air" rest. The Church of Christ from its tiny beginnings in the upper room at Jerusalem was destined to grow until it would become the recognised religion of the Roman Empire, and, alas! find room on and welcome to its proud branches those very "birds" which devour the good seed (St. Matt. xiii. 3, 32). As this increase and development has had most to do with the outward life of the Church it has been very fittingly set forth by a figure taken from the open life of the field.

The second of this pair of parables is that of the Leaven. Like that of the Mustard Seed it alludes to growth, and what we now know to be a vegetable growth, but the scene is removed to the retired life of household privacy, and the subject is that of secret hidden increase working in darkness. And here we have *just the same order and relationship between this pair of parables as between the first*. In the *planting* of the kingdom there was first the sowing of good seed, followed immediately by the introduction of poisonous tares. Just so in the *growth* of the kingdom, we have first the wide outward spreading of the mustard tree, followed immediately by the introduction throughout the good mass of meal of that foul fungus growth called leaven, a form of vegetation similar to the dry rot in wood, or to the loathsome mould that forms on decaying objects in a damp cellar. In this latter parable the kingdom of heaven is likened to "leaven which a woman took, and hid in three measures of meal till it was all leavened" (St. Matt. xiii. 33, R. V.). Now it has been usual to interpret this of the spread of Christianity amongst the nations of the earth. But such an interpretation requires two plain contortions which would rob the parable of that power and appropriateness which belongs to all our Blessed Lord's picture teaching.

"Meal," like the corn from which it is made, represents to an Eastern that which is essentially good, namely, bread, the staff of life. "Leaven" even more strongly represents to an Israelite that which is essentially evil, of which it has always been the type. Now, if we take the general mode of interpretation, the unsaved idolatrous nations of earth are represented as meal, that is, as in themselves good and

wholesome, and the Gospel which is to spread amongst them is imaged by that which, in every other passage where it occurs in Scripture, is the very symbol of wickedness. And that leaven is this there can be no doubt. The first mention of it in the Bible is, "Ye shall put away leaven" (Exod. xii. 15), and the last that in which it is spoken of as "the leaven of malice and wickedness" (1 Cor. v. 8). It was to be scrupulously avoided during the Passover, which ceremonial observance the Apostle Paul explains as follows:—"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7). Speaking to them of putting away all evil, and specially of excommunicating an incestuous person, he says in the previous verses, in marked allusion to the words of our Saviour's parable, "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven that ye may be a new lump" (1 Cor. v. 6, 7). When our Lord was warning His disciples against the false teaching of the Pharisees and Sadducees He said, "Take heed and beware of the leaven of the Pharisees and Sadducees" (St. Matt. xvi. 6). Throughout Scripture the language of symbolism is uniform, and we have every reason on the face of it to believe that leaven in this prophetic parable has the evil significance which it has in every other passage where it occurs, and more especially the meaning of false doctrine, unscriptural teaching, mixed in amongst the truth, *which is the exact sense in which our Lord uses the word figuratively in the only other passage where He mentions it* (St. Matt. xvi. 6).

Let it be granted that this natural and invariable signification of the word in Scripture is the signification it bears here, and immediately the remarkable symmetry of this group of parables becomes apparent. The second pair of parables are then seen to stand in the same relation to one another as the first. In the mustard tree we have the wide growth and outward extension of the professing Church, and in the leaven we have the secret introduction of false doctrine followed by universal infection, a state of things to which the present condition of Christendom bears abundant testimony. A fact came under my notice in Palestine which strongly confirms this view of the leaven, and which I believe is not generally known, namely, that *leaven is not used by the peasantry in the rural and inland parts of the country*. Throughout the East, the *fellahheen*, the class from which most of our Lord's disciples were drawn, make their thin round pancake-shaped loaves of whole wheat meal without any kind of yeast. The rich and well-to-do in the towns and sometimes in the country districts, on the other hand, employ leaven, which comes in this way to be regarded as a luxury of the rich. Hence the mistake of the disciples, who thought that Christ was rebuking them for desiring the dainties of the wealthy and luxurious Scribes and Pharisees when He told them to take heed and beware of their leaven. This point, I think, has been generally overlooked, and it has a vital bearing upon the bad sense in which leaven should undoubtedly be taken. It is usual to represent yeast as making bread lighter and more palatable, but the fact that the *fellahheen* do not use it, though they might do so, shows that by the mass of the people of Palestine it would not be regarded as having excellent qualities, or

bringing with it any necessary good. It is obvious that the Eastern view of leaven, the view which would be taken of it by the masses of the people to whom Jesus spoke, must guide us in our interpretation of its symbolical meaning.

The Talmudic use of this term shows how thoroughly leaven had come to represent to a Hebrew mind that which was corrupt and bad. Speaking of bread, that which is leavened is called "sour," that which is unleavened "sweet." In tracts *Kidoosheem* and *Berakhoth* of the Talmud, in speaking of their desire to do God's will occurs the prayer, "Do thou subdue that which hinders, namely, the leaven which is in the lump." In the *Midrash* the righteous is said to be removed from the world "in order that he may not become leavened," that is, fall into sin. In the tract of the Talmud *Roshashana*, Cyrus, King of Persia, is spoken of as doing certain things before he was "leavened," or changed for the worse. Again, one of the rabbis says, "Trust not a proselyte till twenty-four generations ; for he holds his leaven." Many other such passages might be quoted from the Talmud. The heathen world generally, no less than the Jews, held this view of leaven. "At Rome the Flamen Dialis, or high priest of Jupiter, was forbidden to touch it ; and Plutarch, the Greek historian, explains the prohibition on the ground that 'leaven is both itself generated by corruption, and also corrupts the mass with which it is mingled.'" To this day the natives of Palestine use the word leaven, when speaking of it figuratively, in a bad sense. After heavy rains they say of sodden, swollen ground that it is leavened, and they say the same of a man who has drunk to excess. No Arabic Protestant minister or teacher in the Holy Land would speak of the world as being "leavened with Christianity," and would consider such an association of ideas as incongruous and unnatural.

When we come to examine the thing itself, the sense of evil rather than good becomes everywhere apparent on the face of the symbol. The wonderful rapidity with which leaven spreads is far better fitted to represent evil than good, as every worker for God has much cause to know. Leaven swells out bread and makes it light. Swelling is throughout Scripture a metaphor for pride, and lightness for vanity. These results are therefore in themselves obviously images not of right but of wrong. Again, the very nature of yeast, and also the way in which it works, are a powerful picture of evil. First notice the nature of leaven. It is a fungus, possessing the usual foul and destructive properties of the order, called the *Torula*, or yeast-plant. When it is first mixed in the meal it is in a rudimentary stage of its growth, which, when it is complete, is seen in the disgusting mould which, either as a "greenish-grey powder or a whitish flocculent down, covers all kinds of decaying substances—a pair of old shoes, a pot of preserves, or a piece of stale bread." It is in its very nature a most fitting symbol of that which is worthless, disgusting, and unclean. The air we breathe is full of the cells, or tiny germs of this marvellously prolific invisible plant, which, like evil itself, and most unlike good, everywhere abounds, ready under favourable circumstances to propagate its kind. "These living cells are about the 3,000th part of an inch in diameter, and perform within themselves all the functions of life, multiplying by self-division. A single cubic inch of yeast during the heat of fermentation contains

upwards of 1,152,000,000 of them," and they "grow and propagate with inconceivable rapidity." This takes place wherever the germs of the plant floating in the air "fall into any liquid containing sugar, and sink below its surface." They then at once grow to their full size, and immediately begin to give off little buds from their sides, these buds in their turn growing until they themselves give off others.

And this brings us to its way of working, which is still more strikingly symbolical of evil. To explain this it is necessary to remember that one pound of good wheat or wheat-meal consists of the following ingredients :—10 ounces of farina or starch, 3 ounces of bran, 6 drachms of gluten, and 2 drachms of sugar. When at a temperature over 30 degrees Fahrenheit, leaven is mixed in with wheat-meal and *hidden* in it, so as to be deprived of a full supply of oxygen from the external air, it begins at once to prey upon the sugar which it contains. Sugar is composed of certain proportions of carbon, oxygen, and hydrogen. When the leaven first begins to feed upon it this saccharine (sugary) matter is decomposed, and by chemical changes two other forms of matter are produced in its stead. One of these is alcohol, which passes away from the bread altogether in the process of making. The other is carbonic acid gas, which serves the only useful part of the leavening process by swelling out and puffing up the dough. This gas would pass out from the meal, or dough, without forming any of those countless little cavities which serve to inflate the bread and make it light, were it not for the gluten contained in the grain, which is of a sticky, adhesive, binding character, and prevents its escape by gluing the particles of the bread to each other. Thus when the carbonic acid gas formed in this way can find no outlet it puffs out or raises the bread, just as gas forced into a balloon would fill it out and distend its sides. This process is called fermentation. It has three stages. At first when only the sugar has been decomposed it is called *vinous* fermentation, and at this stage, unless the bread is to be quite spoilt, it must be put into the oven, and the further action of the leaven or yeast stayed by destroying its life with burning heat. But be it observed that even thus far the bread has been raised by the leaven at the expense of the sugar in the meal, one of the most nutritious portions of the wheat. But if fermentation is not stopped, as soon as the sugar is all decomposed the leaven next attacks the starch, and produces vinegar, making the bread sour, and this stage is called *acetic* fermentation. If it is still permitted to go on working, the leaven, having decomposed the farina or starch, proceeds in the last instance to feed upon the gluten, which is a part of the substance of wheat which has a constitution akin to animal matter, and in this stage it is called *putrefactive* fermentation, because it resembles the putrefaction of meat. The fungus at this third stage becomes matured, and rising to the surface of the bread in the well-known repulsive mouldy form, causes putrefaction by absorbing oxygen directly from the air.

Hence it will be seen that leaven, that is, the *Torula* or yeast-plant, is a natural enemy to meal, and if it once gets into it, and begins to work, unless it is destroyed, will inevitably destroy the whole of the loaf. Observe, too, that the working of leaven is in secret, it is "a hidden thing of darkness." Hence its modern Arabic name in Palestine *Hhameere*, signifying "a thing covered or hidden." Leaven on the

outside of the meal, leaven in the light, cannot work, cannot develop its rapid fatal life. Good on the other hand, as embodied in the principles and practices of true Christianity, works openly, and always comes "to the light," while evil can only triumph by hiding its true character, by concealment, fraud, and guile. How powerfully has our Blessed Lord expressed this moral principle in His words to Nicodemus. "And this is the condemnation [or rather the judgment] that [the] light is come into the world, and men loved [the] darkness rather than [the] light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth [the] truth cometh to the light that his deeds may be made manifest that they have been wrought in God" (St. John iii. 19—21). Twice our Lord calls believers "children of light" (St. Luke xvi. 8; St. John xii. 36). The Apostle Paul says to the Ephesians, "Ye were aforetime darkness, but now are ye light in the Lord" (Eph. v. 8), and to the Thessalonians, "Ye are all children of light and children of the day. We are not of night nor of darkness" (1 Thess. v. 5). But sin and dishonesty are spoken of as "hidden things" (1 Cor. iv. 5; 2 Cor. iv. 2). To speak of the action of truth working in the Church or the world in a hidden way would be to invert the figurative language of Scripture on this subject. The "measures of meal," too, would appear to apply, not to the world, but to the Church, of which corn, meal, and bread are the usual symbols. The Apostle says to the Corinthians, "We being many are one bread," literally, "one loaf" (1 Cor. x. 17).

It is also worthy of note that according to the "germ theory" which is now generally adopted, "the infection of disease in the human frame is produced by the same kind of objects that cause the infection of the leaven in the dough. The particles of disease are supposed to be fungoid germs having a certain life of their own, which in their development in the human system produce the serious disturbances we call fever, cholera, &c., and can be transmitted from one person to another, in the same way that the yeast plant can be transmitted from one substance to another." In other words, leaven causes a disease which once imparted, if it cannot be stayed, will work death to the meal, partially destroying it in any case, even in the first stage of vinous fermentation, by taking away its natural sweetness, and ultimately causing its total destruction and putrefaction if its action is not stayed by fire. Here again is a beautiful and apt illustration of the way in which God deals with sin. He purges from it with fire. In the case of believers He purifies their hearts with the fire of His Holy Spirit, whose mighty influences are likened to a burning flame (St. Matt. iii. 11; Acts ii. 3). And so too are represented the purifying effects of tribulation and divine chastisement. "As many as I love," said Christ from heaven, "I rebuke and chasten" (Rev. iii. 19); "We must through many tribulations enter into the kingdom of God" (Acts. xiv. 22); "All that desire to live godly in Christ Jesus will suffer persecution" (2 Tim. iii. 12). Yea "faith's proof" by means of manifold trials is like that of the gold, less precious, which is "proved by fire" (1 Pet. i. 7). In all the history of the Church persecution and trial have been the means of its purification. Like a furnace they have refined the pure gold, and like a fiery oven have destroyed the action of the leaven of

evil before it has had time to destroy the whole lump of meal. Two solemn things are taught by this parable. First, that the leaven of false doctrine, worldliness, and moral evil are to spread throughout Christendom until "*all* is leavened" or affected with evil; and secondly, that He who has promised that the gates of hell shall not prevail against His Church, will yet interpose at last with purifying judgments and so preserve the good meal.

Studies on the Miracles of our Lord.

BY THE REV. G. A. CHADWICK, D.D., *Prebendary of Armagh.*

XI.—CHRIST RAISING THE DEAD—(*continued*).

C. Lazarus. (St. John xi.)

WHY are the earlier Gospels silent about a miracle so striking, so beautiful, and which, by fixing the murderous resolution of the priests, hastened on—so it is said—the great catastrophe? It is commonly answered that, while Lazarus lived, the embers of that hatred which sought to kill him might have been rekindled. And this reply may at least remind us that many private considerations, of which we cannot be aware, may often have influenced the early writers of the Gospels. We may add that this miracle lay outside their scope. It was the result rather of Christ's private affection than His ministerial activity; it led to no discussion, no overt act of the rulers, who were indeed too panic-stricken for any public movement. Its effect upon their secret counsels would become known to the Church only gradually, as converts drifted over from the lost cause; and it would perhaps be best appreciated from the first by one who was, in some capacity, "known to the High Priest."

We should indeed find a great blank if this lovely story were taken from us. But let any one reflect how much of its value depends on the exquisite details, the touches which reveal the perplexity of the disciples, the sorrow of the sisters, and the emotion, even to tears, of Jesus, and he will confess that if it were compressed into so brief a space as the synoptics afford to any narrative, its supremacy might remain, but would no longer be so startling. It is in fact the crowning triumph of the affectionate memory and the special method of the Apostle of Love.

We pass over those features, common to it with the other recoveries of life, which have been already pointed out, and we observe first, the message of the sisters. Jesus having retired into Peræa from His enemies, they do not call Him into danger, but merely state their sorrow in a way which assumes His sympathy, however He may deal with it. "Lord, behold, he whom Thou lovest is sick." The words are at once the strongest and the most submissive of all appeals; while the answer of Jesus

shows the far-reaching spirit intent upon ultimate rather than immediate issues. Death might intervene, yet "not unto death" was the true tendency and result of "this sickness," which was good, being for God's glory. With this ambiguous though deep consolation the messenger must return. Jesus remains two days longer, occupied as before, and if we allow a day (a broken day) for His journey to Bethany, we shall find, since Lazarus had been four days dead when He arrived, that he must have died some considerable time before the messenger found Jesus. It was evidently not until the last extremity that the appeal was sent.

The danger of His journey was so great, as the disciples felt, that we cannot admit, with many, that His death was really precipitated by the miracle, but only that a fatal decision, in any case certain, was now avowed more openly. The answer of Jesus to the remonstrances of His followers is striking. He had already (ix. 4) urged the necessity of working "while it is day," meaning in the appointed time of life. He now refuses to prolong, by base evasion of duty, His existence beyond its appointed term. Such a course would be as miserable as the walk of one who "stumbleth" along a rough road after the sun has set. And accordingly, while the day lasts, He will walk boldly. He adds the enigma of the sleep of Lazarus, and then explains that the "friend" (to whom He goes, to awake him) is dead. St. Thomas, loving and yet despondent, assumes hereupon that Jesus Himself is about to die, and yet he is ready to die with Him. His character is just the same, prosaic, distrustful, and yet loving, as when he complains, "We know not whither Thou goest" and when he refuses to believe the resurrection for any evidence but sight. The same truth of character is to be seen in the narrative when the pensive Mary "still sat in the house," while Martha's energy drew her out to meet Jesus, and to lament that it had not been possible for Him to arrive in time. She still has hope in His prayers, but the promise of the resurrection seems to her very far away—"the last day" is a vague comfort to her, as it must be to all who do not feel the very Principle of Life already near us. Jesus asks her to believe in Him as already the Resurrection and the Life, but she seems to miss the full bearing of these great titles upon her sorrow, and merges them into the less directly appropriate phrases, "the Christ the Son of God." Yet she goes for her sister, wishing her to meet Him privately. Very touching is the persuasion of the Jews, that the brother's tomb is the only place to which Mary could possibly be going, and so they follow and become witnesses of the great sign.

Still more remarkable is the action of Jesus, in the presence of Mary's tears. "He was moved with indignation (*groaned*) in the spirit, and troubled Himself." As He goes to the grave we read the simple words of matchless pathos, "Jesus wept." Once,

beholding Jerusalem, He lamented ; here only is He said to have shed silent tears ; so real were His manhood and His friendship, so perfect was His heart. Beside the tomb, that mysterious indignation sweeps over Him a second time. Since man's will is always bound to co-operate with Divine grace, He commands the bystanders to roll away the stone, a work which requires no miracle ; and when Martha thinks it is now too late for this, and the ravages of death too far advanced, He rebukes her failure to understand his first message : " This sickness is not unto death, but for the glory of God ; " " Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God ? " a glory that is able to prevail against the mortal corruption which she dreads. And now Jesus utters words of sublime confidence ; not a prayer, for He reckons the work already accomplished, and His desire heard, but a thanksgiving that this is so ; nor even such thanksgiving as for a special favour, since the attitude of His Father towards Him is unchanging, but an acknowledgment for their sakes who stand by. Then He utters the mighty mandate, " Lazarus, come forth," and he that was dead came forth.

The time was at hand when, from the deep despondency which followed His own death, His followers might have sunk too far for any evidence to call back their faith, if they had not the remembrance of such events to help their belief that He was Lord both of the dead and of the living, being the Resurrection and the Life. Meanwhile, from the tenderness which shines in the narrative more brightly still than the power, they might learn the love even in their dejection which bound them so closely to the remembrance of their Lord.

We ourselves also have to learn trust and love, to think that in all our afflictions He is afflicted, and to refer even sorrow and bereavement to no blind Fate, no irresistible Providence, but to the heart which wept, and the power which some time will restore our dead.

XII.—MALCHUS.

(St. Luke xxii. 49—51.)

The Gospel of St. Luke only has related expressly the cure of Malchus. Yet it is fairly contended that the others, who mention the blow, do almost imply the removal of its effect, since no action is taken to avenge it upon the assailant, nor do the perplexed and embarrassed accusers of Jesus, anxious for a plausible charge, avail themselves of St. Peter's indiscretion. Why not ? Clearly because they had no proof to bring forward. Malchus *had* his ear ; they would only have shown the power and goodness of their Victim. The reply is forcible, yet one cannot but ask, Why was the tale left incomplete by three of the four narrators ? And the defence is not perfect until we under-

stand that from their point of view the incompleteness does not exist. Their objects are twofold : to show how Christ yielded Himself to the violence of man without appealing to any arm of flesh : and to indicate one link in the chain of circumstances which drew St. Peter down. The other apostles, wavering between a natural instinct of defence* and the remembrance of His many warnings that they should resist not evil, did what was right ; they asked Jesus should they smite with the sword. But St. Peter did not consult any one ; he struck, yet so distracted were his faculties already that he missed the head and only cut off the ear. From that moment he felt himself a marked man. He had rushed into risks beyond his power to face ; and so his terror in the palace reached its height when a kinsman of Malchus (one who would naturally observe him closely) said, Did not I see thee with Him in the garden ? In this phrase, too, we may notice the latent malice which pressed him just as closely as it was possible to press, without making some perilous mention of the wound so strangely healed. The three evangelists told then what really concerned their main history ; they were not anxious to add one more to the many greater miracles they had recorded. But the eye of St. Luke, the physician, saw a difference between all other miracles and this, the only one which healed a wound inflicted by violence. This made it specially noteworthy to him ; and moreover he traces with a special delight all the words and deeds which speak of mercy to the unworthy, to the Samaritan, to the prodigal, and to this persecutor. It is just as natural also that St. John should record the name of the High Priest's servant, and his relationship to the person at whose challenge St. Peter finally succumbed ; for, in some unexplained way, "that disciple was known unto the High Priest."

The assailants have already laid hold on Jesus ; and the time being thus past for Him to take action, the disciples conceive that *they* may now be expected to interfere, and St. Peter presumptuously does so. His act could only compromise his Master. It would befit a disciple of Mahommed, but it ill became the follower of One who was meek and lowly, who did not strive nor cry, and whose kingdom was like a hidden leaven, and came not with observation. St. Peter has thus committed himself in every way. He is a rebel against lawful authority, as Christ reminds him by implying that he has wantonly "taken the sword." He is one of a handful against multitudes, and so Christ contrasts St. Peter's weakness with the unearthly forces He could command. Above all, he has appealed to a principle which has no seed of real permanence, the principle of force.

* Compare Christ's words, "If My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews."

Jesus does not deny that force is lawful. Before Pilate He admits that the servants of the holiest earthly Prince must fight; even His own servants, were He a worldly king, should comply with this necessity of existence. But He distinctly asserts that force cannot be the true defence of eternal principles, because force is not eternal; in all its forms it will some time be overpowered; every one that taketh the sword shall perish by the sword. For Himself, if He needed such defenders, He could have, instead of the Twelve, twelve legions. Nay, the Twelve, by treachery, were now less than twelve; while He could, if He willed, have more than twelve legions of angels—*legions*, a phrase of military prowess—to confront the Roman band. But the will of God is plain. Scripture reveals that will; and how, if He shrank from His Passion, could the Scripture be fulfilled? Moreover, He has just prayed that “this cup” might pass from Him, and yet His “Father hath given” it to Him; His part therefore was submissively to drink.

How sublime is the composure which, at such a moment, could thus fall back upon principles so profound, so unwelcome to flesh and blood! How impressive His bearing, which awed violence and hate into silence while He rebuked and commanded! He adds, “Suffer ye thus far,” which would perhaps be a tame conclusion if addressed to the disciples, but was exquisitely courteous if it were a request to those who had bound Him to “suffer” Him to touch the wound. And then, by the very last miracle before His passion, He blessed His persecutor, and overcame evil of good. So beautifully do the teaching and the works of Jesus authenticate and confirm each other.

XIII.—THE SECOND MIRACULOUS DRAUGHT OF FISH.

(St. John xxi. 1—11.)

Our Lord before His death had said, “Now, he that hath a purse, let him take it.” You will no longer enjoy a lavish welcome where you go, and you therefore must provide for yourselves. The disciples are wrongly blamed, then, for supplying their wants by their old calling, as St. Paul afterwards did. Perhaps, when they caught nothing all night, they remembered that other night of barren toil in the same boat on the same waters, and how they had been miraculously relieved. In the glimmering twilight, some one whose features are undiscerned asks have they any meat, and they answer No—they are utterly without resource, entirely such as Jesus loves to bless. And when obedience to His word fills their nets beyond their power to draw, then they know Him. St. Peter hastens to clasp His feet; the rest slowly follow, dragging their prize with them, and the Lord of Glory stoops to entertain them on the shore.

We have already seen the typical significance of the first miraculous draft of fish. Jesus Himself expressed it in the words, "From henceforth ye shall catch men." At that time He was on earth to guide and direct them; He spoke, being with them in the vessel. But now that His earthly ministry was over, and they should see Him no more, a new sign expressed the truth that they should succeed as truly in their boat on the "waves of this troublesome world," while He watched them from "the land of everlasting rest."

Nay, their success was to be greater than before; their net had a stronger power to retain all it grasped, for though there were so many great fish, yet was not the net broken. And this contrast between the first miracle and the second was a type of the difference which really showed itself between their work hitherto and hereafter. Even they themselves had recently forsaken their master and fled: "the nets brake." But henceforth men were grasped by the power of the cross, and held so firmly that neither tribulation, nor anguish, nor famine, nor nakedness, nor peril, nor sword could separate them from the love of Christ. "For all they were so many the net was not rent." Remembering the commission in the former sign, they could not fail to go forth with renewed courage, as the implicit pledge went further.

And it is highly significant that this only miracle recorded of the great forty days should concern itself with their worldly occupation, and renew an incident of His life on earth. Christ rose from the grave not to abolish our common life, but to bless it; not to open a new history of humanity, but to turn a fresh and unblotted page of the old book. Many a wild and hysterical notion of the converted life, the spiritual calling, is rebuked by this quiet story of the Messiah, victorious over the grave, providing for the apostles a plain repast of the simple fare of common fishermen, bread and fish. And it is good for us to remember that He came to their help in their extremity, when they had failed utterly, when they had no heart to answer to the question, Have ye any meat? more than the one word, No.

Work and Workers.

BY MRS. C. E. MALDEN.

II.



THE great difficulties and trials of teachers in Sunday-schools are often considered and discussed in this Magazine, and perhaps a paper on some of the smaller ones may come in as a refreshing change.

Almost every Sunday-school teacher has encountered one most

vexatious small trial more than once in the course of his work. In large towns, at any rate, a teacher can seldom be at his post all the year round ; he (or she) is generally absent from home for some time during the year, and he can rarely choose who shall take his class while he is away. The consequence is—and what teacher will not bear me out in this?—that when he returns to his work he generally finds his class in the greatest disorder, and all his pet regulations and wise arrangements upset. It generally takes at least some weeks to restore the class to the state in which he left it, and he is lucky if he does not find that the temporary teacher, presuming on being temporary, has introduced some arrangements of which he entirely disapproves, and the abolition of which makes the whole class sulky for a fortnight. Or if this has not happened, the scarcity of teachers for a time has probably caused his class to be amalgamated with some other one, and an annihilation of discipline is the result. How well I remember the despairing feeling with which one used to go to the school the first Sunday after one came home to settle for the winter. Probably only half one's class were there at all ; those who were there didn't know where the others were, but they "hadn't been for some time" ; the superintendent could tell one nothing. "Well, you see, Miss ——, your class has had to be mixed up a good deal with others, we have really had so few teachers, but now you will be able to hunt up the absentees yourself," &c., &c. What a worry it all was, and how long before one got all the truants together, and could feel that one had one's class in hand again. In the first paper of this series a plan was suggested which might in many cases prevent this annoyance and loss of time, and I wish more people would try it. Where, however, it is impossible, surely any teacher who takes a class or classes for a short time only, should try to ascertain something of the permanent teacher's method, and follow it as much as possible. To a certain extent a change of teacher is not a bad thing, and a different way of stating the same facts may make more impression on scholars than if they always heard them from the same teacher ; but this is quite different from a change of plan, which does upset young children very much. It matters less to elder classes ; indeed it is sometimes good for them. It is as well for teachers, when provoked by the annoyance of trying to counteract other people's mismanagement of their classes, to remember that in spite of the obvious mismanagement some good may have been done where they have failed in doing it, and so if they cannot quite attain to thanking God, they may at least "take courage." Most teachers if they will consider their own lessons carefully will perceive that they are given to emphasising some one point and rather slurring others, and where the class has been under the same teacher for some time another

teacher may do good by making other points in the lesson more prominent, even at the cost of some failure in discipline. It is at all events well if the permanent teacher can thus, or in any other way, console himself for what is, I repeat, a most vexatious trial.

"What do you do when you encounter irreverence?" I have been asked, and I really hardly know what to say, for I have been exceptionally fortunate, I suppose, in seldom encountering it. I only remember one case in a senior boys' class of a mocking abbreviation being applied to a Scripture name; and the remark being made, "I thought you were more of a man than that," stopped it entirely. I fancy irreverence in class would only occur among boys, and in a quite junior class I suppose a grave remonstrance is the best way, either at the time or afterwards; in a senior class I should be inclined either to ignore it entirely, or if that were impossible, to put it down with a few words as contemptuous as one could make them on the spur of the moment. I wish, however, that any one who has more experience of dealing with irreverent boys would mention any means that have been found efficacious, for I know it is a great difficulty to some young teachers.

The personal influence of the teacher upon the class is a subject much argued and discussed in this and other magazines; whether it is allowable at all, or how far allowable, or when and how it ought to be used, are points upon which good and clever people differ materially. Personally I have entirely changed my own ideas on this subject since I first began Sunday-school teaching. I thought then that personal influence was a thing rather to be avoided, and at any rate to be very sparingly used; but I have lived to think that it is one of the best gifts that a teacher can have. Only I think it is so decidedly a gift that where it really exists the owner will no more be able to help using it than to help smelling if he has a nose; he will sometimes not even know that he possesses it, and will only wonder why he finds his class so amenable and so affectionate, when other people seem to have had so much trouble with it. Have we not all known people possessed of this gift of influence, which they exercised almost unconsciously on every one who came near them? They are the born rulers, whether in small spheres or great, and their power, rightly used, is a wonderful instrument of blessing. The objectionable side that one sometimes sees of this "personal influence" question arises I think from a person who has not got it trying to obtain it in the wrong way, and then it is almost sure to have something of sham and unreality in it.

I do not see why any one may not pray for the power of influencing a Sunday-school class, or the poor people in a district, or the servants and children in a house, and then, having

prayed, use all fair and simple means, waiting to see whether God will grant him the gift sought, or whether he must work in some different way ; but if he acts as if he already had the influence desired he will probably fail in his efforts, and in the case of a class at any rate, the young people are very keen, and detect anything like "sham" in what the teacher says. To explain what I mean by using such a word as "sham": A lady I knew had a young servant who regularly attended a Bible-class held in the parish on Sunday afternoons ; the girl came from a distant part of the country, where she had attended Sunday-school regularly till she went into service, and the lady who conducted the Bible-class did not know the girl or her mistress privately. After some time the girl asked her mistress to let her discontinue attendance at the class ; the lady, surprised and sorry, asked why. The girl gave one or two reasons, evidently not the chief ones, and being further urged said at last, "Well, ma'am, I don't think Mrs. — is sincere. She was talking to us the other day about joining the G.F.S., and she told us that all girls who joined it must be of good character, and then she said, 'And I'm quite sure every girl in my class is that.' Now you know, ma'am, she hardly knows any of us at home, and she can't know what we've been like in character, and I don't think people should say such things." I give the story without comment, as it illustrates the striving after an unreal tone with scholars, and I will only add that the young servant mentioned above was not the only one who left the class on this account. It should be borne in mind, too, while on this subject, that *all* personal influence is worthless if it does not end in leading the scholar to God ; the teacher whose scholars are heartily attached to him may fairly rejoice in the knowledge, but he should consider their feeling only as a ladder by which to draw them nearer to God, and if he does so consider it, the influence can scarcely be objected to, or prove harmful to either side.

There is another rather delicate point on which I hope I may be allowed to touch. Some teachers have a great idea of getting money from their classes for different purposes, and under different heads, and it does seem to me that in some parishes this is carried too far. I say nothing about the practice of having a missionary box in a school, but is it not rather a questionable action to require from boys and girls of the working classes, not only subscriptions to two or three different parochial or other charities, but also regular donations for presents to different people ? This is the age of present giving, and I suppose many earnest workers would scarcely feel they had done their duty unless those for whom they worked sometimes gave them something ; but even allowing for this state of feeling, should not the gift be spontaneous to be worth anything ? and is it the best use

that can be made of hard-earned money? People who have not got to think of every half-penny themselves do not always quite realise how large a sum twopence or threepence is to those who are earning little; nor do they quite see perhaps how difficult it is to impress upon young people the duty of saving, when the spare pennies are given away to please the teacher. Even where three or four in the class can well afford it, there will always be at least three or four more who cannot, and yet are ashamed to say so openly, and all this especially applies to senior classes, where the members are often dependent upon their own earnings. The duty of almsgiving is no doubt imperative, but in the case of a communicant, I think the monthly or quarterly donation in church ought to be sufficient, and presents or "testimonials" can hardly be considered a sacred duty. Of course these opinions do not apply to such things as the parting present when a teacher or a clergyman marries, or goes away, or the united spontaneous gift of the whole class to the teacher or pastor who has been many years over them; but they do apply to that dropping fire of subscriptions and donations which some teachers—especially in Bible-classes—think it right to keep up. Where the teacher knows that some of the class can quite well afford to give to certain objects, would it not be better to call on them privately and try to obtain their help? I know of cases where steady church-going scholars have left a Bible-class because they said it was so disagreeable being always asked for money, and when I have suggested that the giving was not compulsory I have been told, "Yes, ma'am, but it's so unpleasant sitting there and giving nothing, Sunday after Sunday." I have also heard lamentations and wonderings over the small attendance at Bible or senior classes, and I have often thought whether I dared suggest that this might be the reason, but I have never quite had the courage; so I can only hope the right people may happen to read this! To private almsgiving, known only to the scholar and teacher, there could be no fair objection, provided always that the teacher does not force it upon the scholar, and does not allow the donations to be over-generous, and with girls it may often be suggested that a little self-denial in dress would materially increase the power of giving; but all this needs a good deal of tact and discretion, and in fact a great deal of personal knowledge of each scholar. It all really comes back to this: the personal acquaintance with the circumstances, the position, the earnings, the necessary expenses of each one in the class; if we know all these details, we shall know when to ask, and when to forbear, whom to urge to give, and whom to discourage from giving. If the teaching, too, is of the right kind, it will indirectly lead the scholars to wish to give what they can spare, and then indeed the alms or the gifts are worth having. It should always be remembered also by those

who say—and truly—that the working classes give away so little, that in the first place they often have relations partly or wholly dependent on them, and in the second place that they so seldom have any spare capital that they can only provide for old age by saving very carefully. All these details can only be known to the teacher who visits his scholars diligently in their own homes, and then not for some time, for English people have a good deal of reticence about them. But in every way I am quite sure that the teacher who does visit regularly will gain in the end a hold over the scholars that will undoubtedly repay him for what seems often so fagging and thankless a task.

Notes and Comments.

THE INSTITUTE'S ANNIVERSARY MEETINGS.



THE Thirty-ninth Anniversary of the Institute has been held, and a full report of the sermon preached at St. Paul's Cathedral, the discussion at the Conference, and the speeches at the Annual Meeting will be found in this month's Magazine. There are those who now throw doubt on the wisdom of holding what are popularly termed the May meetings. Such allege that the interest in these gatherings has disappeared, and that they serve no good purpose. From such we entirely, so far at any rate as *our* Society is concerned, differ. Year by year the interest in the Anniversary proceedings of the Institute increases: and the enthusiasm of those who attend the Annual Meeting has been a frequent subject of observation on the part of the prelates who have presided. And the year 1882 has formed no exception to this rule. Perhaps on some former occasion the attendance at the Cathedral on the Monday may have been larger, but we fail to remember any service into which those present have entered with such heartiness and true devotion. The singing on this occasion was led by the Choir of the London Lay Helpers' Association, which numbered about one hundred voices. The music selected was entirely congregational, no anthem being sung; whilst the effect produced by the thousands of voices joining in the Psalms and Hymns was very grand. As we anticipated, the sermon preached by the Bishop of Ely was eminently practical. His lordship is thoroughly conversant with the details of Sunday-school work, and his warnings and suggestions to teachers deserve careful consideration.

On Tuesday the Conference was held in the library of Lambeth Palace. The usual earnest and practical tone characterising this yearly assembly prevailed, amidst a general cheeriness which certainly could not be extracted from the backs of the musty old tomes in view. The brightness of the day and the breeze on the river had doubtless induced many friends to attend whose tickets of admission would otherwise not have been made use of. We do not remember a more crowded assembly on a similar occasion, and the presence, as might be expected, at an early afternoon Conference, of a very large number of ladies, clad in apparel befitting a sunny May-day, contributed to the liveliness of the scene.

The day on which the Conference fell was unfortunate in one respect, as being in the week of Convocation—a circumstance which deprived the meeting at the Palace of the services of, among others, the Bishop of London, who had been announced to take the Chair. However, the Committee had the happiness of securing a dignitary in every way qualified to preside over the assembly, in the person of the Bishop of Ballaarat, who had a few days previously arrived from his distant see. No better type of a Sunday-school worker, nor a more eloquent representative, could have been found. On the general subject for discussion—"The Week-day Work of the Sunday-school"—the Bishop, in his opening address, struck a note which, in the absence of pre-arranged papers and set speaking, would have guided all who followed him, and which at once evoked the sympathies of the audience. The paper read by Canon M'Neile discussed, with much ability, the complete subject under its three important heads; and the practical outcome had a special value as representing sound, hard-earned experience gained in the midst of the seething population of one of the two great cities of the north. Prebendary Harry Jones announced his views on the topic of "Recreation" with much vigour, and an occasional slip into a sledge-hammer style of argument, which carried with it at least an honest ring of conviction. Two or three of his illustrations were inimitable, being as forcible as the fewness and emphasis of right words could make them. If any substance of fault could be found in the matter of an address which proved so acceptable to the meeting, it was in the direction of Mr. Jones' views in regard to children's treats, which he seemed to view in the light of necessary evils. Mr. Dearden, on the topic of "Instruction," contrived to blend practical suggestions and counsel in relation to the spiritual welfare of young men in a manner which created an excellent impression. He explained the working of a scheme of week-day endeavours in the interests of the youths belonging to his own parish, which struck us as being thoroughly good in conception, and most feasible. Mr. Eugene Stock (who at two hours' notice undertook to occupy the place of Mr. Mackeson, who was absent through illness), after a graceful introduction of the "Samuel Thornton" of fourteen years ago to those of that assembly who knew the Chairman only by his present title, caught at a pithy utterance of the Bishop in his opening speech, which, Mr. Stock said, might well serve as a motto for teachers everywhere, namely, that it behoved them not to be, as was once said in regard to a certain clergyman, "invisible all the week, and incomprehensible on Sunday." Mr. Stock touched upon the remarks of preceding speakers, made many helpful suggestions on the topic of "Fellowship," and showed the necessity which was upon every teacher who aimed at establishing a solid relationship between himself and his scholars, of seeking to acquire a knowledge of individual character, by instancing the careers of lads, personally known to himself, who, by being guided in their tastes, and encouraged in their endeavours, had lived to be useful to the world and to achieve fame. Remarks from the Archdeacon of Dromore, and others, filled up the time allotted for discussion, which was concluded with a few bright and hearty sentences by the Rev. J. F. Kitto, and a stirring appeal on the part of the Rev. Churchill Julius, in respectively moving and seconding a vote of thanks to the Chairman.

On the evening of the same day Exeter Hall was filled by an audience remarkable for the number of clergymen and laymen who were present. Punctually to the moment the Bishop of Carlisle ascended the platform, for punctuality appears to be a strong point with the Bishop, who resolutely declined to let the speakers exceed the time allotted to them, setting himself in this respect a most excellent example. And this adhesion to the printed time-table, now for some years adopted at our Anniversary, has many advantages, for it affords all the speakers a fair share of the time available, and enables the audience to anticipate with some amount of certainty when the proceedings will close. To this latter cause we must assign the way in which on the present occasion nearly the whole meeting remained until the close of the proceedings, instead of proving, as is too often the case, a moving audience.

Certainly of all bishops the Bishop of Carlisle is *par excellence* the Chairman for such a meeting as the Institute's. No one who was present can fail to have been struck with the genial and pleasant way in which his lordship guided the proceedings, eliciting continually from the audience a hearty applause. As was fitting on such an occasion, the ordinary proceedings did not commence until a special vote of condolence had been passed to the families of those who had suffered on the previous Saturday in the Phoenix Park, the Bishop alluding in most affectionate terms to Lord Frederick Cavendish, who was one of his personal friends. It was curious how in his opening speech the Chairman hinted that he had not much faith in statistics, for both the Archdeacon of Dromore and the Archdeacon of Warrington had plenty to say respecting figures—the former as regards our sister Church in Ireland, and the latter as regards the recent religious census which has been made in so many large towns. Certainly, if as a rule statistics are very dry, the speeches on the present occasion proved the rule by being the exception, and all felt sorry when the Chairman, with the strictest impartiality, reminded Archdeacon Bardsley that his time having expired he must sit down, a mandate the Archdeacon at once obeyed. We are only glad to be able to add that the Archdeacon has promised to contribute hereafter, as an article for our pages, the remainder of the remarks he intended to have made had time permitted.

And now a word as to the special features of the present Anniversary—the *Conversazioni* held at the Institute's Rooms on the Wednesday and Thursday. These meetings were somewhat a departure from all former proceedings. We have had breakfasts and morning conferences, but this year it was felt desirable to introduce as many of our friends as possible to the New Home of the Society—a Home provided principally by the liberality of Sunday-school teachers throughout the country. On both occasions a large assembly accepted the invitation of the Committee. On the first evening, the Bishops of Bedford and Ballarat were amongst the company, and both spoke a few words to those present. On the second evening the Rev. J. F. Kittó, the Chairman of the Committee, bade the guests a hearty welcome. That these two gatherings were productive of much good we have no doubt. Sunday-school workers from different parts had opportunities of converse one with another, and withal had plenty to see of interest. Notably we should mention an exhibition of Missionary curiosities, and, in their

connexion, the services of Mr. H. G. Malaher, in rendering information ; and a very fine model of Herod's Temple, kindly lent by the Rev. J. G. Kitchin, who attended also on each evening and explained its various parts to those who took an interest in it. Neither must we omit to thank the very many friends who so cordially responded to the request of the Committee and conduced to the success of the proceedings either by taking part in the musical arrangements, or by lending works of art, scientific instruments, and other objects for exhibition.

Looking at the Anniversary as a whole, the Committee have great cause for thankfulness. Every arrangement passed off without a single hitch ; the meetings were all largely attended ; the proceedings in each case were of great interest, and we have reason to think were appreciated by all present at the various gatherings. Throughout the whole of the Anniversary the same thought seemed to be uppermost in the minds of all the speakers—viz., to quote the simile used by the Bishop of Ballaarat, that whilst there was considerably more light now than there was some twenty years ago, the shadows were also far darker ; that if Sunday-schools and secular education had made gigantic strides during this period, there were on the other hand far greater depths of wickedness and vice to be reached, and if this was to be done successfully it could only be by influencing the young. Without in any way painting the picture in words of too great despondency, one and all the speakers seemed agreed that the Sunday-school teacher of the present day had a work before him the importance of which could not be lightly assessed. We therefore commend a most careful perusal of the various speeches to our readers. If indifference on the one hand is to be combated with, and the growth of secularism on the other hand prevented, Sunday-school teachers must redouble their efforts to train up the children whose religious instruction has to such a great extent been entrusted to their care in the nurture and admonition of the Lord.

THE CHURCH SUNDAY-SCHOOL CHOIR.

WE hope that all Metropolitan Sunday-school teachers have made a note that the Festival at the Crystal Palace is this year to be held on *Saturday*, July 15th. This arrangement will we trust enable many gentlemen, who otherwise would be unable to be present, to assist, and for their benefit it has been arranged to have a special rehearsal for tenors and basses at the Young Men's Christian Association, Aldersgate Street, on the 1st July, at 3 P.M., and at the Lecture Hall of the Institute, Serjeants' Inn, on Friday, the 7th July, at 7.30. P.M. The singing of this choir was so greatly admired at the Concert given last November in Exeter Hall that we have great expectations respecting the forthcoming Festival, at which we hope that the one weak point at former Concerts, viz., a lack of sufficient tenors and basses, will be remedied, by the change of day on which the Concert is to be held. In addition to the rehearsals mentioned Mr. Bourke will conduct practices at the Institute on Fridays, June 9th and June 23rd, at 7.30. P.M. The Honorary Secretaries of the Choir will feel greatly obliged if the Superintendents of Sunday-schools will make this announcement widely known amongst the teachers in their schools.

DR. VAUGHAN ON THE ORIGIN OF SUNDAY-SCHOOLS.

On the 19th April the foundation-stone of the Raikes Memorial Church, which it is proposed to build in the City of Gloucester, was laid by the Mayor of that city, and the sermon on that occasion was preached by the Dean of Llandaff, who, in the course of his remarks, said—

“The church, of which you are about to lay the foundation, is to rise as the proper memorial of the life work of one man—a citizen of this ancient city—to whom it was given to live on after death in the marvellous vitality of the work associated with his name. In one of the beautiful gardens which skirt the Thames Embankment in London there stands a particularly life-like statue, bearing as its title the name of Robert Raikes, founder of Sunday-schools, and purporting to be the gift of the teachers and scholars in Sunday-schools on the 100th anniversary of their institution. Well may Gloucester emulate London in doing honour to that honest toiler. Well may the Nonconformists join hands with the Churchmen in securing permanence and perpetuity for a memory dear to them both. The Nonconformist is too generous to forget that Robert Raikes was a steady Churchman; the Churchman is too generous to forget that in England, and yet more in Wales, the Sunday-school has been the darling of the Nonconformist. But it would be an exaggeration to ascribe to any one man the invention of the Sunday-school. The real date of the commencement of the Sunday-school must be fixed eighteen centuries earlier than the eighteenth. The Sunday-school was in full operation as to its essential characteristics when St. Luke wrote his Gospel for the express purpose of giving some young Theophilus a more exact account of the great facts of which already he had been, as the Greek says, ‘catechised.’ The Sunday-school system owes its origin to the principles inculcated by the inspired apostles which direct that children should be brought up from the first in the nurture and admonition of the Lord. Nay, we dare to date the institution of Sunday-schools from the moment when the risen Lord said to St. Peter, the penitent apostle,

‘Lovest thou Me, . . . then feed My lambs;’—or from that earlier moment still when the Saviour not yet crucified called the little child to Him, and said to those who sat or stood around, ‘Take heed that ye despise not these little ones;’ or when He rebuked the grown-up arrogance that would have thought children too insignificant for His notice, in words which are alike the gospel of infants’ baptism and the gospel of elementary education. ‘Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.’ But there came a time when the grand ideal was lost, through the drowsiness and the apathy of the Church. All honour then to the Christian philanthropist who wept heart-tears over the condition of the children of this very city a hundred years ago, and, instead of idly asking the question, ‘Whence shall we buy bread for all this multitude?’ remembered the counter question, ‘How many loaves have ye?’ bethought himself of the four poor women, possessed perhaps of no great learning, and distributed amongst those four dames the hundred scholars who were to be the nucleus of thousands and tens of thousands—in short, did what he could, and left alike the blessing and the increase to the Lord. You see what that blessing and what that increase has been; what an army of unpaid workers has sprung up, as it were from the barren hill-side, to be the self-denying, self-forgetting Sunday teachers of Christ’s little ones all over England, in response to that one perfectly modest and humble voice of your own city, within one single century. It is to keep alive the memory of that unobtrusive citizen’s philanthropic experiment that you are about to build the Church of which the foundation-stone is to be laid to-day.”

NIGHT-SCHOOL WORK.

PROBABLY the most successful night-school is that held in the Conference Hall, Mildmay Park. In our issue for December, 1876, we drew attention to its operation in an article written by the Secretary to the Institute, and since that time the writer of these notes has had frequent opportunities of inspecting its working, and is therefore in a position from personal knowledge to testify to its success. At the conclusion of the Twelfth Winter Session the prizes were distributed a few weeks since by Canon Ellison, and some of the figures which were read out on that occasion may not be without interest to our readers. The number of names on the Register was no less than 1,299; the highest attendance on any one night was 570, the lowest 252; the members represented 176 trades and associations, from day labourers to clerks. Of the number on the books 118 had only come to the school on one night and never appeared again, whilst 12 men had never missed a single attendance. A Temperance Society is connected with the school, and a large proportion of the scholars are now abstainers. A prayer meeting is held after the school closes, with an attendance which has now reached between sixty and seventy. The secret of the success of this school appears to lie in the fact that the teachers are all ladies, who meet for a short prayer meeting each evening before the school opens; whilst before the men separate a short scriptural address is given to the scholars by some clergyman or layman. The work done is done on such an admirable system that we cannot do better than urge upon our readers to visit the school when it re-opens on the 2nd of October next, and then to endeavour to commence a similar work in their own neighbourhood. The concessions made to night schools under the New Education Code are so important that we have little doubt but that these most useful institutions will now be carried on with renewed interest. As a contemporary observes in a recent article—

“Confessedly the most critical period of a boy’s life is when he leaves the day-school, and enters upon the employment by which he has to earn his living. He is then thrown amidst a variety of new temptations; some of those with whom he has to mix try not infrequently to lead him astray, and to poison his mind against those good instructions which he has received at school. These corrupting influences are often allowed to work their evil

way without any effectual force to counteract them. The gibe and the sneer are too much dreaded by the average youth in a bad neighbourhood to make it likely that he will attend church or Sunday-school; but if, without a break, he can be transferred from the day-school where he has done well, to the night-school where he will be under the spell of the old influences, much may be done to preserve him from moral and spiritual ruin.”

TEACHERS’ QUARTERLY PRAYER UNION.—We remind our readers that the next Quarterly Meeting of this Union will be held in the Lecture Room of the Institute at 5.30 on Monday, the 5th of June, when an address will be given by the Rev. Churchill Julius.

CONVOCATION AND CHILDREN’S SERVICES.—At the recent Session of the Lower House of Convocation, Prebendary Phillott moved:—“That it be an instruction to the committee on occasional services to take into their consideration the arrangement of a service for children.” Arch-

deacon Bathurst seconded the motion, which was agreed to unanimously.

CONFIRMATION STATISTICS.—According to the statistics in the *Year Book of the Church*, the number of Confirmations held in the Dioceses of England and Wales during 1881 was 1,795, and the candidates confirmed numbered 70,554 males and 105,910 females, giving a total of 176,464. The proportion of females to males is in the aggregate far larger than many persons supposed was actually the case, but it varies considerably in the different dioceses.

THE CULTIVATION OF FLOWERS.—In America especial efforts are made to encourage amongst children the habit of cultivating flowers, and in England the movement in this direction is largely on the increase. Such an effort does great good, more especially if the children are urged to cultivate flowers with a view of their being given to some of the many Flower Missions now doing such a useful work amongst the sick and dying in our great London and Provincial hospitals and infirmaries. The coming Hospital Sunday affords an excellent opportunity for bringing this subject before our Sunday scholars, who may be reminded of the immense pleasure a growing plant or a few gathered flowers give to those confined by suffering to their beds.

THE BISHOP OF MANCHESTER ON SUNDAY-SCHOOLS FOR THE CHILDREN OF THE UPPER CLASSES.—The Bishop of Manchester, in a speech recently delivered at Fallowfield, declared himself in favour of the attendance of children of the middle and upper classes at Church Sunday-schools. "The education of such children in matters of religion had not," his Lordship said, "occupied the thoughts of the clergy and those interested in the extension of the spiritual influences of Christ's Gospel as much as it deserved to do. He had again and again been told by clergymen who had been occupied in preparing candidates for confirmation, that the children who come from the upper classes and the

schools that were used by them were very often by no means so well prepared as the children who came from elementary schools and Church Sunday-schools. He hoped that no foolish class prejudice would interfere with the rector carrying out his laudable object in this matter. He was sorry to say that he for one could not bring himself to believe in the permanent religious efficacy of some of those modern substitutes for the old ways in which their fathers walked, and in which most of them had walked, which were now propounded as remedies for the present distress. He did not believe in the spiritual power of a religion of ceremonial, nor in the permanent spiritual power of a religion of excitement, and it was because he desired to see their young people rooted and grounded and settled in sound religious principles, because one desired to see them growing up pure, chaste, truthful, brave, honourable, and self-denying, that it was felt that they could not yet afford to part with what were the essential principles of Christianity."

A GOOD PLAN.—In St. John's Parish, Blackheath, a system of prize questions for the richer children has been adopted, and proved very successful and encouraging. Other prizes are given for a servants' examination.

SUNDAY-SCHOOL EXHIBITIONS.—Referring to twelve of the Liverpool Sunday-schools which lately combined efforts, for the fifth time, annually, to promote an exhibition of the products of the home industry and skill of their scholars, the *Liverpool Mercury* remarks:—

"Those who imagine that Sunday-school work necessarily begins and ends with biblical instruction have very inadequately grasped the scope of which the movement is capable. That the Sunday-school may also be made the centre of an influence powerfully affecting the everyday life of the scholars, and very materially tending to their worldly advancement, is shown by what has been done in the Battersea district. How

far success has waited on the enterprise may be judged of from the fact that this year's exhibition comprises no fewer than 600 articles. To enumerate them is to specify almost the entire field of home work by boys and girls. Wood-turning, carving, joinery, clay modelling, tinplate work, models of all kinds, knitting, embroidery, cookery, drawing, painting, mapping, and other pursuits of a useful or artistic character, are represented. The merit of the various exhibits is much greater than last year, suggesting a solid advance in the theory of all good work. Here, plainly, is an example worthy of imitation in every Sunday-school throughout the country. The common complaint is that as boys and girls grow up the Sunday-school becomes distasteful; they break away, and are lost to the church, of which the school should be a constant feeder. But by this method the ties between scholars and schools and churches are strengthened in the most enduring manner. The pupil is trained to be a better man or woman in every respect; and the self-sacrificing teacher has the satisfaction of feeling that his influence, instead of being restricted to one day, extends throughout the week, and must infallibly tend to social as well as moral and religious elevation."

THE BISHOP OF DURHAM ON THE TRAINING OF THE YOUNG.—The Bishop of Durham presided during the latter end of April at a well-attended meeting in the new Sunday-school Room in connexion with St. Peter's Church, Bishop Auckland. His Lordship, after referring to the increase of buildings for religious purposes, said, buildings were only anterior to the real work of the Church, which must be done inside. In these times the tendency was towards secular education, and the Church depended, in great measure, on Sabbath teaching for success. The children in this generation were the men and women of the next, and we must look to their religious education. There was a great work to be done, and teachers must take an interest in and study the natures of

the children. Every child had a great future before it, either for good or for evil; and it was the duty of teachers to take an interest in that child, and give it sympathy and love, and train it properly.

FLOURISHING SUNDAY-SCHOOLS.—The schools belonging to Christ Church, Sowerby Bridge, near Halifax, had their anniversary in April, when sermons were preached in the church by Dr. Bardsley, Vicar of Bradford, and Canon Blakeney, Vicar of Sheffield, and the large sum of £156 10s. 10½d. was collected during the day. The Sunday-schools of this parish contain upwards of one thousand children.

EXAMINATIONS BY THE BOARDS OF RELIGIOUS EDUCATION IN IRELAND.—In Ireland, six hundred pupils belonging to the Episcopal Church were recently examined at various centres throughout the country by the Boards of Religious Education, which thus for the first time undertook the duty of examining pupils in the intermediate schools in a course of religious knowledge.

LAY HELP IN IRELAND.—The advantages of the co-operation of the laity in the temporal affairs of the Church in Ireland since disestablishment have been so apparent that it is felt that the time has come for the consideration of the best means for utilising the zeal and energy of devout laymen towards ministering to the spiritual needs of the people in some systematic and authorised way. Already Lay Helpers' Associations have been formed in the Dioceses of Dublin and Down. In Belfast there is a very flourishing one, and the Bishop of Down, who is Chairman of the Association, has issued a form of licence, from which the following is a passage:—"I authorise you, subject to the incumbent's approval, to read papers, and to read and explain the Holy Scriptures in the parish school, or in other rooms within the said parish, and generally to render aid to the incumbent in all ministrations or other offices which do not strictly require the services of a minister in

holy orders," &c. The General Synod, at its recent session in Dublin on the motion of Canon Scott, has appointed a Committee to report on the subject.

SUNDAY SCHOOL UNION.—At the Anniversary Meeting of this Society it was stated that the amount received on account of the Centenary Fund of the Union was £9,450, of which £1,500 has been voted towards the cost of the Raikes Memorial Building to be erected at Gloucester.

SUNDAY-SCHOOL CONFERENCE.—An interesting gathering of Sunday-school teachers took place at Long Eaton during the month of April, representing the Church of England and every other denomination in the town; the Vicar, the Rev. H. T. Inman, occupying the Chair. The proceedings resolved themselves into a conference, and a paper was read on the vexed question of the best means of retaining elder scholars. No better topic could have been chosen for the consideration of such an assembly, and, in the general discussion which followed, many valuable suggestions were made.

JUVENILE CRIME IN FRANCE.—The *Record* says:—"The statistics of juvenile crime in France are truly appalling. One year witnessed 30 murders by children, 29 attempts to murder, 3 parricides, 4,212 assaults and wounds, and 11,823 robberies. It is satisfactory that 'the public conscience seems aroused by so alarming a state of things. Homes for friendless children have been opened, and societies for watching over those who come out of prison have been or are about to be founded.' We are well assured, however, of one thing, that no attempt to teach the rising generation of Frenchmen their duty towards their neighbours can hope for success so long as they are kept in ignorance of their higher duty towards God."

AMERICAN JOTTINGS.—Mr. Wanamaker's Sunday-school in Philadelphia has 2,700 on the roll. At Boston the Rev. Mr. Meredith conducts, every Saturday afternoon, a class for the study of the Sunday-school lesson, which, it is stated, is attended by 2,000 persons.

Notes for Lessons on the Collects.

BY THE REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*
(Being Extracts from Dean Goulburn's work on "The Collects.")

THIRD SUNDAY AFTER TRINITY.

HOW does God "comfort" us by His aid? Just as His aid is a defence, so the consciousness and sense of His aid is a comfort (*cf.* 2 Kings vi. 17). Elisha's servant was perfectly safe when he cried, but at the same time comfortless. Elisha comforted him by giving him the sense and consciousness of God's mighty aid. Then he was comforted as well as defended. There is no road now to comfort except through faith The literal meaning of the word "adversities" is, things against us (Gen. xlii. 36, but see Rom. viii. 28).

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

FOURTH SUNDAY AFTER TRINITY.

"Our Ruler and Guide." The former expresses the idea of a helmsman in turning the rudder, or of a horseman in turning the rein. The word denotes, therefore, the *outward* guidance of God's Providence. But "guid-

ance" brings in a distinct and deeper idea. Here we have not so much the direction of God's Providence, as the movements and instigations of His Spirit and His Word (Ps. lxxiii. 24; xxxii. 8). What an expressive organ "the eye" is! How much is it able to convey, when the lips are silent! See a mother guiding the children with her eye. They are around her in the room at their play, or at their tasks, while she plies her needle. One little one ventures too near the fire, she looks up, and her eye expresses alarm. Upon another, who is diligently working at the task she has set him, she smiles approvingly, and her eye speaks approbation. A third loiters when sent on a message, and her eye indicates reproof. We are all God's children, and if we are dutiful children and not prodigals, we shall be constantly looking up to Him for guidance. We shall seek to realise His presence continually What a solemn thought that whether we finally lose or retain the things eternal depends entirely on the shape which our character takes in passing through things temporal. This it is which we are doing every instant, whether we are conscious of it or not. Every hour our frail bark is dropping down the tide of life. What shall be the issue?

FIFTH SUNDAY AFTER TRINITY.

The work of the Church, as the Church, is to win souls for Christ, and build them up in Christ. This work is to be done "in quietness," and very often the more quietly, the more efficiently (Luke xvii. 20, 21). It is not always where most stir is made that most good is done. Noisy religious movements are not the most fruitful movements. Much more real service is done to God, and consequently much more disservice to the evil one, "in godly quietness," by regular, unostentatious, persevering, consistent efforts to do good, made by each Christian in his own sphere, whether it be a parish, or a Sunday-school, or the circumscribed district of a district visitor. Fish are caught in quiet, not in troubled waters; even loud talk will frighten the shy creatures away from your bait. It was said of the first great Fisher of Men, the first great Sower of the Seed of God's Word (Matt. xii. 19). Yet that still small voice has sunk deeper into the heart of humanity, and wrought a greater change there than any other words before or after. But there must be also internal, as well as external, quietness. There must be peace with God in the heart and conscience of the doer of it. In vain will those preach peace who have not first themselves experienced it.

SIXTH SUNDAY AFTER TRINITY.

We have lost something by the omission of the words "in all things." For surely it is a valuable thought that "in all things" we should seek to love God. First, in all *good* things. True it is that we must love Him "above all things"; that when other things should dispute with Him the supremacy over our hearts we must dethrone them, and allow Him to reign alone (Matt. x. 37). But suppose this love not to come into any collision with the love of Christ. Then what is required of us is to love Him *in* them—to recognise in their sympathy, affection, kindness, succour, the tokens of His fatherly regard for us, and of His care for our happiness. And so of other and lower blessings. In landscapes, flowers, and stars, we may see God's beauty; in breezes and in water we may feel His refreshment; in our daily food and drink we may taste His sweetness. There is not a single good thing which His hand deals out to us, which may not lift up our heart, and stimulate our homage to Him, and lend zest to our gratitude. But, secondly, we must seek to love Him in all *evil* things, regarding them as fatherly chastisements designed for our profit (Heb. xii. 10; Job ii. 13). By taking this view of the good and evil of our lot, we shall at once avoid the tendency to make idols of our blessings, thereby turning them into curses; and also by a spiritual alchemy, which only God's true children understand, transmute even the troubles and sorrows of His sending into joy.

25/6/93 Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Sculcoates, Hull.*

Lesson XXXI.—GOOD AND EVIL IN THE CHURCH.

THE TARES.—THE NET CAST INTO THE SEA.

"The Lord knoweth them that are His."

READ—St. Matt. xiii. 24—30, 36—43. FOR REPETITION—St. Matt. vii. 6, xiii. 41—43.

HYMN—"Thine for ever, God of love."

THE GENERAL DRIFT OF THE PARABLES.

Though in the visible Church there will always be found an admixture of evil and good, the Lord knoweth them that are His, and will in the Great Day separate for ever the gold from the dross, and the precious from the vile.

HINTS TO THE TEACHER.

In the present and two succeeding Lessons the parables are grouped in pairs. At first sight both of the parables in each group seem to teach the same lesson. We shall see, however, that each has some peculiarity of its own containing some special point of instruction. In each pair one parable is the complement of the other.

The Parable of the Tares and the Parable of the Net cast into the Sea form the first pair. The two in no slight degree resemble each other, but whilst the central truth of the former is the present admixture of good and evil in the Church, that of the latter is the separation which will take place at the Great Day of the Lord.

The Parable of the Tares is one of those of which we possess an authentic interpretation from the mouth of our Lord Himself.

The prohibition by the "householder" of the attempt on the part of the servants to root up the tares will be pointed out by the teachers of senior classes as showing the folly of attempting to crush out error by persecution and violence. Church history will supply many illustrations of the way many good men in the past have found themselves exposed to this temptation, and have been unable to resist it.

NOTES ON THE TEXT.

1. "*Tares*" (ver. 25). Darnel, the *Lolium temulentum* of the botanists. It was scarcely distinguishable from the wheat until both were in the ear.

2. "*Sowed*" (ver. 25). According to one reading of the original, the word here means "sowed over the first seed." The malicious practice of sowing noxious and destructive weeds in an enemy's field is not unknown in modern times both in the East and also in this country. It was an offence for which a punishment was provided under the Roman law.

3. "*While men slept*" (ver. 25). There is no suggestion of negligence or want of watchfulness here; the expression simply means "during the night."

4. The following reasons are given by Fuller in his *Holy State* why in the

kingdom of grace wicked men should be inseparably mingled with godly :—“First, because hypocrites can never be severed but by Him that can search the heart; secondly, because if men should make the separation, weak Christians would be counted no Christians, and those who have a grain of grace under a load of imperfections would be counted reprobates; thirdly, because God’s vessels of honour for all eternity, not as yet appearing, but wallowing in sin, would be made castaways; fourthly, because God by the mixture of the wicked with the godly will try the watchfulness and patience of His servants; fifthly, because thereby He will bestow many favours on the wicked, to clear His justice and render them the more inexcusable; lastly, because the mixture of the wicked grieving the godly will make them the more heartily pray for the day of judgment.”

5. “*Net*” (ver. 47). The net here meant is the long hauling net with floats on the upper and leads on the lower side. It sweeps the bottom of river or lake, and lets nothing that comes within it escape.

SKETCH OF LESSON.

Ever been in a garden? Perhaps have a little one of your own to attend to. How interesting to watch the little green things peep above the ground! But gardener has something else to do than watch the things grow. Some green things there he would rather not have. What are these? Yet expects to see them. Garden never quite free from weeds. What does gardener do with them?—let them grow? No. Pulls them up. Would like to get rid of them.

Come down again to the lake side. Jesus still teaching from the boat. Has a little story to tell the people. His last story about a sower and his seed. What sort of seed? Another story about a sown field—but a field with many *weeds* in it (St. Matt. xiii. 24–30).

Notice how the story begins. “The kingdom of heaven is likened unto . . .” Like all His parables, this is to teach something about God’s kingdom—His Church. How can we find out what this instruction is? (See ver. 36–43.) Jesus has explained it Himself for us.

I. THE CHURCH AS IT IS—the good and bad mingled.

In every county town a dull heavy-looking building—high walls—strong locks and bolts and bars. What is it? A prison. What are prisons for? Then the subjects in a kingdom not all *good* subjects? No. Nor are they in God’s kingdom.

This one thing Jesus wished to teach. Look at the parable. The field ploughed—all ready—good seed sown—farmer waiting—green blades appear—how good the crop seems!—at length discovered that many are *tares*, not wheat at all! [Note 1.] So in God’s Church good and bad side by side like wheat and tares in the field.

1. *How came the bad there?* Just what the servants of the farmer wanted to know (ver. 27). “*Whence are the tares?*” Had the farmer sown them? (ver. 28.) Who had? [Note 2.] What a malicious thing to do—to spoil another’s crop (in the night)! [Note 3.] The work of a bitter enemy.

How much evil in the world! What cruelty, selfishness, wickedness, wretchedness! Whose work is this? God’s? No; God’s enemy’s. Who is that? Strange mystery that God should allow Satan such power. But all will come right in the end—Satan to be defeated (Rev. xx. 10).

But evil not only in the world—in Christ’s kingdom too. We read of what Satan did in Old Testament times (1 Chron. xxi. 1; Job ii. 7). More told us of his power and malice in New Testament. [Illustr.—*The lighter the room, the stronger the contrast with the darkness outside.*] Satan the “enemy” of the “Son of Man”—follows Him about—sows bad seed where He has sown good. How subtle he is!—watches his opportunity—spoils Christ’s harvest.

See how he did in the apostles' days (Acts v. 3, xiii. 10). Sows tares. Mingles bad with the good in Christ's kingdom.

2. *What is to be done with it?* What did the servants of the farmer wish to do? (ver. 28.) Were they allowed? Why not? It was best to be patient—to wait a bit. Just a lesson Christ would have His Church learn. Sad to see men baptized into Christ's Church living badly, carelessly—trampling on Christ's gifts. (St. Matt. vii. 6 [*Rep.*].) [*Illust.—Servant in livery—if behaving disgracefully, disgraces his master.*] Yet we must not be too downcast because the Church is not altogether pure. Some have tried to set up a new Church of their own, and keep it quite pure. But this not the way, cannot succeed either. Good and bad in early Church (2 Cor. xii. 20, 21; Gal. iii. 1). So now.—Let us be patient. Till when? (ver. 30.) "Till the harvest." [*Note 4.*]

3. *Some reasons why we should be patient.*

(1) Suppose we were to try to pick out all the really good people from a town—or a congregation. What mistakes we should make! Why? We cannot see "the heart" (Ps. xlv. 21). Of course openly bad people easily known, and the Church should deal with them (St. Matt. xviii. 17). But only God can really separate tares and wheat.

(2) Ever known a weed turn into a good useful plant? Never. Tares never get to be wheat. But bad men can become good.

(3) Perhaps God allows Church to be troubled with bad men to make the good men better—make them patient, watchful, prayerful.

II. THE CHURCH AS IT WILL BE—the good and bad separated.

See another parable Jesus gives (ver. 47—50). He has looked up and seen the sower on the hill-side—now the nets at His feet suggest something. The Church like a net. Look at this draw net. [*Note 5.*] Any fish in it? Yes. Are they all alike? Notice the fishermen looking

at them on the shore—throwing some away—why? Bad. There are bad fish in the net as there were tares in the field. A separation to take place. So with the good and bad in the Church.

1. When? When are the tares to be separated from the wheat? At harvest. When were the good and bad fish separated? When the net drawn to shore. A great harvest-time coming for the world. When is that to be? (See Rev. xiv. 15.) Then comes the final separation.

2. Will there be any mistake made? Any good fish thrown away? Any tares collected in mistake for wheat? (Gen. xviii. 25.) No sheep on the goats' side (St. Matt. xxv. 32, 33).

3. And what is to be the end? Tares and wheat, good and bad fish—God's people and Satan's, *separated for ever*. What becomes of the tares? Cast into the "furnace of fire." What a terrible description of their end in ver. 41, 42! We cannot quite understand what this fate is to be—but think of what it must be to be shut out from all love, goodness, purity—given up to sin—*banished from God!* (2 Thess. i. 9.) But what of the wheat, the good fish—the righteous? (St. Matt. xiii. 43 [*Rep.*].) To "shine forth as the sun." Ought to shine forth now—but how feeble their light! (St. Matt. v. 16.) [*Illust.—Boy in a factory half ashamed to offer himself for Confirmation. Silent when he ought to speak for God. How feeble this light!*] What a grand Church the Church triumphant will be—"holy, without blemish" (Eph. v. 27).

Are we wheat or tares? We are in God's field. Which are we ripening for—the barn or the furnace? We are in the Church perhaps, not of it. One eye not deceived. One Who can tell wheat and tares at a glance. Would like us all to be wheat. Died to save us from the furnace of the tares. Let us ask Him to make us pure wholesome grain fit for His garner.

Lesson XXXII.—THE DEVELOPMENT OF THE KINGDOM.

THE MUSTARD SEED.—THE LEAVEN.

"Who hath despised the day of small things?"

2/7/83
READ—St. Matt. xiii. 31—33 [St. Mark iv. 30—32; St. Luke xiii. 18—21].
FOR REPETITION—Hab. ii. 14; St. Luke xvii. 20.

HYMN—"Jesus shall reign where'er the sun."

THE GENERAL DRIFT OF THE PARABLES.

The Kingdom of God, whilst spreading its outward organisation so as to embrace the whole earth, is also purifying the hearts of men, and secretly and silently leavening with its reforming influences a sinful world.

HINTS TO THE TEACHER.

As in the previous Lesson, a nearer inspection of the two parables considered reveals essential differences between them, which do not appear at the first glance. "They have indeed this much in common, that they both describe the small and slight beginnings, the gradual progress, and the final marvellous increase of the Church. . . . But each also has much which is its own." The Parable of the Leaven has to do with the kingdom of God, which "cometh not with observation"; that of the Mustard Seed with that same kingdom, as it displays itself openly and cannot be hid. The one "declares the *intensive*, the other the *extensive* development of the Gospel. The one sets forth the power and action of the truth on the world brought in contact with it; the other the power of the truth to develop itself from within." (*Abp. Trench.*)

It is somewhat remarkable that leaven is usually employed in Holy Scripture to denote that which is evil and corrupting. Some commentators have, in consequence, interpreted this parable as a prophecy of the adulteration of the pure Gospel of Jesus Christ by human additions and corruptions. But as the parable is a parable of the "Kingdom of Heaven," and not of the kingdom of evil, this interpretation can hardly be accepted as the true one.

The teacher must take care to avoid in the latter part of the Lesson (where the temptation may come in) anything like a preaching style.

In the elder classes reference might be made to a disposition, prevalent in some quarters in these days, to forget how much of the political and social advancement of mankind, and the amelioration of the conditions of human existence, is owing to Christianity and Christian institutions.

NOTES ON THE TEXT.

I. "*Mustard seed*" (ver. 31). There has been much difference of opinion with regard to the mustard-tree of this parable—that which usually goes by this name in Europe not sufficiently answering the description given. Whilst some have thought that a variety of the plant was cultivated in our Lord's time large enough to meet the demands of the parable, others have thought the tree here mentioned is the *Salvadora Persica*, which grew in Syria and Palestine. The point, however, is not the greatness of the tree but the smallness of the seed compared with the subsequent size of the tree.

2. "*Least of all seeds*" (ver. 32). The expression is not to be taken too literally; many seeds were smaller. The grain of mustard seed was a proverbial type among the Jews of anything exceedingly minute.

3. "*Three measures*" (ver. 33). This seems to have been the usual quantity for one baking. A measure was the third part of an ephah.

4. Some ancient expositors have suggested that our Lord chose the mustard seed as the subject of the parable not only because of its power of development, but also on account of its heat and of its giving out its best virtues when it is bruised.

SKETCH OF LESSON.

A boy starting off to Canada or Australia. No doubt anxious about his future, wonders how he will get on. Will it all be "plain sailing" for him? Will do well to prepare himself for difficulties. Not kind for his friends to hide the difficulties from him. But how discouraging to talk to him of nothing else! They encourage him—speak of his prospects.

Jesus had just told His disciples two parables (St. Matt. xiii. 1—30). *The Sower*. How much of the seed perished? Only one of the four parts really prospered! *The Tares*. What difficulties the sower would find! What hindrances he would meet with!

All this not very encouraging for the disciples. Would they not be tempted to lose heart? But Jesus has something more to say. He is now going to encourage them. See how He does it.

The Parable of the Mustard Seed (ver. 31—32).

A well-known tree in Palestine. [Note 1.] The mustard-tree. Large enough for birds to lodge and shelter in it. Yet how small the seed from which it has sprung! [Note 2.] The tiny seed spoken of by the Jews as one of the smallest things in the world—a common expression being, "Oh, it is as small as a grain of mustard seed!" This tree springing from so small a seed, said Jesus, was like the "kingdom of heaven."

The Parable of the Leaven (ver. 33).

Ever seen bread made? Made in much the same way in the East. Something put into the dough to make the bread lighter and more

wholesome—what is that? Look at this woman. Three measures of meal ready—[Note 3]—the leaven put in it—out of sight, yet the leaven at work—the dough is kneaded—the whole "lump" is leavened. This another parable to encourage the disciples.

WHAT HAD THESE PARABLES TO TEACH ABOUT THE KINGDOM OF GOD?

Each parable has its own teaching for us about the Church, God's kingdom. That of the mustard seed speaks of—

I. ITS OUTWARD INCREASE.

The growth of a tree a favourite image of the rise of a kingdom. Used often in the Bible. (See Dan. iv. 10—12; Ezek. xxxi. 3—9.) God's kingdom compared to it (Ezek. xvii. 22—24; Ps. lxxx. 8). Just what Jesus does here. His Church like this grain of mustard seed.

(1) *How weak and insignificant it seemed at the beginning!*

Think of Jesus and His few disciples—the eleven in the upper room (St. John xx. 26)—the 120 disciples (Acts i. 15)—nearly all poor peasants. What a beginning for a mighty kingdom! How people sneered and laughed when these talked of converting the world! The clever people thought them all foolish enthusiasts—scarcely worth troubling their heads about (1 Cor. i. 23). They did not know what sort of a tree this tiny seed would make.

(2) *How rapidly it spread!*

Began like the mustard-tree to branch out. Look at a tree—branches

striking out here and there—offshoots from these too—yet all connected with the root. So the Church spread. [*Illust.—One of its branches spread to and overshadowed this island. New Zealand Church an offshoot of the English Church.*]

One thing the plants in a garden need, especially in the hot summer—what? Water. So the mustard-tree of the Church was watered. Where does the earth get her water from? God watered His Church from heaven. But watered with blood too. How? By her sons dying in her defence—dying for their Master. [*Illust.—St. Stephen (Acts vii. 59), Ignatius, Bishop of Antioch. Very old man. Sent to Rome to be torn to pieces by wild beasts in the amphitheatre. Bones carried back to Antioch.*] How differently men began to think of the Church when it got to be a good-sized tree! Found they could not despise it. Some tried to use it for their own purposes—sheltered many evil deeds under it. But this not the tree's fault.

(3) *It is still growing.*

The Church still spreading—too slowly we often think. But see what God says (Hab. ii. 14 [*Rep.*]). The tree of the Church one day to overspread the earth.

Ever seen a tree blown down? How came it to pass? Tree old perhaps—storm too violent for it. But the tree of the Church never to fall (St. Matt. xvi. 18). Many grand empires have fallen. [*Illust.—Roman Empire, once world-wide. Not a vestige now remaining.*] The Empire of Jesus the only one which is never to perish. How vast that Empire! Men of every nation, race, and language belong to it!—just as the birds of the air of different kinds found shelter in the branches of the mustard-tree. The Church of Christ the great shelter and protection for sin-burdened, troubled souls—stands like the Tree of Life—giving us Jesus Christ's great blessings—the soul's medicine (*when is medicine required?*) and the soul's food (*why is*

food needed?) (See Ezek. xlvii. 12; Rev. xxii. 2.)

The Parable of the Mustard Seed then speaks of the *outward* growth of the “kingdom of heaven”; that of the Leaven speaks of—

2. ITS INWARD GROWTH.

The Church not only a vast society spread over the earth—it might be this, and yet not be of much good. [*Illust.—A magnificent piece of machinery—interesting to look at—but what if it produces nothing, and if nobody is the better for it.*] The Church of Christ steadily affecting the world—making men and women better—working like the leaven.

How silently the leaven works in the dough! Yet affects the whole (1 Cor. v. 6). So silently God works in the Church—we cannot always see how (St. Luke xvii. 20 [*Rep.*]). Ever seen a windmill? Sometimes quite still—wheels not moving—why? No wind. Begins to work when wind turns the sails. So the Church of Christ needed at Pentecost One to put real life into her. Holy Spirit needed; and He came (Acts ii. 1–4). Same Holy Spirit still works—how silently! (St. John iii. 8.)

How the dough penetrates, warms, enlivens the whole lump! So has the Gospel of Jesus Christ the world. Many people forget how much we owe to the Gospel. [*Illust.—Asylums. Care for sick, feeble, and unfortunate. Honour and respect shown to women, &c.*] But much more than this. What is wanted in a plague-stricken town? Help, removal of pestilence, health. This what the “kingdom of heaven” to bring us. But is there leaven enough for the whole world? (See 2 Pet. iii. 9.)

Are *we* being leavened?—body, soul, and spirit? When we speak of leavening the world we mean the men, women, and children in it. Does the Gospel of Jesus Christ affect us at home—at school—at work? No real religion in us unless it does.

Lesson XXXIII.—THE BLESSINGS OF THE KINGDOM.

THE HID TREASURE.—THE PEARL.

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

9/7/93 READ—St. Matt. xiii. 44—46. FOR REPETITION—Prov. ii. 3—5;
St. Matt. xvi. 26.

HYMN—"When I survey the wondrous cross."

THE GENERAL DRIFT OF THE PARABLES.

The truth as it is in Jesus, however revealed by God to the soul, is a possession of priceless value, and he who realises its worth will embrace it and hold it fast at all cost and hazard.

HINTS TO THE TEACHER.

The teacher will perceive at once that the main point of each of the parables here taken together is the surpassing value of the possession found. A closer examination, however, will show that there is an important difference between the two which can scarcely be accidental. In the one parable the thing found is the prominent circumstance; in the other, the person seeking. In the first case the kingdom of heaven is said to be like unto a "treasure"; in the second like unto—not a "pearl," as we might have expected—but unto a "merchantman."

Perhaps there is no better illustration in Christian history of the finding of the priceless pearl of the Truth than is supplied by the case of St. Augustine. He had tried all the "depths and shoals" of pleasure; he had in vain sought satisfaction in the world for the deep needs of his being; but it was not till the vision of the Gospel burst upon his sight that he found true repose; "Lord," he exclaimed, "Thou hast made us for Thyself, and our heart has no rest till it finds rest in Thee."

In considering the Parable of the Treasure a difficulty has sometimes been felt with regard to the questionable morality of the conduct of the man who, finding the treasure, keeps back the knowledge from the owner of the field. Should this difficulty present itself to the teacher of this Lesson or to his class it will be sufficient to point out that it is not every part of the man's conduct which is held up to us as praiseworthy, but his earnest determination to possess himself of the discovered treasure.

It may be interesting to notice that an interpretation of the Parable of the Pearl has been suggested which gives it an entirely different signification from the one here adopted. According to this interpretation, the merchantman is Jesus Christ Who emptied Himself of His glory, and "though He was rich yet for our sakes became poor," that He might purchase for Himself the Church of the elect, which is, in this view, the "Pearl of great price." The traditional interpretation taken in the Sketch below is, however, much to be preferred.

NOTES ON THE TEXT.

1. "Treasure" (ver. 44). To bury valuable property is by no means an uncommon thing in the East. Wherever property is insecure the tendency is to reduce wealth to such a form that it can be readily carried off or stowed

away in some secret place. Finding a buried treasure is a stock incident in Eastern tales, and modern travellers tell us that the common belief in the existence of hidden treasures makes it difficult to obtain information about antiquities, and often is a source of inconvenience, if not danger, to those who are seen examining closely ancient ruins.

2. "*Merchantman*" (ver. 45). A dealer in pearls—a sort of travelling jeweller.

3. "*Goodly pearls*" (ver. 45). Pearls were always valuable commodities in the East, and they are still highly esteemed as personal ornaments among Oriental princes.

4. "*Of great price*" (ver. 46). A perfect pearl was extremely valuable, and commanded in ancient times an enormous price. Irregularity in the shape, roughness or a yellowish tinge were regarded as defects, and therefore materially diminished the value of the pearl.

5. It has not escaped the notice of commentators that there are seven parables in the series contained in this chapter. "The mystical number seven," remarks Abp. Trench, "has here, as almost everywhere else in Scripture, its purpose and meaning. The parables possess a most significant unity of their own, being knit to one another by very real bonds."—See *Parables*, p. 147.

SKETCH OF LESSON.

A busy city. How thronged the streets! Men hurrying here and there—each one with some object—each one intent on his own—? But what is the object of all this business? Why all this eagerness? Would men do this in order to be miserable? Then what do they want? Want to be happy. Provision for old age, for family, wealth, position, power, all sought for for this reason.

Some things more worth having than others; e.g., some things last longer. [*Illust.*—*A gilt trinket and one of solid gold. Silver and electroplate.*] Which should we expect people to value most—that which soon vanishes, or that which lasts a long time? Then what a value on that which lasts for ever! The Bible speaks of something of this kind. What a valuable "inheritance"! (See 1 Pet. i. 3, 4.)

I. A PRICELESS POSSESSION.

How do we compare the value of this with the value of that article? We say this is worth £—, that worth £—. One thing generally valued even above money. [*Illust.*—*Man returning from gold-diggings. Shipwrecked. Can't swim to shore if bags of nuggets round him. What does he do? Drops them!*] Life then, how valuable! A priceless

thing spoken of in the Bible. What is that? (See St. Matt. xvi. 26 [*Rep.*].) A man's soul priceless, i.e., worth more than all the money in the world. Will live on after the present world all at an end! How sad for so priceless a thing to be thought little of—to be *lost*! Yet see Heb. x. 39. Then the soul can be *saved*? How? (James i. 21.) God has told us how the soul can be saved. What a Gospel—"glad tidings"—this is! (Rom. i. 16.) What a grand gift to the world—Jesus Christ—"that whosoever believeth in Him should not perish"! (St. John iii. 16.) This gift, this possession, may be ours.

II. FINDING IT.

Come once more to the lake. The teaching from the boat over. Boat now unoccupied. Where is Jesus? (ver. 36.) "In the house." See the disciples coming round Him. There are certain things they want explaining. Certain things too He wants to teach them now they are by themselves. He had been speaking, in the boat, about the Church being like a spreading tree. Quite true, but this not all. [*Illust.*—*Not enough to have a fruit-tree in the garden. The fruit must be plucked—appropriated.*] So the Church of

Christ has benefits which each one must share. You and I have something to do, each for himself. So Jesus has two parables to teach us something about this.

The Treasure. A rich Englishman not afraid of having all his wealth carried off in the night. Has houses, lands, shares in railways, money in bank. Different in some countries. Property not safe. Men often driven from their homes. Then what about their wealth? Had it in such a form that they could easily carry it off. If not able to carry it away often hid it, buried it. [Note 1.] Imagine a labourer digging—spade hits against something unusual—a hidden treasure—overjoyed—goes and buys the field—gives his all for it—is a rich man (ver. 44).

The Pearl. A merchantman—a buyer and seller of pearls, &c. [Note 2.] Often buys “goodly” ones—[Note 3]—but at last meets with one enormously valuable. [Note 4.] See what he does (ver. 46). Is determined to possess it. Sells all. Buys it.

Now see what we may gather from all this about the great possession we spoke of.

1. This possession sometimes pointed out by God to men unawares. A woman once had it shown to her at a well as she was talking to a stranger. Who was that? (See St. John iv. 5–7.) The Gentiles shown the treasure by the apostles on their missionary tours. God “found of those who sought Him not” (Rom. x. 20). Gentiles had no notion what blessings God had for men till He showed them—gave them light. Yet only those really find the hidden treasure whose hearts are ready to embrace it—the vision shown only to those who open their eyes and are willing to see it. [Illustr.—Photographic picture—only the prepared plate receives the impression.] So with men and God’s gifts in Jesus Christ. (See St. John i. 45–49.)

But see what the man thinks of the field where he finds the treasure—not as an ordinary field. The Church of Christ the field. Not a mere

society of men—not a society merely for relieving the poor or to make men good citizens. Should be valued because of God’s gifts through her—because she is God’s institution.

2. But some men are “seekers after God” (Ps. lxxix. 32; lxx. 4). When do men seek after a thing? When they need it—feel the want of it—are not satisfied without it—and the more they value it the more eagerly they seek. [Illustr.—The ancient alchemists, seeking for the elixir of life, and the philosophers’ stone to turn everything to gold.] Many clever men in these days and in olden times anxious for the good of mankind—seeking happiness—often on the wrong track (like St. Paul, 1 Tim. i. 12, 13; like Justin Martyr, who sought peace in all sorts of systems of wise men till he found it in the Gospel of Jesus Christ). This where Timothy found it. But he had to dive for this pearl—where? (2 Tim. iii. 15.)

III. APPROPRIATING IT.

Suppose you discovered a treasure or a rich mine, should you be satisfied and leave it there? No. Dig down—get it—use it. But are not people sometimes disappointed with what they find? Yes. Result not worth the trouble. This not the case with the “pearl”—the “treasure” which God has for us (1 Cor. ii. 9). Worth more than riches, honours, pleasures—more than life. Yet how unwilling men to part with some poor paltry pleasures—or some sins which will bring them misery—even for the sake of “eternal life”! [Illustr.—How willingly a boy lets go a stick or marbles for a gift of gold!]

Many “goodly” pearls to be sought and found on earth—wisdom—affection of friends—beauty of character, &c. But these not enough—one “pearl of great price” still needed—Jesus Christ. (See St. Luke x. 41, 42.)

But shall we be sure to find It if we seek it? (Prov. ii. 3–5 [Rep.].) None ever sought in vain. God loves to see us seek Him, and rejoices when we take Jesus into our hearts.

Lesson XXXIV.—FORGIVENESS.

THE UNMERCIFUL SERVANT.

"Forgiving one another, even as God for Christ's sake hath forgiven you."

READ—St. Matt. xviii. 21—35. FOR REPETITION—St. Matt. vi. 14, 15; Col. iii. 13.

HYMN—"Come every youthful heart."

THE GENERAL DRIFT OF THE PARABLE.

Asking for and accepting mercy at the hands of God, we are pledged to show mercy to our fellow-men. Receiving grace, we must show grace; finding love, we must exercise it towards others.

HINTS TO THE TEACHER.

Forgiveness of others is one of the most beautiful, though perhaps one of the most difficult to acquire of all Christian graces. The parable which is the subject of this Lesson brings under our attention the absolute necessity, in a Christian, of the exercise of a forgiving spirit, and urges as the source and motive of mercy shown by us, the mercy needed by, asked for, and extended to us by our heavenly Father.

The teacher should try to make the instruction of this Lesson as practical as possible, so as to touch the actual lives of the scholars. Forgiveness of injuries is a duty more talked of and admired than exercised. Every teacher knows how prompt, upon the receipt by one of his class of some slight injury, is the expression of a determination to "serve him out." Nor is it an uncommon thing for children to see this determination acted upon by their elders, often by those who ought to set them a good example.

The teacher of confirmed scholars will not fail to point out that a free forgiveness of others is one of the essential requisites of a proper and devout reception of the Holy Communion, and an honest searching self-examination on this point should be lovingly pressed upon the young Communicant.

NOTES ON THE TEXT.

1. "*Seven times*" (ver. 21). The Jewish Rabbis taught the duty of forgiving three times and no more. St. Peter in his question extended their three to seven from a consciousness that the spirit of the new law brought into the world by Jesus Christ required a larger charity than that which the old law enjoined.

2. "*Servants*" (ver. 23). Not "slaves" here; rather stewards or ministers of state.

3. "*Ten thousand talents*" (ver. 24). We cannot say what talents are here meant, Greek, Syrian, or Hebrew, talents of gold or talents of silver. A Hebrew talent of gold was worth £7,200. Our Lord meant to express a sum so enormous that no debtor could possibly pay it. By the "servant" we must understand a governor of a province who had failed to pay into the royal treasury the revenues of his portion of the empire.

4. "*To be sold*" (ver. 25). The scene of this parable is clearly laid in some Eastern despotism, and not in a land under the Mosaic institutions, for according to the Law of Moses the man who had been sold was liberated

at the year of Jubilee. The imprisonment and the "tormentors" were unknown to the Jewish law.

5. "*Pay me that thou owest*" (verse 28). The form of the original here, according to the best version, is conditional. Some writers pressing this, have suggested that the man was in doubt whether his fellow-servant was in his debt or not. But this supposition disturbs the proprieties of the whole parable. Moreover, it is clear that the debt was really owing, for we are expressly told that he "found one of his fellow-servants which *owed him an hundred pence.*"

6. "*An hundred pence*" (ver. 28). About £3 2s. 6d. of our money, a sum insignificantly small compared with the other's defalcations.

7. "*Tormentors*" (ver. 34). Prisoners were often put to torture, laden with chains or heavy yokes of wood, in Eastern jails. Debtors were tortured sometimes to wring payment from the prisoner's friends, or to extort from him a confession of fraud.

SKETCH OF LESSON.

Two boys coming along the road. How fond they seem of each other! The bigger one takes the other by the hand—takes great care of him. How is this? They are brothers. We expect brothers to love one another (1 Pet. iii. 8). How sad when they do not! Family quarrel. How wretched it makes a home! Brothers offended with each other—not speaking to each other—one is determined to "pay out" the other. What feeling is this in his heart? Revenge—a feeling God hates to see there. (See Lev. xix. 18; Rom. xii. 19.)

But if one is not our brother are we at liberty to hate him?—revenge ourselves on him? No. All men one great family (Acts xvii. 26). Who is the Father of this family? Who its Elder Brother? Jesus Christ, our Elder Brother, has told us in the Bible how our Father expects us to behave to each other.

I. A QUESTION ABOUT FORGIVENESS.

Jesus was often asked questions. Can you remember any instances? (See St. Matt. xv. 1, 2, xix. 16, xxii. 16, 17, 24; St. Luke x. 25.) How wise and instructive His answers! How patiently He listened to His questioners! Never sent them away angrily—never tired of teaching. Some questions asked Him to puzzle and entrap Him. See who this is coming to Him with a question (ver. 21). St. Peter. He is in a difficulty.

See what Jesus has been speaking of to His disciples (ver. 15—20). Tells them how to deal with one who has offended them: go quietly to him alone—talk it over with him. If all to no purpose, the Church to deal with him—but all is to be done to *win* him—no bad temper, harshness, &c., shown to him. But, thinks St. Peter, suppose he repents and offends again. "How often must I forgive?" Rabbis said *three* times—what does Jesus say—*seven*? [Note 1.] What does Jesus reply? (ver. 22.) But what does this answer mean? Is he to keep count and forgive the offender 490 times? Not that. St. Peter is to *keep on forgiving*.

II. A PARABLE ABOUT FORGIVENESS.

Now notice, Jesus gives a parable to show why we should be forgiving (ver. 23—35). How St. Peter and the disciples listen! The story makes the matter quite clear.

1. *The King—taking account.*

What a number of servants a king has! Not only servants in the palace, but officers, ambassadors, ministers of state, governors of districts, viceroys, &c. [Note 2.] Can they do as they like?—collect and spend money as they like? No. When would wrong-doing be found out? When things were "squared up"—say at end of some particular period. The King in the

parable had a reckoning day. Who is meant by the King? God. And *He* has a reckoning day. When? But God is *always* taking account (Prov. xv. 3). Often pays men their wages in this world.

2. The servant—forgiven.

What an immense debt—ten thousand talents! [Note 3.] Quite impossible to pay. Then he must be “sold up.” More than that; he and his family must go into slavery. [Note 4.] How severe the king seems! What does the servant do? (ver. 26.) Falls down at king’s feet—will do all he can—promises impossible things if only the king will be patient. What is the result? How good the king!—he has forgiven him.

All this a picture of ourselves and God. What a debt that of a sinner to God! Think of His holiness, His laws—our sins (Ps. xl. 12). But if we do well in future, will not that put all right? No. Cannot *unsay*, undo past words and deeds—debt hopeless. [Illustr.—*Servant careless. Breaks china. Being careful for the future will not make china as it was before.*] How long did the king’s severity last? Only till servant confessed his debt and craved mercy. So with our King (Acts iii. 19). How good He is! Debt forgiven if we repent. One pays what we cannot pay. Who? (St. Matt. xx. 28; 1 Tim. ii. 5, 6.) Our sins as though they had never been (Micah vii. 19).

3. The servant—unforgiving.

Watch this servant. Hardly left his king’s presence when a fellow-servant meets him. He recognises him. This fellow-servant in his debt. [Note 5.] How much? Only 100 pence. [Note 6.] Yet how hard he is upon him!—in spite of his entreaties, casts him into prison. Surely one thing he ought to have remembered. What? How good the king had been to him. And what a trifling debt compared with his own!

What did his fellow-servants think? Ashamed of him. Very

sorry about what had happened. Another sorry too. Who was that? The king. See what he did. Revoked his act of mercy. Sent him to prison. Handed him over to severe punishment. [Note 7.]

III. A LESSON ABOUT FORGIVENESS.

This story has a great lesson for us all. See what this lesson is (ver. 35). *We must forgive others as we hope to be forgiven.*

St. Peter asked when he was to stop forgiving. Jesus said, “Never.” God’s forgiving love to be his pattern. How high the blue heaven above the earth! Has it ever been measured? No. Boundless. Now look at Ps. ciii. 11. God’s love and mercy like that. And if God is so forgiving to us, what is our duty towards those who offend us? Cannot expect mercy if we do not show any (St. Matt. vi. 14, 15 [Rep.]).

Little girl once stopped short in Lord’s Prayer. “Forgive us our trespasses as—” Why did she stop? Was going to bed without forgiving a school-fellow. Would not another prayer do instead? Who taught this prayer? (St. Luke xi. 1—4.) When Jesus was being nailed on the cross what was the prayer He offered? “Father, forgive them” (St. Luke xxiii. 34). A martyr once offered a similar prayer. Who was that? (See Acts vii. 60.) Remember then, *we must forgive because it is Christlike.*

Is it easy always to forgive? Perhaps we have been much provoked or injured. Hard to keep down ill-will, dislike. But we *must* be forgiving (Col. iii. 13 [Rep.]). How much sorrow and pain saved if more forgiveness in the world! But is it enough not to take revenge? We sometimes hear people say, “I can’t forget.” Always telling others how badly they have been treated, yet saying, “But I forgive him.” Does this look like real forgiveness? No. *We must forgive from our hearts* (1 John iii. 18).

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE THIRD SUNDAY AFTER TRINITY.

MORNING.

LESSON LIX.—THE CONFESSION.

"Thou art the man."

Read—Dan. ix. 1—15. *Learn*—I John i. 8, 9.

OUTLINE OF LESSON.

How does Church Service begin? What did we say in last Morning Lesson (LVII.) Sentences were to teach us? Then what is first thing Exhortation tells us we should do? So we go on "to acknowledge and confess our manifold sins and wickedness," like Daniel, whose confession we have read. Which of our sentences comes in his confession?

Now see—

(1) What we call God in confession. "Father," best name we can call Him, like prodigal son (St. Luke xv. 18, 19).

(2) What confession speaks of.

(a) *The Past*: "We have erred and strayed" (St. Luke xv. 3—7); "we have offended"; "we have left undone," &c. We all know that is

true. Since last Sunday have done many things that we ought not to have done, and have left undone many duties, all of us.

(b) *The Present*: "Have mercy," "spare," "restore" (Isa. i. 18), as God has promised in Whom?

(c) *The Future*: "Grant for His sake that we may live," &c. Not enough to "repent," must try to "reform" (St. John viii. 11; Titus ii. 11, 12).

What is His promise to those that repent and confess their sins? (*Text for repetition*, I John i. 8, 9.)

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 6.

AFTERNOON.

CHILDREN'S SERVICE IN CHURCH.

THE FOURTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LX.—THE ABSOLUTION.

"Thy sins are forgiven thee; go in peace."

Read—St. Matt. xviii. 23—35. *Learn*—I John ii. 1, 2.

OUTLINE OF LESSON.

Have read some verses about forgiveness—it is what we all need; so in Prayer Book after confession of sin comes assurance of forgiveness (2 Sam. xii. 13, and Lesson XIII.). Three stages (see Parable of Prodigal Son, St. Luke xv.): *Repentance*,

"I will arise," &c.; *Confession*, "I have sinned," &c.; *Forgiveness*, "His father had compassion," &c. Must go through two first before can reach third, called in Prayer Book "Absolution."

Let us look at it.

I. WHO FORGIVES.

Who is the only Person who can forgive sins? (Isa. xliii. 25; see St. Mark ii. 7.) So Prayer Book says, "Almighty God . . . He pardoneth." What does *Text for repetition* (1 John ii. 1, 2) say?

II. WHO PRONOUNCES THE PARDON.

God's servant appointed by God's will to minister to us: as Nathan pronounced God's pardon to David (2 Sam. xiii.).

We must receive it as coming from God Himself through the mouth of His appointed servant.

III. WHO ARE FORGIVEN.

Not all the congregation, but those

that "truly repent and unfeignedly believe." Are we among that number?

How does Absolution end? With a prayer for—

(1) True repentance (St. Matt. iv. 8).

(2) The Holy Spirit (St. Luke xi. 13).

(3) A pure and holy life (Heb. xii. 14).

(4) Eternal joy (1 Cor. ii. 9).

As we sin daily we need daily assurance of forgiveness. (See also Lesson XXX.)

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 7.

AFTERNOON.

LESSON LXI.—THE TOUCH OF CLEANSING.

"I will, be thou clean."

Read—St. Luke v. 12—26. Learn—Ps. li. 7.

NOTES.

Ver. 12.—Explain the nature of leprosy, how it was incurable, hereditary, and spread from small beginnings till it pervaded the entire body, and thus was a special type of sin.

Ver. 14.—Lev. xiv. 2, 3, 10, 11.

The "*testimony*" was that Jesus

had not come to destroy the law but to fulfil it (St. Matt. v. 17).

Ver. 19.—Explain the flat-roofed house with a staircase *outside*. The "*couch*" [see v. 24] was simply a mattress.

Ver. 20.—"*Their faith*," i.e., of the sick man as well as of his friends.

OUTLINE OF LESSON.

Spoke this morning of forgiveness announced to us in Prayer Book (called?) Who is it that alone can forgive sin?

Now read something more to help us to understand it.

I. THE LEPER CLEANSED. (Read vv. 12—15.)

Picture scene—condition of leper, horror of bystanders, the touch of Jesus, "I will," &c., and explain how leprosy special type of sin. (See Note above.)

II. THE PARALYTIC FORGIVEN. (Read vv. 16—20.)

Explain the crowd round the house, the zeal and faith of the sick man and his friends, the flat-roofed house ascended by an external stair. What

had the paralytic (v. 20) which absolution speaks of? "Unfeigned faith" (see Acts xiv. 9); so Jesus pronounces forgiveness to him.

III. THE PARALYTIC HEALED. (Read vv. 21—26.)

What did Scribes and Pharisees think? Were they right? (Isa. xliii. 25.) Then why could Jesus forgive sins? Because He is God. (Lesson XIV.) He proves this to them by showing His power in healing the paralytic with a word, as the leper with a touch.

Now what does *Text for repetition* (Ps. li. 7) say? Why?

We are—

(1) Unclean, like leper (Rom. iii. 23; St. Matt. xv. 19, 20).

(2) Helpless, like paralytic (Eph. ii. 8).

Who cured them? Who can cure us? (St. John iii. 17.)

Will He? (St. Matt. xi. 28—30; St. John vi. 37; Isa. i. 18.)

Refer to—

Lessons on the Gospels (Miss Cawthorn), 14 and 62.

Lessons on the Life of Our Lord (E. Stock), 27 and 30.

Lessons on the Parables and Miracles (Rev. J. Watson), 8.

THE FIFTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXII.—THE LORD'S PRAYER: ITS USE AND MEANING.

"After this manner therefore pray ye."

Read—St. Luke xi. 1—13. *Learn*—St. Matt. vi. 7—9.

OUTLINE OF LESSON.

What is one prayer used by Christians always all over world? When given? (Read St. Luke xi. 1—13.) What does *Text for repetition* (St. Matt. vi. 7—9) say? Notice difference between St. Luke and St. Matthew: one (which?) says, "When ye pray, say"; the other, "After this manner pray ye." So sometimes use actual words, sometimes pray in spirit of words. Cannot be wrong, for it is Lord's own prayer, and has been and is used by all Christians all over world from time of apostles till now.

How often is it used in Morning Service? Four or five times, and twice in Evening.

(1) At the beginning of morning (or evening) prayer; after confession and announcement of God's pardon, we offer His own prayer.

(Notice the rubric "with an audi-

ble voice," because in old times rubric was just the contrary, every one said Lord's Prayer secretly to themselves.)

(2) After lessons and creed, when we begin our prayers for blessings on ourselves and others, because it sums up all prayers.

(3) At the end of the Litany, for same reason; and

(4) At beginning of Communion Service, when clergyman says it alone by himself.

(5) At end of Communion Service before last hymn of rejoicing;

A prayer suitable for all times.

(Refer to and recapitulate from Lessons XLI., XLIII., XLV., and XLVII., where the subject is treated at length.)

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 8 and 21.

AFTERNOON.

LESSON LXIII.—A GREAT CALM.

"Lord, save us, we perish."

Read—St. Mark iv. 35—41. *Learn*—Isa. xxvi. 3.

NOTES.

Ver. 36.—"*Even as He was,*" i.e., without making any particular preparation.

"*The ship*" (or "boat," Rev. Ver.)

means the one that usually waited on Jesus.

The other boats were probably dispersed by the storm.

Ver. 37.—A lake lying in a hollow among hills, like the Sea of Galilee, is always subject to sudden squalls of wind sweeping down the valleys, which make sailing dangerous.

“Now full” (Rev. Ver., “now filling”).

Ver. 38.—“A pillow” (Rev. Ver., “the cushion”).

Ver. 40.—Rev. Ver., “Have ye not yet faith?”

OUTLINE OF LESSON.

Jesus had had a long day of teaching, &c. (refer to chaps. iii. and iv.); in the evening wished to cross the lake, for the sake of rest and quiet; put off with disciples “as He was.” (Read vv. 35, 36.)

I. THE VOYAGE. (Read vv. 37, 38.)

Jesus tired (He was a man, Heb. ii. 17)—asleep on cushion in stern—sudden squall of wind strikes the boat—in danger of being swamped. (Compare storms in Ps. cvii. 23—30; Jonah i.; Acts xxvii.) Notice difference between sleep of Jesus and sleep of Jonah. Disciples wake Him with cries of despair.

Read vv. 39—41. “Rebuked the wind and the sea,” and they sank as suddenly as they had risen. What does this show? (Job xxvi. 12, xxxviii. 11; Ps. lxxv. 5—7, lxxxix. 8, 9, xciii. 3, 4.) He was not only man (see above), but God. Then He turned to His disciples and said, “Have you not yet learned to trust Me?” (Rev. Ver.) Have we learned this? Let us see two things.

II. WHAT THE VOYAGE TAUGHT THE DISCIPLES.

(1) That they would meet with difficulties in their work. (Instances from Acts.)

(2) How to meet them (Isa. xxx. 15).

(3) Why to meet them in faith (Ps. cxxi. 3, 4; St. Matt. xxviii. 20).

III. WHAT THE VOYAGE TEACHES US.

The same things.

Refer to St. John xvi. 33; 1 John v. 4; Isa. xliii. 2; *Text for repetition* (Isa. xxvi. 3). Refer to Collect; we pray for a “peaceable course,” but if storms come shall we be like the apostles in this voyage, or St. Paul (Acts xxvii. 22) when he had learned the lesson?

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 42.

Lessons on the Gospels (Miss Cawthorn), 15.

Lessons on the Miracles and Parables (Rev. J. Watson), 6.

THE SIXTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXIV.—THE VENITE AND EASTER ANTHEM.

“I was glad when they said unto me, Let us go into the house of the Lord.”

Read—Ps. xcvi. Learn—Ps. cxviii. 24.

OUTLINE OF LESSON.

What does “Venite” mean? “O come.” What language is it? Why have all Psalms Latin titles? Because services used to be in Latin. Why? Because Romans, who spoke Latin, first taught English to be Christians. [Refer to story of Gregory and the Mission of St. Augustine.] This Psalm used for many

hundreds of years in public worship, in Jewish temple and Christian churches.

Let us look at it; it has—

I. AN INVITATION. (Read vv. 1—7.)

To praise God for His greatness and goodness. What does v. 7

say? Anything like that before? [Refer to Confession.] See Ezek. xxxiv. 31; St. John x. 11—16.

II. A WARNING. (vv. 8—11.)

Must not worship God with mouth—stand up to sing His praise and not do His will (St. Luke vi. 46). A warning not to do as His people did of old (Ex. xvii. 2; Deut. vi. 16). Hearts grow harder every time hear God's Word without attending to it, like a trodden path (St. Luke viii. 5, 12; see 2 Cor. vi. 2).

III. THE EASTER ANTHEM.

Only two days in year on which

“Venite” not said in some part of service. Those are, the day of the Queen's Accession and Easter Day. Not speak of first now, but read Special Anthem for Easter Day. Why special anthem then? Because greatest of all days. Why? (Refer to Lessons XVIII., XXXII., and XXXVII.) “Therefore let us keep the feast.” Every Sunday, too, a sort of Easter—a commemoration of Resurrection. (*Text for repetition*, Ps. cxviii. 24.)

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 9.

AFTERNOON.

LESSON LXV.—THE TOUCH OF FAITH.

“All things are possible to him that believeth.”

Read—St. Mark v. 25—34. *Learn*—Heb. x. 21, 22.

NOTES.

Ver. 26.—Medicine in those days was very different from what it is now.

Ver. 27.—Rev. Ver., “having heard the things concerning Jesus.”

Ver. 30.—Rev. Ver., “perceiving in Himself that the power proceeding from Him had gone forth.”

This question was of course not asked for information, but to elicit the woman's confession.

Ver. 33.—She may have dreaded this anger, for, according to the Law, Lev. xv. 19, the touch of one afflicted as she was caused defilement until the evening.

OUTLINE OF LESSON.

I. THE SICK WOMAN. (Read vv. 25—28.)

Sketch story: suffering from illness for many years—doctors cannot help, money all gone, incurable pauper; hears about Jesus, sees Him passing in crowd—will not trouble Him with her long, sad story, but makes a last effort.

II. HOW SHE WAS CURED. (Read vv. 29—33.)

Picture scene—woman touching, shrinking back in crowd joyful—Jesus stopping and questioning—her confession. (See Nahum i. 7.) Point out that though she had a superstitious faith in the magic of a mere touch, yet real faith underlay it.

III. WHY SHE WAS CURED. (Read v. 34.)

Compare St. Mark x. 52; Acts iii. 16, xiv. 8—10; Heb. xi. 6.

IV. HOW WE MAY BE CURED.

What is our disease? Is Jesus as ready to help us? (Heb. vii. 25, xiii. 8.) How must we draw near to Him? (*Text for repetition*, Heb. x. 21, 22.) By the means of grace which He has appointed (what?)—not using them superstitiously as charms, but using words in St. Mark ix. 24.

Refer to—

Lessons on the Life of Our Lord (E. Stock), 32.

Lessons on the Gospels (Miss Cawthorn), 67.

Lessons on the Miracles and Parables (Watson), 15.

The Thirty-ninth Anniversary of the Church of England Sunday School Institute.

REPORT OF THE PROCEEDINGS.

THE FESTIVAL SERVICE AT ST. PAUL'S CATHEDRAL.

THE proceedings in connexion with the Thirty-ninth Anniversary of the Institute began with the Festival Service, which, by the kindness of the Dean and Chapter, was held in St. Paul's Cathedral on the evening of Monday, the 8th of May. There was the usual crowded audience on the occasion, representing Church Sunday-schools in all parts of England, but chiefly those belonging to the Metropolis. In the Service appropriate Psalms and Lessons were used—the first Lesson (Deut. iv. 1 to 14) being read by the Rev. J. F. Kitto, M.A., Rector of Stepney, and Rural Dean, Chairman of the Committee of the Institute; and the second Lesson (St. John, chap. xxi.) by Mr. Thomas Rutt, the Vice-Chairman. The service was intoned by the Rev. H. C. Shuttleworth, M.A., Minor Canon. The Choir of the Association of Lay Helpers for the Diocese of London led the singing. The hymns on the programme were those beginning "Take my life, and let it be," "O Word of God Incarnate," "To the Name of our Salvation," and, before the giving of the blessing, "God, Who madest earth and heaven." While the last hymn but one was being sung, the Collection was made, the amount given being £34 17s. 5d., which was received from the collectors by Canon Stubbs. The Right Rev. the Lord Bishop of Ely, who took for his text part of the second verse of the fourth chapter of the Acts of the Apostles, preached the Sermon, which was as follows:—

"Being grieved that they taught the people."

These words belong to the history of the first trial of the Christian Church after the Pentecostal outpouring of the Spirit. The second chapter of this Book of Acts closes with a description of the Church enjoying a season of peace and popularity. "They did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." How long this sunshine lasted is not intimated. We next hear of the going up of St. Peter and St. John to the temple at the hour of prayer, apparently in pursuance of their usual habit, as still conforming to the Jewish ritual, and of the miracle wrought upon the lame man at the "Beautiful Gate." This had speedily drawn a multitude round, for it was the time of the evening sacrifice. St. Peter seems, in a moment, to have felt that here was a great opportunity, while the imagination of the people was kindled by this miracle, for making a more lasting impression

on their mind. He therefore casts himself at once into the heart of the matter, and proclaims Christ Jesus the Rejected and Crucified to have been exalted as a Prince and a Saviour, Whose very name had evinced its power in the recent healing of the lame man. Whilst he is thus speaking, the priests and captain of the temple—the priests, that is, who were still lingering in the sacred courts after performing the sacrifice of the ninth hour; the captain of the temple, *i.e.*, the Jewish officer who had command of the Levite guard—come suddenly upon them. They are supported by the Sadducees, who chanced to be on the spot, and who at this period were especially hostile, from the promulgation of the fact of the Resurrection. It was probably a sudden impulse, rather than a premeditated effort, to check the growth of the new faith. Differing in many points amongst themselves, they are one in their dislike of the assertion of Christ raised again from death to life. So they sweep down upon the two apostles as they stand in the temple court, the centre of the hushed multitude, and lay violent hands upon them—being “grieved,” or, rather, indignant, that they, ignorant and unlearned men, should presume to teach the people, and to preach through Jesus the resurrection of the dead.

Now, without following the story further, we may, I think, find in it a great deal to employ our minds to-night.

I. What is the essence of that feeling expressed in the words, “being indignant that they taught the people”?

We have seen that various parties combined in the attack upon the apostles. Each had no doubt a special motive. The Jewish priesthood (although we read that many of the priests were obedient to the faith) would, as a body, naturally be jealous of the up-growth of a new sect not having any obvious relations to the ancient hierarchy. The captain or chief governor of the house of the Lord may have well dreaded some violation of the sanctity of the holy place of which he had charge. So Pashur, his predecessor in office, had smitten Jeremiah and put him in the stocks because he had prophesied the desolation of the temple. The Sadducees felt their own fundamental tenet attacked by the fundamental tenet of the apostles, but over and above all this there seems to have been one ruling motive shared by each party alike—indignation at this determined teaching of the multitude by persons of no repute.

“Being indignant that they taught the people”! The crime was not that St. Peter and St. John held certain views as to the character and work of the famous Prophet of Nazareth, but that they stood forth in the most public place of the city and pressed their own belief upon the common people. It was not, in short, the believing in Christianity but the forcing of Christianity upon the world which constituted the offence. They might themselves have kept their own opinions. They had already for awhile, we have seen, been allowed to do this in peace, and the calm might have continued if only they would have held their own speculations reticently instead of stirring the minds of the thousands of Israel by diffusing them as of universal obligation.

There is much that is very suggestive here. Your own reading of Holy Scripture will have shown you that there were amongst the Jews a variety of religious sects recognised, and to a certain extent living in

harmony. Pharisees, Sadducees, Essenes, Herodians, had all a place. There was no war of extermination proclaimed by one against the other. From time to time their differences broke out into acts of violence, but on the whole these several schools were content to tolerate each other. Why, then, was it not so with the followers of Jesus Christ? Why did they no sooner arise than the other Jewish religionists united to tread them down? The answer must be, because the Gospel of Jesus was no system of Rabbinical learning, no philosophy to be held in the closet or taught in the schools to pupils who came to be instructed in it as some new development of thought, but because it was a "religion," which as such went forth into the highways and hedges, calling upon all, learned and unlearned, to bow down before it; because it allowed no place to any other creed than itself, but claimed to be the one Word of God, the one trumpet-note of Divine truth, to which every other teaching must yield, because it was a voice not to the philosophic few, but to the "people."

That which was of old is now. What is the secret of that real though unconfessed antagonism between the Church and the world, between faith and unbelief, which imports bitterness into an age of boasted toleration? While the Church of God slumbers the world is, if indifferent, not openly hostile to it. But as soon as the Church awakens, and under the breath of the Divine Spirit the winter of spiritual torpor and sterility breaks into the spring-time of quickened vitality and growing influence, the world's indignation is forthwith stirred. What is the explanation? Indeed the same as in former times.

First, there is the old jealousy of the claim of the Catholic faith to be certain and infallible truth. If you would teach it as a speculation, as an opinion, men would greet it as they greet any fresh theory in physical or moral science. If the religion of Christ would be content to share with unbelief an interest in the human mind, it would be welcomed as a fair claimant to a portion of the homage of mankind. Because it proclaims, "I am the truth, and there is none beside me," therefore the opposition encountered by it in every age.

Then, secondly, the faith of Christ refuses to withhold its hand from the great ocean of human life. It will not retire within academic groves. It demands still to go forth and teach the people, to press its dogma, its rules, upon all men. It is still like its founder an "apostle," one sent forth into the world. And the world fears, it knows not why, the mysterious influence which the truth as it is in Jesus does, amid all the changes of men and manners, exercise still. "Your terror," said the woman of Jericho to the Israelites, "is fallen upon us." So does unbelief bear unwilling testimony to the reality of the irresistible power which secretly and undefinably worketh in the midst of its own forces of destruction.

And are these characteristics of the Gospel, which have thus ever provoked opposition, the mere additions of men? May we, in deference to the advance of knowledge, lay aside that exclusive claim which has stirred up the Roman and the Jew, and challenges opposition still? Nay, it is this very exclusive claim which makes Christianity a religion and not a philosophy. "A religion," it has been said, "which is not necessary for all, is really necessary for none." It ceases in fact

to be a religion, and degenerates into an intellectual speculation. If it were to recognise any other opinions as lawful rivals to its own claims, if it could be content to abstain from propagating itself amongst all classes and against all opposition, it would be false to its primary assertion that it is God's revelation of Himself to the world. And yet more; in compromising its exclusive claims it would imperil its own existence, for that which armed the heathen and the Jew against it, is precisely that which kindles the zeal of its disciples for it. Because we take Christ to be not one among many masters, but Himself sole Master and Lord; because in Him we believe are laid up all the treasures of wisdom and knowledge so that He is the light of every man that cometh into the world, the source of illumination even to those who know Him not; because truth is one and indivisible, and He is "the Truth," therefore to the world's amazement have saints contended and martyrs died, therefore still must His servants (whatever indignation it cause to those who agree not with them) go forth into the highways and teach the people.

II. Now these principles lie at the root of that Sunday-school system in which we who are gathered in this Cathedral to-night are more especially interested. It should not be forgotten that although Sunday-schools are often presented to us as of modern growth, they are in their essence as old as Christianity itself. The Christian Church from the beginning recognised the children of its converts as part of itself; in some sense, by virtue of their birth of Christian parents, as holy, entitled to admission by baptism into the kingdom of God, to be brought up in the nurture and admonition of the Lord, worthy of being remembered specially in an apostle's charges to the several classes of the community. It is not easy to distinguish in the earlier ages between the work of catechists in preparing candidates for Holy Baptism, and in educating those who had been baptized. It is certain that the giving catechetical instruction in buildings adjoining the church dates from very early times, and that laymen and women were employed in the work. The order of catechists includes in its lists the great name of Augustine.

The Church of England gave special prominence to the religious training of young children at the time of the Reformation, by making it an integral portion of the afternoon service on Sundays and Holy-days. The true foundation of the Sunday-school amongst ourselves is to be found in the rubric which enjoins that "the curate of every parish shall diligently upon Sundays and Holy-days after the second lesson at evening prayer openly in the church instruct and examine so many children of his parish sent unto him as he shall think convenient in some part of the Catechism." The increase of population has rendered this provision inadequate; but the Sunday-school gathered together in another building, the association with the clergyman of a staff of male and female catechists acting in subordination to himself and under his own supervision, is really only such an enlargement of the system sketched in the Prayer Book as the lapse of years and the multiplication of children have rendered imperative.

When, therefore, the origin of the Sunday-school is placed only a century back, or when objections are made to the Sunday-school as

taking the children from the charge of their parents, who are their proper religious instructors, I claim for it, on the one hand, a far more ancient lineage. It is really an institution hallowed by the use of the early Church, and imbedded in the provisions of our own Prayer Book. Nor, on the other hand, are we exceeding the practice of those who have gone before in drawing young children around the parish clergyman and his assistants for instruction in the doctrines of the faith, and accustoming them to habits of Sunday worship. This their parents were not qualified to give them of old, nor are they very often qualified now. And indeed I must here express my own belief that the Sunday-school has before it a more important place in the Church system than it has ever yet possessed since Europe became Christian. The increasing interest in secular education, the ever multiplying subjects of study and the consequent tendency to diminish the religious instruction in day-schools, in some to drop it altogether, from the division of religious opinion—these things seem to indicate to the Church the necessity of reviving and developing her own catechetical schools upon the Sunday (possibly hereafter to some extent upon the Saturday also) if she is to counteract the non-religious system of education, and fulfil the obligation of teaching the people.

In saying this I must be allowed also to say that in my judgment our Sunday-schools are not at this moment adequate to the duty which they have to perform. They have not only to be developed in magnitude, but in moral force and spiritual efficiency. This applies more especially to Sunday-schools in the country, but in its measure also in towns. And it is in fact the basis on which rests the Sunday School Institute. This organisation exists for the extension and improvement of Church of England Sunday-schools. I need not dwell upon the methods by which it works—by establishing a centre of communication between schools in every part of the kingdom, by preparing a supply of Sunday-school books, by providing lectures and model lessons to be given in different localities. But let me to-night, as counselling with those whose heart is in this work, indicate two religious directions in which I hold improvement to be both necessary and possible.

(1.) In the North of England Sunday scholars remain in the Sunday-school to a much more advanced age than is usual in the South. The upper classes consist of young men and women. The Sunday-school has in this case passed into a Sunday college. It is most important that this should become more generally the rule. It is to these elder pupils that the teacher can most effectively give the instruction in Christian truth which will be a preservative against the unbelief of the day. They come across it in their factories and workshops, so that there is no danger of the teacher, in meeting sceptical objections, suggesting infidel ideas to those who have never heard of them. But by encouraging them to ask questions of himself—to put difficulties before him which they have had suggested to their minds—the Sunday-school teacher may oppose a powerful bulwark against those ideas taking possession of their minds. It follows from this that the teacher must himself read and think. He must not enter his class-room without having prepared himself, intellectually as well as prayerfully. A feeble answer to a question may fasten the fiery dart of the infidel in a hitherto believing soul. Here

let me suggest that a teacher should never be afraid, when questioned, to say that he will give the answer on the next Sunday, after he has examined the subject, or taken advice with the clergyman or others. I have myself pursued this course in a northern town, and I can speak from experience of its power of stopping the insidious progress of doubt.

(2.) And so with regard to inculcating the special doctrines of the Church of England. Let us lay fast hold of the principle that the Church Sunday-school is essentially Church ground. It exists for training the baptized members of Christ's Church in the doctrines and worship of the Church—for preparing them for the ordinance of Confirmation, and to become communicants at the Lord's Table. The teaching of the Sunday-school, therefore, must be definite in doctrine, and unmistakable in its great object. That object is simply to make the children and youth of the Church loving and intelligent adherents of the Creed and the Prayer Book.

"Being grieved that they taught the people"! Our Sunday-schools have had ere now to contend not only with the jealousy of those who would get rid of all fixed religious teaching, but with the distrust of others who question the practical results of Sunday-school teaching. These results would no doubt be larger if the system were perfected and the number of really efficient teachers enlarged, and I am most anxious for the raising of the whole level of the Sunday-school by a distinct recognition of Sunday-school teachers as part of our ecclesiastical organisation, fulfilling a ministration of the spirit. We are aiming at this in my own diocese, by enrolling the Sunday-school teachers in an association, and by arranging annual local meetings for joint public worship and conference; and a triennial assembly, in the Cathedral, of teachers from the whole diocese. Meanwhile we may, I believe, thank God for no small fruit hitherto. In how many a remote village has the humblest Sunday-school, so small in number, so slight in its construction, so rude in its teaching-staff, been the instrument of instilling the first knowledge of the name of Jesus; of teaching the first prayer to the infant tongue. And the good seed has not all perished. The texts then repeated, though at the moment little understood, have spoken with power to the strength of manhood and the weariness of age. Fragments of the truths there learnt have hung about the soul when fallen from its first purity, like incense round a ruined shrine, and recalled it to itself again. It is quite true, brethren, that in this your work of teaching you will often seem to have laboured in vain, and it may appear to some whose whole week is one of honourable toil that in giving so large a portion of your one day of rest to the Sunday-school you are spending your strength for naught. Children pass from you, and you hear of them no more, or perhaps hear of their having fallen into evil ways. Waste there must be in this as in all departments of the kingdoms of Nature and of Grace. But be not weary in well-doing. There are others whose names are hidden with God, in whom you will be found hereafter to have implanted the first germs of thoughts and feelings which have lit up the darkness of declining life, and accompanied as sweet music the parting soul on its last journey home.

THE CONFERENCE.

The usual Conference of Clergy and Sunday-school workers took place at Lambeth Palace on Tuesday afternoon, May 9th, the place of assembly being quite full at the hour announced for the commencement of the meeting, two o'clock. In the absence of the Right Rev. the Bishop of London at Convocation, the Chair was taken by the Right Rev. the Bishop of Ballarat. The subject for discussion was "The Week-day Work of the Sunday-school: Fellowship—Instruction—Recreation."

Amongst the clergy and laity present on the occasion were :—

The Ven. the Archdeacon of Dromore, the Rev. Canon Hussey, the Rev. Dr. Fletcher, the Rev. Dr. Rice, the Revs. J. M. Andrews, W. H. Begbie (Stockwell), C. G. Blaxland, P. Browne (Edgbaston), F. Cresswell (Clerkenwell), W. A. Corbett, H. W. Dearden, H. Geary (Portman Square), V. J. Higgins (Ecclesall), W. Talbot Hindley (Burbage), F. J. Jomini (Bryanston Square), C. Julius, J. F. Kitto, J. Kyle (Wandsworth), T. W. Lee (Leafeld), H. G. Le Neveu (Islington), J. S. Maber (Woking), A. A. O'Neill (Nine Elms), J. F. Osborn (Holloway), W. L. Payne (Highgate), W. Panckridge, T. B. Robertson (Lambeth), T. H. Scott (Weymouth), T. Turner, and W. Walsh, Messrs. T. F. A. Agnew (Liverpool), C. J. Glass, J. A. Hankey, C. J. Maylard, W. A. Moore, R. Phillips, Thomas Rutt, Eugene Stock, G. Martin Tait, and Mr. John Palmer, the Secretary.

Prayer having been offered by the Rev. J. F. Kitto—

The CHAIRMAN said :—Ladies and gentlemen, fellow-teachers, and friends of Sunday-schools—I am sure you will all agree with me in regretting very much indeed the absence of the Lord Bishop of London, but we are certain that his absence is due to no want of deep sympathy with the work in which we are engaged. He is represented to-day by one of his chaplains, and we know the cause that detains him is one that admitted of no postponement. As I understand the business of the Conference, we are here not for the purpose of oratory, but for taking counsel together on definite and practical points in connexion with Sunday-school management and progress. I have never had the privilege of attending one of the Sunday-school Conferences before, but I am informed they are uniformly occasions of profit and interest, and I trust God will so bless our meeting that it will be no exception to that rule. The subject before us is one of peculiar importance—"The Week-Day Work of Sunday Schools"—and we are to hear papers on that subject from the Rev. Canon M'Neile, the Rev. H. W. Dearden, the Rev. Prebendary Jones, and Mr. Eugene Stock (the last having undertaken to fill the place of Mr. Charles Mackeson, who, owing to illness, is prevented from attending as promised), after which a free conference will take place among those present.

I think we shall all feel that Sunday-school work in the week—the work carried on by Sunday-school teachers among the scholars during the week—is likely to tell with great effect on what is done on Sunday—that something will happen in that department similar to what happens in the pastoral work of the clergyman. The ministry of the clergyman on Sunday is dependent very much on the kind of life he lives among his people from Monday morning to Saturday evening. I have heard of a clergyman who was invisible during the week and incomprehensible on the Sunday. Well, if that were true, I have no doubt his being invisible in the week had much to do with his being incomprehensible on the Sunday. He failed to gather from intercourse with his people those facts about their needs and wants which would make his Sunday work profitable. So with Sunday-school work. If the Sunday-school teacher will not be invisible during the week—if he goes among his scholars; if they come to look on him as one who does not frown on their legitimate pleasures, but is ready to take his part in them; if they find their teacher will give them a helping hand in trying to satisfy that thirst for general knowledge which is one of the best characteristics of the youth of this day, instead of being distant and unapproachable, full of self-importance and the display of superiority; if he shows that he is one who can play the real friend to them all the week, as well

as teach them out of the Bible on Sunday,—the influence he will thus gain will tell immensely on his Sunday work, and he will not find it necessary to devise punishments for misbehaving scholars, because none will think of misbehaving. After all there is no instrument of so much importance in the Sunday-school as that subtle thing called influence, which a teacher acquires over a scholar when he has learnt how to handle him for good in all the departments of his life.

Those who will read papers this afternoon, however, will open our subject far better than I can; indeed the contribution I could make to the discussion would not be likely to be very valuable, because I have been years away from England, and have been watching Sunday-schools under conditions very different to those that prevail in this country. I hope in England we shall never have two reasons we have in Australia for week-day work in the Sunday-school. The "Friday Sunday-school" is a very well-known thing in Victoria. The clergy there find it absolutely necessary to do their Sunday-school work in the week-time, because it is impossible to do it on Sunday, and for this reason, that the spheres in which some of them minister are geographically so enormous, that a clergyman on Sunday has to travel about on horseback all day to hold services in villages often fourteen or fifteen miles apart. There is also another reason why he should hold his Sunday-school in the week-time. You are aware that in Victoria and some other colonies the Word of God is being excluded from the common school education of the children from Monday to Saturday. Education there is perfectly free, compulsory, and absolutely secular. The miserable *caput mortuum* of religion which the school books contain is rather an insult to the Word of God than a recognition of it. In these circumstances it is found that there is a disintegration of respect for religion among many of the children. They come to look upon religion as a thing against which there is a great deal to be said, and it is not easy to get them to go to the Sunday-school. In our colony of 800,000 people I find there are 100,000 children of the class and age which one would expect to find at the Sunday-school, but who never enter its doors at all. It is, however, found possible to get together a certain proportion of these on week-days before or after the State school hours, and hence we are driven to adopt a Thursday and Friday Sunday-school for a reason which, as I have said, I hope will never prevail in this country.

There are plenty of other reasons that will be set before us to-day which make it advisable that all Sunday-school teachers should appreciate the importance of the week-day department of their work. Perhaps some of us will learn something quite new on that subject to-day. When Jesus Christ appeared to His disciples between the Resurrection and Ascension, on the lake of Galilee, He called to them, and asked if they had caught anything, and when they said "No," He bade them—do what? Get new nets? No; but simply to cast the old net in a new way. "Cast it on the right side of the ship and ye shall find." That is a significant incident. Again and again we have found in the experience of the Church that old forms of machinery, if wielded in some new way, have produced surprising results. We do not want a new Bible, we do not want a new Gospel in the Sunday-school, but we do require from time to time a new method of working the old agency in its detail; and very remarkable are the results that attend an occasional change in our mode of operations—a change perhaps which first occurs to some single worker in the field, and spreads from him to all his fellows until the bright idea produces vast effects. Now it is quite possible that at a Conference like this some practical suggestion may be hit out in regard to the Sunday-school work in the week which may prove a fertile germ dropped into the minds of the many Sunday-school workers here, and yield considerable results, because so enormous has been the development of the Sunday-school system in our Church of late years that the leverage obtained for

any improving agency by means of many teachers working in connexion with this great institution is very great.

The other day, in this library, Canon Ernest Wilberforce reminded us, as an illustration of the immense results of modest and even infinitesimal forces, of that great book of the late Professor Darwin about earthworms. That led me to refresh my memory by referring to the book, and I found to my astonishment that earthworms raised to the surface in Britain in a single year 320,000,000 tons of earthy matter. I worked out a little calculation in connexion with these figures, and I found that each worm raised to the earth in the course of the year only a very small amount—three-quarters of an ounce—but there are so many worms,—50,000 to an acre,—that no less than 320,000,000 tons weight of mould are lifted up from beneath the earth, and deposited on the surface in this United Kingdom by worms. Well, if worms can do that, then numbers count for something. So if some new thought should be struck out to-day, and if it should be taken up and permeate through the great Sunday-school circle, it may yield very great results to the advancement of our aims and to the glory of our common Lord. We hope that some practical suggestions of that kind will be made, and that the result of our meeting to-day will be something which will tell with lasting effect upon the improvement of our work.

However great may be the advance of anti-Christian influences in these days, it is an enormous consolation for men who believe that the faith—the truth as it is in Jesus—is the one great need of humanity; it is a glorious thing, I say, for them to remember that the Sunday-school is at work against it all; that whatever the darkness on every hand, the intellectual and moral corruption that surrounds us, there is the salt being steadily rubbed in, so to speak, on every side; there is a lamp, a flame always kept alight, that of itself will prevent the corruption in every corner of the land, and the darkness ever having its own way in this England of ours. Yonder in the sky of Australia the milky way is so bright that sometimes, when the period of the evening comes, and a certain portion of the mass of light is turned towards the zenith, the effect is like the rising of the moon; you do not see many large stars, only star powder; but those little specks of light collected in that glorious line of brightness actually illuminate the earth. Many a time I have ridden on horseback along a dark trackless journey through the bush with no other light than a portion of the milky way. So if we can keep these multitudinous points of light, the myriad classes of our Sunday-schools in operation, we need not be dismayed at the darkness, for we know that by that means the Word of God will still shine through, until a glorious day shall come when the darkness shall flee away and the true light shine everywhere, and the earth be filled with the knowledge of the glory of the Lord.

I have now very great pleasure indeed in calling on the Rev. Canon M'Neile, of Liverpool, to read a paper on the general subject of "The Week-Day Work of the Sunday-School: Fellowship—Instruction—Recreation."

The Rev. Canon M'NEILE then read the following paper:—

The title of our subject assumes a great truth, and propounds a great problem. It assumes the truth that a fit employment for the Lord's Day must influence the occupation of other days; that Sunday work must have week-day issues, and Sunday words week-day echoes. And it propounds to us the problem in connexion with the Sunday-school of how to guide those issues to

the best advantage, how to modulate those echoes in true harmony with the sound that has awakened them.

On the truth which underlies our discussion little needs to be said here.

It is a necessary inference from the fundamental fact of our Lord's Resurrection, on which not only the observance of Sunday but all Christianity rests. To the Church of Christ the

first day of the week is the day of holy worship and loving ministry, because it reflects throughout the ages the light of His victory over sin and death. And its hours are set apart from earthly toil, not merely to renew our energies of mind and body for another spell of labour, but to revive our motives and correct our aims, to give us a fresh hold upon the silver strands of faith and hope and love, which we must weave into the fabric of our daily life, if we would not see it shrivel and perish before the glory of His second coming.

The time is past, thank God, when the work of the Church could be supposed to be limited to Sunday, though churches locked up from Monday morning to Saturday night still remain to show how strong a hold it once had on men's minds. "You work one day in the week, and I work seven," was the remark with which the writer was once received by a publican in his parish; and he came away with the reflection how the greed of gain, which robbed the man of his day of rest, had deprived him also of all appreciation of a higher object in work than the pay. If the beerseller were restricted to six days, he might learn to understand that the Christian teacher is not confined to one.

But while this truth is generally admitted for the clergy, it is not yet so fully acknowledged for their helpers in Christ Jesus; and many I fear are still to be found to whom the week-day work of the Sunday-school would seem a contradiction in terms. Yet if there be a department of Church-work in which the key-note of Christian truth should be kept clearly sounding, it is surely in that connected with the education of the young. Here more than anywhere else we want Sunday echoes in week-day hours; and if efforts too nearly successful are being made to silence those echoes in the day-school, or at least render them feeble and indistinct, we are bound to do all that in us lies to make them heard elsewhere.

Now if the influence of our Sunday-school work is to penetrate into the daily life of our scholars, it is plain that the interest of it must occupy a large place in our own. And the fellowship, instruction, and recreation of the teachers must be the strength and pattern of their efforts by the like means for their pupils. I know not whether those who selected the subject designed

to include this aspect of it; but to my mind it is of primary importance.

It is the glory of our work that it is voluntary; but we must remember that the best volunteers are of no use at all without drill. Teachers must associate with teachers, and learn to act in concert, to recognise some rules, and some head, or there will be a sad waste of energy and moral influence. To this end teachers in the same school ought to know one another, to appreciate one another's work, to feel something of one another's difficulties. When our Lord sent out His (seventy) disciples to teach and preach, He sent them two and two. And when He was about to put in force His great commission to them to evangelise the world, He appointed as the final stage of their preparation a period of fellowship in prayer: "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

The backbone of all Sunday-school organisation must be the teachers' meetings. These are of three kinds, as intimated in the headings of our subject: first, there is the monthly, quarterly, or annual meeting for conference and prayer concerning the work in general, or some particular feature of it; secondly, the weekly or fortnightly meeting for the preparation of the lessons; and thirdly, an occasional gathering for social intercourse of a less formal kind, when recreation may rightly blend with both fellowship and instruction.

(1) *Fellowship*.—Meetings for this purpose are in some degree absorbed in the gatherings of a Sunday-school Association, where such an organisation exists. Still it seems important that each school should have its own teachers assembled occasionally to consider its own peculiar needs, and to spread them before the Throne of Grace, as well as to arrange a variety of details of management, which cannot be strictly uniform in different parishes, or in the same parish at different times.

I believe it will be found best to give as far as possible a devotional character to such meetings, or at least to one every quarter, if they are held oftener. Special subjects of prayer may be agreed upon at the quarterly meeting, not only to be introduced into the petitions offered at the time, but also to be remembered in private, if possible at a concerted hour once a week, by each teacher, and by all together when they meet with the other Church workers of

the parish at some particular celebration of the Holy Communion.

I may mention also as bearing upon, if not strictly included in the subject, the experience of many schools that much life and heartiness is given to our work by a short meeting of the teachers for prayer every Sunday. Five minutes after the school has been dismissed spent by the teachers on their knees in their several places, while prayer is humbly offered for a blessing on the labours of the day, either led by the superintendent or some other teacher, or in silence, or both, will do much to counteract the busy efforts of the wicked one, who is doing his utmost in those five minutes to steal away the good seed out of the children's hearts.

Moreover, at such devotional meetings there seems to be the best opportunity for introducing what I believe is one of the chief needs of our Sunday-schools, the solemn admission of new teachers to their office by prayer in the presence of their brethren. Than this procedure nothing would more powerfully tend to unite the teachers of a school in one *body*, and to make their association on Sunday less like a fortuitous concourse of atoms; nor more effectually correct the popular idea that any one who offers himself may become a teacher at once, and by almost necessary consequence may withdraw from the work as easily, taking it up and laying it down according to his own fancy and convenience.

If no other fellowship meeting can be held, I would plead at least for an annual one, if possible near the beginning of the year, when the vicar may meet all his fellow-labourers in the school or schools of his parish, and review with them the progress of religious education among their own people, point out the bearing upon their work of any legislation or national movement, renew their sense of union with one another and with himself in the work of the Lord, notice the strong and weak points of their own school, and spread all their needs before God in prayer; thus giving the whole band a fresh start upon their labour of love with hearts lightened by words of good cheer, burdens lessened by the magic of sympathy, and faith quickened by the consciousness of united dependence upon the true source of life and power. There is no part of our parochial organisation that I would less willingly part with than this yearly Teachers' Conference.

(2) *Instruction*.—The second class of teachers' meetings consists of those for the preparation of the lessons. The Sunday-school should prepare for the Church; the lesson in the Catechism which the baptized child is to learn should introduce him to the more advanced teaching of the sermons which he is to hear. But to secure this end the teacher requires more help than he can usually receive in the public ministry of the Word. In the teachers' meeting he can gain a better acquaintance with the mind of the Church by personal converse with the parish clergyman, and his fellow-teachers, and learn better how to adapt his lesson to the capacity of his scholars.

The importance of this part of the work is so great that every effort should be made both by the clergyman and the teachers to keep it up without flagging. The pastor, who has received the Chief Shepherd's charge to feed His lambs, cannot entirely delegate his responsibility to another. It is indeed his privilege and joy to be aided in that blessed work by Christian brothers and sisters, whose hearts are touched with love to Christ's little ones; but those fellow-labourers have a right to expect at his hands not merely a general sympathy with their work, but particular and careful guidance in it. Not only should the subjects of instruction have his sanction, but the preparation of each lesson should be under his direction.

With regard to the method of conducting such a meeting, I would only remark that after the heads of the lesson have been sketched by the clergyman, or some one appointed by him, there should be free conversation and discussion about it, every teacher being encouraged to ask questions about difficulties, and to contribute any thoughts, illustrations, or anecdotes, which may help in the actual teaching of a class. It is useful also to discuss the modes of adapting the lesson to children of different ages and capacities, especially to an ignorant or a junior class, as the first draft of a lesson will often be found better suited to intelligent scholars. I believe also that a valuable feature would be introduced into these meetings if the teachers were invited sometimes to recount how they had fared with the previous lesson, where they had seemed to succeed or fail, and what special difficulties had occurred in the management of the subject in class.

But there is need of instruction to fit our teachers for their office, as well as to aid them in the discharge of it. We want more teachers, as well as better ones; and I am persuaded that we lose many who would greatly strengthen our ranks because we offer them no definite training, but propose to usher them at once into the Sunday-school, with no previous acquaintance with its methods, no help in preparing a lesson, perhaps to take any class that may be vacant, or to try their prentice hand upon the infants, for whom above all an experienced teacher is required. Young men who have enough education to know that teaching is not play will not face an ordeal like this. But if a class were formed for those who might become teachers after a while, without pledging any one to do so, and simple lessons in Christian truth given them, with an explanation of the methods of teaching; if some books to aid beginners were placed within their reach; if those who wished it were then taken a few times to hear a lesson given in the National school by a trained teacher, and finally introduced to the Sunday-school as visitors for a Sunday or two without teaching, to watch its methods, and if possible listen to some of its best work; many might be led to the discovery of the blessedness of the employment, the mere strangeness of which makes them shrink from it.

(3) *Recreation*.—Of recreation meetings for teachers I will not say much. For those who enter into it rightly the work itself is recreation from their daily toil. But a teacher who loves his school and his class will not only gather ideas and illustrations for his lessons when on a holiday; he will also devote some of his leisure hours to the cultivation of a friendly intercourse with his fellow-teachers, and the promotion of a spirit of unity.

An annual summer excursion in which the teachers of a Rural Deanery or Sunday-school Association join, with a service in a country church, followed by tea and a ramble, is found to be a great physical refreshment to many of our town workers, and a no less real renewal of spirit and courage to the more isolated country teacher.

At another time our scholars will be our holiday companions, and we shall interest them, if we can, in some of the wonders of nature, developing in their minds resources which may save them from sensual indulgence, and opening

new fields of thought for interpretation of Scripture, and illustration of Divine truth.

I come now to the week-day work of the Sunday-school among the scholars, which will, I am persuaded, be truly successful in proportion to the earnestness and diligence thrown into that among the teachers.

The Sunday-school is not a mere adjunct to the day-school, nor is it a poor substitute for home influence and training where these are wanting or un-Christian. It has a distinct function of its own. Its object is to infuse into the religious training of the young the element of personal friendship, to sanctify the power of companionship, which is so great a factor in the formation of character in youth; and to enlist on the side of God and of His Church that feeling of *esprit de corps* which the world often wields with such effect for evil.

One of the most frequent subjects of discussion among superintendents and teachers of Sunday-schools is "How to retain Elder Scholars"; and one of the commonest, aye and heaviest, burdens upon a pastor's heart is the breaking away of some promising lad, who has been a member of his choir or his Bible-class, to join the ranks of the idle and dissolute, or the fall of some virtuous maiden, who, in an unguarded hour, has lost her character, and well-nigh made shipwreck of her whole life.

And besides these open defalcations, by reason of which those whom we have watched over and prayed for recruit the forces of the enemies of all religion, we have to deplore the low tone of morality that so soon chills and deadens the better feelings and aspirations of early years; until the sons and daughters of the Church lose all zeal for her spiritual vitality, and count it no wrong to absent themselves from her assemblies, or to attend as a mere matter of decency and convenience, having little more than a form of godliness.

Among the working classes church and Sunday-school are regarded as "childish things" which manhood puts away; and in the wealthier ranks of society a small modicum of religious observance on Sunday is the weekly opiate of the conscience, to check any active remonstrance against the whole-hearted worldliness of the daily life. Thus the Church is continually driven to the special efforts of missions and other

evangelistic movements, in order to awaken her careless members, or recover the deserters from her ranks; and can but rarely thank God for the realisation among her children of the opening words of the Psalter, "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful."

If in this as in other evils "prevention is better than cure," then the work of retaining the young under truly Christian influence should have precedence in our care and attention over that of converting the ungodly.

My belief is that in this matter our Sunday-schools have an enormous capacity for good, but that through negligence and indifference in their management, or through want of wisdom in developing their resources, they are often perverted to actual evil. Since his first victory in Paradise the most successful device of the enemy of souls has been the influence of friends and companions. By this more than anything else he induces children who have been brought up religiously to forsake the guide of their youth as soon as they are at liberty to choose their own way, and hinders those whose hearts are impressed by grace from yielding to conviction and coming out on the Lord's side.

The better feelings and aspirations, which come in some way or other to almost every young man and woman at times, are first checked and weakened by the fear of ridicule and isolation, and then swept away by the flood of example which runs counter to them on every side.

(1) Now the aim of the Sunday-school is to unite the young in good, to strengthen the better principle in their hearts by fellowship. In the class of Christian children banded together under a Christian teacher there is an element of Divine strength. In the group of such classes under one overseer which constitutes a school there is a miniature of the unity of the Church. But we must watch that the enemy does not storm our fortress and entrench himself behind its walls. If we are content to man it for Christ one or two hours only in the week, he will often find the way in while we are absent.

The scholars who meet and learn to know one another on Sunday will meet

also at other times; and if the influence of the teacher is felt only in the school, where they speak more to him than to one another, it may be more than counteracted in the freer intercourse outside. And this evil may intrude into the school itself, and frustrate all the good which it might otherwise accomplish.

More than once I have known of boys withdrawn by their parents from the Sunday-school, or leaving it of their own accord, to escape the moral contamination which was felt to be the chief result of their attendance.

The true remedy for this is the association of the teacher with his scholars in the week, the blending of his influence with their less restrained intercourse among themselves. Like pieces of soft steel which become magnetic when in contact with a magnet, so will young people attract one another towards good, if they mingle in the consciousness of a presence which evokes their higher aims and stirs their better motives.

The aim of such fellowship must be, first, the promotion of good feeling and the cultivation of a high tone, so that the whole class, and the whole school, will feel compromised and disgraced by any flagrant misconduct in a member of it; and, second, the encouragement of actual co-operation in some work of love or piety.

Among the younger classes it seems to me that this work must be chiefly done in connexion with the day-school, wherever it belongs to the Church; and even in the case of a Board school friendly relations may often be maintained with the masters and mistresses. It will help very much the influence of the Sunday-school if the teacher knows something of the school life as well as the home life of his scholars—what standard they are in, when the examination is coming, what difficulties and scrapes they fall into; and if possible he should share in their sports, play with them, show them how to play good games, and infuse a spirit of fairness and unselfishness and honour into their amusements.

For this purpose I long to see some plan for opening the playgrounds of our National schools in the evenings and on holidays under proper supervision, and the schools themselves in the winter, as places of recreation where Sunday-school teachers might gather

their scholars and guide their leisure hours. It is often from sheer ignorance of how to employ the time that boys and girls are banded together in the streets or dark corners of a parish to follow some precocious young ring-leader in mischief. Even an occasional supervision of this kind would give the better ones courage to take the lead at other times, and order the play as the teacher had advised. But further, the union of the good and steady must be carefully fostered, and the combination of the bad wisely hindered or broken up. If two or three members of a class are concocting mischief together, the teacher may often prevent it by breaking up the coalition through the influence of the steady ones, or by a timely warning to the offenders separately, or by informing the parents of the danger. The social gathering at the teacher's house, the walk with him in the fields on a Saturday afternoon, and other similar opportunities provided and used with thought and prayer, will give openings for such influence as this. And the same occasions will also serve for the first practical lessons in co-operation for good, such as gathering flowers for the sick, making garments for the poor, or for the converts in Missions abroad, cultivating little plots of ground with the purpose of devoting the proceeds to the work of Christ's Church.

Thus will the foundation be laid of Christian fellowship among our boys and girls; and there will be something to build upon when they reach the critical period of their life, when they have become elder scholars, and are in danger of ceasing to be scholars at all. As the work of life begins, the influence of companionship becomes stronger than before, and the teacher's opportunities greater. One of the most precious is the old scholars' party, to which the past and present members of a class, or of all the Bible-classes belonging to a school, are invited, if they have the approval and receive the permission of their employers. In my own parish about 100 young men attend yearly at an entertainment of this kind, and about 200 young women at another; and at the latter I have the pleasure of presenting a Bible to all who have continued three years in the same situation with a good character; and very great blessing can be traced to the revival of old associations and the renewal of good

influences of which these meetings are the occasion.

In promoting Christian fellowship among our scholars at this period of their lives we find ourselves brought into contact with many organisations which have this for their main object, such as the Girls' Friendly Society, the Young Men's Friendly Society, the Church of England Young Men's Society, the Young Women's Christian Association, and others, some of a distinctly Church tone and constitution, some on the undenominational principle, some with little or no religious character in them. Besides these there are organisations of a special kind, as Temperance Societies, Debating Societies, and various social and political clubs, with not a few of a directly infidel and irreligious tendency, which compete for the patronage of our young Christian people.

It therefore becomes a matter of primary importance that the teacher of a senior class should acquaint himself with the character of such societies as are within the reach of his scholars, and guide them in the choice which they are almost sure to make of the sphere for the exercise of their social instincts.

And his great aim will be to make the wider fellowship of such an institution a step onwards in the realisation of the brotherhood of Christ's Church. As the class was felt to be a unit in the school, so the parochial guild or society will be seen to be only one member of a larger and more varied organisation, which itself is but one department of the corporate life and energy which the Church derives from her great Head in heaven. Most rightly in my judgment do the G.F.S. and Y.M.F.S., the two most recent efforts of our Church in this direction, put this feature of Church membership prominently forward in their scheme, and try to impress upon all who join that the value of fellowship is not so much the benefits which accrue to the individual, according to the ordinary idea of a friendly society, as the scope it gives for mutual help in doing right, and for the ministry of the rich and strong to the poor and weak.

But without interfering with the good done by these agencies, the Bible-class itself, which has grown up out of a Sunday-school, or been formed in connexion with it after a Confirmation or a Mission, may well become a centre of Christian fellowship, and a special training-ground

in the exercise of unselfish love. The personal friendship of the teacher kept up by occasional correspondence, not only in longer absences, but sometimes between the Sundays, will be the first ground of union; but this must be made subordinate to union in Christ, and united work for Christ, or else the removal of the teacher may not only break up the class, but leave its members to fall away into worldly and sinful habits.

To this end I think the class should be encouraged to undertake some work for God, and made to feel that something practical depends upon their perseverance in it, and that the object of the class has not been fully realised until each member of it is engaged in some definite labour of love.

(2) With regard to week-day instruction, the chief office of the Sunday-school teacher will be one of sympathy and advice. He will take an interest in the progress of his scholars while at day-school, and if opportunity offers will be ready to help in the religious teaching there given. After they leave school, he will encourage them to keep up their education by attending evening classes, or in some other way; for it is lamentable to find how often even now children who have left school when they entered their teens lose most of what they learned there before they are out of them. But more specially he will guide those who can read in their choice of books, helping them in the use of a parochial or other library, and lending them books, and when possible making use of what they have been reading to illustrate or enforce the Sunday teaching.

Besides this, there may be some more direct instruction sometimes given in the collateral branches of Scripture knowledge, where the teacher possesses or has access to such helps as photographic views of Bible scenes, or the new map of Palestine, or other modes of illustration not so easily available in the school. An invitation to meet at some other time for such a purpose will be gladly accepted.

To go into details of such work is almost endless, for they must vary so much in different circumstances; but the great value of thus blending instruction with fellowship, when the teacher is able to do it, will be that the scholars will learn to see religion in all knowledge, and Christ in every branch of truth. The profound principle declared by St. John,

"In Him was life, and the life was the light of men," will be brought to bear upon the experience of our intelligent young men and women; and they will learn to regard Christian devotion as the best motive for the pursuit of knowledge, and Christian truth as the key to all truth in nature, or art, or human life.

In the lower parts of the intellectual scale, it is a great problem how to raise the taste of our youth above the constant perusal of trashy novels, which many libraries and cheap bookstalls encourage. And a Sunday-school teacher would find the time by no means wasted which is spent in reading aloud some good book, or some missionary information, to the big boys or girls of his or her class at a quiet evening gathering or working party.

At such times also instruction may usefully be given in social questions, such as the benefits of temperance, the duty for some of total abstinence, and the way pointed out for helping such work. The true position of the Church in England, and the facts about Church property may also be rescued from popular misapprehension. And surely a few evenings given to such work, if they have to be subtracted from those devoted to society, would bring their own reward, and would make our Sunday-school work more efficient and more blessed.

(3) The question of Recreation has been partly touched upon already, and for want of time it cannot be treated fully. It opens up (a) the management of school treats; and here I would urge that as far as possible the order of the Sunday-school be maintained on these occasions. Whether for a summer afternoon in the field, or a winter entertainment in the school, the classes should all be gathered first round their own teachers, and be accompanied by them throughout. This strengthens our influence, and prevents the beginnings of mischief. I fear there is in some schools a danger of allowing the treat to teach selfishness, by having a weekly contribution towards it through a great part of the year, the children thus learning to save up for no better purpose than their own indulgence. I have heard of a school where all the pence of the children, carefully collected Sunday by Sunday, were spent upon a summer excursion. In London and large towns the difficulty of an inexpensive treat is very great, but the

difficulty of raising funds to take a large school into the country must be as great; and now that so many of our children go out on Bank holiday, and at other times with their parents, I think the whole subject of treats requires careful consideration, with a view to lessen expense, and to impart a more unselfish tone. With regard to (b) other recreations, the more interest the teacher can take in them the better. Even a lady teacher of young men can do much in this way; and I know of one who is secretary and manager of the cricket club; and of another who teaches her lads to play chess and draughts in the dark evenings.

Whatever may be the amusements of our young people, the important point is that they should not be left to themselves; and the Sunday-school seems to give an opportunity, which we cannot find elsewhere, for organising them under Christian guidance. The clergy, even when there are two or three in a parish, can do little personally in this matter, but they may rightly look to their lay helpers to extend the pastor's care over the lambs to this part of their life; that while the flock gambols in the fields there may be some one tall enough to look over the hedge, or sharp enough to look through it, and detect the approach of the wolf; and to see that while the flock strays fearlessly along the path the leaders may not take a wrong turn.

Pardon me for having occupied you so long, and for the fragmentary character of these remarks. I know well that what I have tried to sketch out is very difficult of attainment, and may in some cases seem hopeless. But there are difficulties which are made to be overcome; and the Church which has revived the scriptural standard of the sacred ministry after generations of shameful neglect, and has grappled so nobly with the national education question in our own time, and has already lifted her Sunday-schools into a real power in the land, ought not to be afraid of the effort still needed to supply a staff of teachers on the Lord's Day as competent in every respect for their work, as those she has reason to be thankful for in the week; to make those teachers realise their opportunity for guiding young feet into the way of life; and to furnish them with the knowledge, the skill, and the means for making good use of it. The *will* she cannot give, but we believe in our

risen Lord, and trust His promise: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning."

The Rev. H. W. DEARDEN was next called upon. He said:—My lord, ladies, and gentlemen, I may say at once that I shall not at all touch upon the earlier part of the subject treated by Canon M'Neile, for I have taken the question as relating not so much to instruction and fellowship among the teachers as to the influence of teachers and friends upon the children in the week. I presume that the subjects for our consideration are for the most part tentative, and have been proposed from the painful conviction that Sunday-schools as such have not yielded all the results anticipated. The children of the Sunday-school do not enter, as a rule, into thorough Church fellowship as they reach adult years. Their sympathies do not generally continue with the Church of England, or with Church people. Work breaks the connexion. The influence of the factory, or the shop, or the influence of the man to whom the lad is apprenticed, proves stronger than the influence of the teacher and of his early education. Hence, doubtless, the question has arisen, Can anything be done to strengthen the Church's hold upon these Sunday scholars? Can a more frequent intercourse be brought about than the Sunday-school offers, to maintain and strengthen the Church's influence upon the young? Can we be their friends in the week-day? Can we forward their temporal happiness and present interests, so that they may feel practically that "Godliness hath promise of the life that now is as well as of that which is to come," and that this is the spontaneous beneficence of the Church of England as their truest friend and spiritual mother?

I can imagine some one objecting on the very threshold that this is not the province of the Church; that School Boards and the Science Department of South Kensington have to attend to this. But I am disposed to endorse the words once uttered by Dr. Norman M'Leod: "Never suppose that the function of the Church is only to teach and to convert, as if it were to be left to infidels

to build better houses and study the comfort and progress of the people. We ought to feel that nothing is foreign to the Church which God gives to bless and dignify man, whether for his use or for his enjoyment."

Now the portion of the subject on which I am to speak is limited. It relates to the instruction which may be given to Sunday scholars on the week-day. I shall not refer to the elementary instruction of the day-school; that scarcely comes within our province. All that I would suggest on this point is that such sympathy should be fostered between the day and Sunday-schools of the parish as mutually to support each other. The day-school teacher should always speak warmly of the Sunday-school, and the Sunday-school teacher should never ignore the religious teaching of the day-school, even though a Board school.

But the "instruction" we have to discuss is intended to bear upon the children as Sunday scholars, and to be connected with Sunday-school organisation, or at least to be in sympathy with it. Here let me first suggest instruction in singing. The Church Sunday-school Choir is doing good in this respect by calling attention to the importance of music and singing amongst the young. It is most popular in my own Sunday-school, about 100 belonging to it. The utility of such instruction is evident in many respects. It will strengthen fellowship and afford recreation. It will brighten the Sunday-school; it will supply valuable aid to our choirs, and when properly cared for it would add cheerfulness to many a dull meeting. I went to Birmingham as a deputation from the Pastoral Aid Society, and in the Town Hall there we had a meeting of 1,500 people. We had a choir of 200 Sunday-school children—or children grown up to young men and young women—who led the singing, and lent brightness and brilliancy to the whole affair. And so many of our meetings, which are now very dull, might, if we had 40 or 50 of the elder scholars properly trained to sing, be brightened up, and our people would become more interested, and the scholars themselves attending officially, like the Choir of the Lay Helpers' Association, would gain an interest in missionary and other Church work.

Again, I would suggest instruction, or help in work, for industrial exhi-

bitions and the like. We all know the importance of a child having a hobby—something pure, and, if possible, elevating, to employ its leisure time, and to keep it from temptation. Some of these local industrial exhibitions are doing good work in many parishes; but I think more pains might be taken by inviting those who were inclined to meet once a week for help from friends in making models, carving, drawings, maps, collections of flowers, and the like. Many a cottage and apartment would be the brighter for a model of its parish church, or frames for pictures, collections of natural history subjects, or the geological specimens of the locality. By this means purer tastes might be cultivated, and the "public-house" lose its charm on bank holidays, the growing boy having a desire to ramble into the country in search of specimens, or for saving up his money to buy tools. I can imagine few things more healthy and pleasant, and productive of rightful influence, than an occasional trip into the country of a dozen lads or youths with their teachers to visit an old church, hunt for insects, or any similar pursuit. The teacher would often get a chat with a wavering scholar, and learn his temptations, and the bright "Good-bye" with "We meet again on Sunday," would not fail in its reward.

With youths such meetings might take the form of a club; with the younger simply of meetings. A plan adopted by the Free Church of Scotland is worth mentioning. It has a department called "*Welfare of the Youth of the Church Committee*." One great feature in its work is to encourage home reading and study among the young. Prizes are offered for written papers on set subjects. Thus, for 1881 I find that 859 papers were sent in on the Life of David, 159 on the Tabernacles in the Wilderness, 110 on the Sacraments, and a considerable number on Foreign Missions, Hugh Miller, &c. Prizes are given from a few shillings to £5. I can imagine that in senior classes this plan might lead to much reading in winter evenings on subjects, religious or secular, which would raise the tone of mind and promote self-culture.

But my own experience leads me to prefer the "Youths' Institute" to any other medium of instruction. I think the influence of such an institute during the week is very great and permanent

on the future lives of its members. Here let me apologise for restricting so much of my remarks to the elder boys of the Sunday-school. I am glad Canon M'Neile has touched so much on young girls. My reason for not doing so is that the ladies are so much more alive to the welfare of their elder scholars than gentlemen are. I know something of that in our own parish, where the ladies have Dorcas meetings, missionary meetings, a singing class, &c., for their elder scholars; it is really therefore a compliment to the ladies that I am able to pass them by. The Youths' Institute reaches lads at the age when Sunday-school influence is apt to grow feeble, since it embraces boys and youths between fourteen and twenty. It gives them what they want—recreation; what they must have—fellowship; and what they need—instruction; and all this is under the benediction of the Church, and the guidance of known faces and of their best friends.

I will give a condensed sketch of the work of the "St. John's Youths' Institute, Upper Holloway," of which I happen to be President, founded, after the model of Mr. Tabrum's Institute, by Mr. Sturdee. Every evening, from October to Easter, the infant school is turned into a reading and recreation room. Some thirty or forty papers and magazines lie on one large table, whilst eight small tables, covered with bright red baize, are laid out with material for games of chess, &c. Pictures in abundance cover the walls, and the room is gay with light and colour. A good library, chiefly of boys' books, and a register of situations, are connected with this room. There is also a table with note-paper, &c., where members can write letters, and the desk of the gentleman on duty for the evening near the door. Instruction is the main feature. Every member pledges himself on entrance to join three classes. The following is a list of the last season:—Mondays—Reading, French (elementary), French (advanced), arithmetic (senior advanced), arithmetic (junior advanced); Tuesday night is reserved for a lecture or entertainment; Wednesday—classes, geometrical drawing, animal physiology, drawing (free-hand, model, landscape, &c.), perspective drawing, and German; Thursday—grammar and English composition, Latin, electricity and magnetism, dictation; Friday—elementary book-keep-

ing, history, writing, and Bible-class; Saturday—shorthand, elocution, and discussion class. Here is a long programme to meet all the requirements of youths, whatever may be their situations, trades, or occupations. I feel that if we look on such a work as this every one who belongs to it must realise that we take a real interest in their welfare. With the exception of French and shorthand all the classes are taught by voluntary Christian teachers, several being Sunday-school teachers. Once a fortnight an entertainment or concert is given, which is open to members free, and to outsiders at a moderate payment. The popularity of the institute may be judged of from the fact that there were 250 members in the first term of the last session. The young people pay 4*d.* a week, and the whole institute is self-supporting, with a balance in hand of £35. The religious tone of the institute is maintained, (1) by opening with a collect; (2) closing with a hymn; (3) by the usual popularity of the Bible-class, where I have often taken from sixty to eighty members; and (4) specially by the quiet personal influence of Christian men moving amongst the youths as teachers and friends. Owing to this quiet influence a large number attend Bible-classes on the Sunday. Many attend the church, where seats are appropriated to their use. Parents are grateful for an institute which promotes the temporal welfare of their boys, and speak well of the Church which shows such interest in them, whilst the boys and youths, grown up to manhood, never forget the personal kindnesses of the gentlemen who denied themselves for their good. In the summer, cricket clubs are arranged, and the Bible and discussion classes meet occasionally.

I have more faith in this than in any other mode of attaching senior scholars to the Sunday-school and church by week-day influence. Something certainly needs to be done on a vastly larger scale than at present. A few months ago I went to the "Vic." and the "Lord Raglan" in the New Cut, and saw 5,000 lads and youths between the ages of thirteen and twenty-one in those places alone! I mention it to stir your hearts, as it stirred mine, to a more earnest desire to see Churchmen rise to a sense of the immensity and of the importance of the work still to be accomplished.

The Rev. Prebendary HARRY JONES, who was next called upon, said :—I understand that I am asked to say a few words to you about recreation. A more unfortunate subject could not be chosen at this time. The air is full of sorrow and mistrust; and for any man to find himself set to stand up to speak about recreation is to find himself set up to speak as quietly and calmly as he can about a subject which he might, perhaps, be expected to speak upon with special interest and vivacity. Interest I have in the subject, but no vivacity at this time. This is not a day in which we can think much about recreation.

I should say, however, that in respect to the recreation—or that phase of recreation which is brought before you to-day, it is one which may be expected to move in parallel lines with the work of the Sunday-school; that is, it must be a kind of recreation which refines. There is nothing more easy than for any one, even a thoughtful Sunday-school teacher when he faces the question of recreation, and attempts to realise it in his schools—nothing is more easy for him than a descent. Nothing is more easy for him than apparently to succeed in his purpose when really he is gratifying perhaps those appetites which he or she, above all others, is specially intended to correct and to refine. I remember on one occasion having an entertainment in my own parish, in my own schoolroom. It happened to be one in the arrangements of which I had no hand. It was arranged while I happened to be absent, and I came back to it, and I found to my unmitigated dismay that it was a negro entertainment. Nothing was more successful. There is nothing which, perhaps, more touches the sentiment of escape from the severity or the seriousness of the Sunday-school than for a scholar to find that his teacher has descended to negro minstrelsy. On that occasion I found the platform in my school covered with negro minstrels, and a collection was made after the entertainment. I announced—quite seriously—that it would be given to the Idiot Asylum, and I was pleased to find that the hilarity of a good many of my teachers was most wholesomely checked, and that they saw there was a great deal of reserve of sense in what at first some of them imagined to be mere satire.

I am puzzled to say what points in recreation I should venture, with the permission of your Chairman, to lay before this meeting. I would, however, specially draw attention to one point, not forgetting what I have just alluded to, viz., that the recreation which is provided in connexion with the Sunday-school must be recreation of a refining kind. The point at this moment present to my mind is this, that a great deal—almost everything—depends upon the individual teacher. The real work of the Sunday-school cannot be carried on upon the Sunday. The influence, the relationship between scholar and teacher, has to be cemented by wholesome healthy understanding and union during the week. Although it comes into the hands of the teacher himself, or herself, to decide and to carry out whether the recreation afforded in connexion with the Sunday-school with which he or she is associated shall be sound or not, I need hardly, in the presence of so many experienced teachers, remind them of the various phases of recreation by which the teacher may most healthily exercise himself or herself. But it must never be done by the individual in a mere spirit of good nature or boisterous concession. It should be carried out—even recreation itself—in the purest spirit of Christian self-sacrifice. It has to be carried out at the expense of great self-denial—at the expenditure sometimes not only of money, but of time and pains. I would therefore make this one of my points—that the recreation which is specially fitted to be associated with the Sunday-school is and must be left almost entirely in the hands of the individual teacher.

I will allude presently to treats. I may now just touch on one or two desirable phases of recreation in the week. Of course there is the library; and the singing-classes have been referred to already. Then there are the teachers' parties at home, which are often wholesome. Then there may be also, in connexion with the Sunday-school, gymnastics. In the parish where I formerly worked there was a large room devoted to the Sunday-school, which we fitted up with gymnastic apparatus. It is supposed that gymnastics require a considerable amount of space, open air, &c., but I am quite sure a great many Sunday-schools may be carried on with a good sanitary influence if the room is fitted up with

some gymnastic arrangement which the teacher would be able to show the use of to the children in his class during the week. Take such a simple matter as a ladder stretched along the ceiling just beyond the reach of the boys' hands. There can be no more healthy exercise for boys than that; it loosens their joints and pulls their ribs out. All the boys in my school set to work at that, and the teachers were with them on week-days. On the first night not one of the boys could go a couple of rungs in the air, but before a couple of months they could every one go the whole length of the ladder. Then there is cricket. I never shall forget the cricket we had when I happened to be at St. Luke's, Berwick Street, in the most densely peopled part of Soho. We had cricket bats and balls and stumps, but we had nowhere to play, so we went down to Regent's Park. We set up our stumps, and were bowled out in a minute by a man in a cocked hat, who came and stopped us. I then wrote to Lord John Manners, who used to be a great friend of Young England, and asked him, as First Commissioner of Works, whether he would not allow us a place to play in within the park. He furnished me with a note authorising our club to play there, so we went into the park, pitched our stumps, and began. There descended on us immediately from all parts the usual cocked hats, forbidding us to proceed, but when I took out my document they fell back with bows and allowed us to continue our practice. I am happy to say that that resulted in the opening of Regent's Park for cricket, for when it became known that one club had leave of course every other club in the neighbourhood and out of it asked for a similar permission. The use I would make of that story is this. There are, no doubt, divers teachers in this room interested in the wholesome play of their scholars, and if there happens to be in their neighbourhood any place where the teachers would be glad, but are at present unable, to take their scholars, let them apply, and they may be the means not only of getting healthy recreation for their scholars, but of introducing others also to the same benefits. So far for cricket, and now I would refer to another thing.

A very great friend of mine told me of the enormous benefit he had found in enforcing his teaching—and downright good teaching it was—in his Sunday-

school by taking out his class, perhaps not every week, but occasionally, and giving them on the living plant itself some botanical instruction. A great deal may be done of that kind, and also by taking the children about here in London. Sneering people may say of course that it is very much the old style of Sandford and Merton to take boys about and talk about monuments and the like, but really if the teacher would take pains to get up the subject—for knowledge does not come by intuition—and go with his scholars to, say, Westminster Abbey, he will find that if his instruction be given with kindness and intelligence, it will be keenly appreciated by the children.

I now pass away from personal and individual teaching to the school treat. Now the annual treat is an opportunity for a great deal of disingenuous "hedging" on the part of the scholars. A great many children occupy themselves, and devote such intelligence as they possess in scheming how they may go to as many treats as possible. That is a most unsatisfactory state of things, and I would recommend any one who has anything to do with it to settle two months before the treat is to take place what scholars shall be allowed to go to it. I have had a great deal to do with treats, and I would just mention one point in regard to the conducting of them. If you must have a treat in the country, gather your scholars first together in the school in groups, according to the number and capacity of the vans—a treat without vans is a poor affair. If you want to do the thing well you must take minute and detailed pains beforehand. You must ascertain what vans there are, and make an arrangement with the chief man that there shall be no stopping at public-houses. Then you will gather all your scholars under different standards—I, 2, 3, 4, &c.—before you start, and then when the day's treat is over, and the faculty of perception a little marred by the excitement of the day, it will be easy to put up the little standards again, when the children will collect round you, to be put into their proper vans, and all will go well. Without some such organisation there is sure to be great confusion and struggling. It is as well in carrying out a Sunday-school treat, as in anything else, to have everything done "decently and in order."

I am afraid, however, I have had my

belief in treats very much shaken. I admired the old-fashioned treats in the days when there were no railways to speak of, and no trams, and when those who lived in London found it extremely difficult to go into the country. Then was the time for the fabrication of the sentence, "A day in the green fields." Now-a-days, in my experience, nothing is more common than for children to get away into the country, and I find that those who try to persuade themselves that they take their scholars into the country for a day, take them merely to the outer fringe of public-houses. I know there are exceptions, but as a rule it is so. We are under meteorological conditions. We don't know what the weather will be, and so, to save our peace of mind, we settle beforehand that we shall take the children to the Alexandra Palace or the Crystal Palace. Well, that is merely London under another name. As to its being country, and all the sentiment about a day in the green fields, that may be disposed of at once. I will just tell you one little anecdote to illustrate what I mean. Last year I took our children to the Alexandra Palace. I was coward enough to be, like everybody else, afraid of the weather, so I took them to the outer fringe of that place of London entertainment. The children of other schools were there also—one of the officials told me there were about 5,000 in all. After setting our young people to work eating, drinking, and playing, I began to think whether I could discover any possibility of refinement among the 5,000 there. I went all over the place, and found them playing at knock-'em-downs, swinging, &c. I don't say anything against that, but there was the semblance of not the most wholesome recreation about the whole thing. However, I went on pursuing my inquiries, and entered the library. I thought that there I should find the sentiment I was in search of. Well, I found two children there—one asleep, and the other looking at pictures. Then I walked through the grounds, and saw plenty of children playing in groups, but at last I found my man. There he was—a thoughtful boy, walking along, big with some prospective influence of receptivity—I had got him. He was evidently thinking, and I found at last what he was after. He was looking for something. I thought he was gathering flowers, but I found presently he was looking for a stone. What for? He

had got a cocoa-nut, and he was going to eat it by himself! Well, then, all my fabric about the teaching of Sunday-school recreation was dissipated in a moment.

I must have done, but let me say one thing to you: carefully overhaul your conclusions, traditions, habits, and customs about treats. Determine for the future, if it may be so, to have your festival, but have it at home. Do not fancy that I am forgetting the children, do not fancy that I would advise anything which would be a loss of the real country to them, but I would say, follow out what has been in some cases attempted already, and carried out with great success. There are very many people within an accessible distance of the metropolis who are quite pleased to take in a few children in the village for, not a few hours, but a fortnight during the summer, and I can hardly imagine anything in the way of the promotion of recreation more suited to an intelligent Sunday-school teacher than to take pains to direct and control such expeditions. From some schools in Whitechapel with which I am acquainted they sent out some 350 children into the country for periods varying from ten days to three weeks. Great pains were taken to ensure the proper reception of the children, and a certain amount of supervision during their stay. They came back not only in improved health, but we hope with larger and better minds, and I do not think we could make any more satisfactory progress in regard to Sunday-school recreation than by promoting such healthy visits to the country as I have described.

MR. EUGENE STOCK, who was next called upon, said:—I am occupying at literally two hours' notice the place of Mr. Mackeson. A message from Mr. Palmer came to me when I was full of work, and I said I would come and pick up some thoughts from what the previous speakers might say. During the few minutes given me I will stick to my own particular branch of the subject, and that is fellowship—not so much instruction and recreation, as fellowship, the idea being this, that our scholars, especially the senior scholars (boys and girls) should have something besides the extra teaching, whether it be sacred or secular, in the week, and something besides what is called play—

that they should have something to bind them together in fellowship for good. Now of course there is no difficulty in drawing children to fellowship. Bad fellowship is common enough. Children will hang together. They are emphatically beings who don't care for solitude. Well then if we don't have bad fellowship, I am afraid the phrase good fellowship does not suggest at first sight the sort of thing we teachers want for our scholars. Well, what can we do? I think we can aim at three kinds of fellowship for them: good fellowship in the true sense of the term among themselves as individuals; good fellowship in connexion with the school or the class; and fellowship in connexion with the Church.

In regard to fellowship among themselves as individuals, it is not sufficient to warn a boy or a girl against bad companions. I suppose no practical lesson is more commonly given by teachers than that. But it is not enough. You must set them in the way of having good companions. It appears to me that one way of doing that is deliberately to take, so to say, into partnership some of the best of the boys and girls, and set them to win those who are less good. For example, there may be a senior class in a separate room, or a class of some special kind. A new scholar is introduced to that class. Why not—I have done so, and have seen the good effect—why not give that new scholar, so to speak, in charge of one of the other scholars, not making too much of it—not in the sense of patron and client exactly, but, in a similar way, telling the existing scholar to see that the new one knows the various rules, the lessons, what books to get, what the hours are, &c.? Refrain from giving those bits of information yourself in order that one of the scholars may give them. So you may lay the foundation of a good friendship, which will be of the greatest possible value. Then there is another point. Let us not forget that companionship among the senior scholars is not confined to those of their own sex. Generally at these Conferences gentlemen get most of the instruction, and the ladies have to listen, but here is a point on which they are as much concerned as the gentlemen. We know the elder boys and girls will consort together, and the *treat* is one great opportunity for doing so. I need not say there are great risks in connexion

with that, but don't meet those risks with frowns. A teacher will have a vast influence for good if he or she recognises that great fact of human nature, and tries to make use of it and utilise it for good. By way of illustration: I was in former years the depository of a great many love secrets on the part of elder scholars and junior teachers, and I believe it was because I did not regard falling in love as one of those dreadful things not to be mentioned in polite society. And in the classes from which our scholars come an early engagement is very often a powerful preservative and safeguard; and when it is a good engagement, it should be fostered and sympathised with.

Now as to the fellowship in regard to the school and the class, one might mention a great many agencies, some of which have been talked of to-day. There are Youths' Institutes, and we have heard an account of a capital one. There are Christian Institutes, Bands of Hope, and many and various other agencies. Do not imagine that one particular agency, because it succeeds in one place, will therefore succeed in another. We must be ready to adapt our machinery to neighbourhoods, localities, and circumstances, and it does not follow because you come to a Conference and hear that this or that person has greatly succeeded by a particular agency, therefore you will do the same. Make your own agency. Let there be individuality about it. I am almost tired of preaching my motto, "Not the machinery, but the man." It is the personality which is the greatest influence. Apart from the larger agencies of fellowship in connexion with the Sunday-school, agencies in connexion with individual classes are very useful. I will give you an illustration. One of my teachers in a school I formerly superintended was a very remarkable man—the late W. R. Cooper. He founded, and was secretary of, until he died, the Society of Biblical Archæology. He was a peculiar man, and required to be carefully dealt with. I required to have all my generosity ready at hand to bear with his oddities. His plan was a very curious one, which I do not say all should imitate, but it showed individuality. He got up among the boys of his class a club, which he called the Philotechnical Society, and when one of them had distinguished him-

self by reading a paper on an archaeological subject he became a Fellow of the Society. There, of course, was fellowship at once! Was that all for nothing? No. One of the lads who came under his influence is at this moment one of the half-dozen Semitic scholars in all England; his books are reviewed in the *Times* and *Athenæum*, and he takes high rank in that branch of science. Lastly, I come to fellowship in the Church. Here I have only time to mention one thing. Let us try to bring the senior scholars, and junior teachers, and those who have left school but may be in connexion with various classes, to come to the Holy Communion together. There is great power in that. In the parish in which I worked formerly the principal Communion Service was once a month. At that particular service more than half the communicants—and there were generally 200 of them—were in connexion with the Sunday-school, either as junior teachers, senior scholars, or old scholars. Even when they left the school, and when they came under other influences—influences which we were afraid would draw them away—they still came because they had got into the habit of coming together, and we used all to sit together in a particular part of the church, row after row filled with young men, and in another part with young women. Many of these young men are ashamed or afraid to come by themselves, but put them with others whom they know, they will come and remain. It is often said that with Sunday-schools our Nonconformist brethren do better than we do. I don't think they do any better than we do in regard to the excellence of the teaching, but I do believe that in regard to the subject we are now discussing they have done better than we do. They do take more account of fellowship than the Church of England, and I think it is owing to the *esprit de corps* which the teachers and scholars alike have in their Sunday-school that they win young people to their cause. It is not because there is distinctive Nonconformist teaching—there is little of that, if any. And the means we should adopt for gaining our young people is not to be found, I think, in distinctive Church teaching, although I don't depreciate that, but in the Christian fellowship which we introduce among them. The Bishop gave us a motto this afternoon which I am

sure we shall never forget. If we remember nothing else let us carry those words away, "Don't be invisible during the week, and then you won't be incomprehensible on Sunday." It is a grand motto. In conclusion, I would say, Let us be content with doing a little. I often feel that our teachers when they come to these Conferences must go away thinking, "How can I do all these wonderful things of which I hear? it is not in my power." No; but let us be content, as the Bishop said, to be mere specks of star-dust, or even earth-worms.

Mr. SARGEANT (of St. Mark's, Kennington) wished to say a few words in reference to the visiting by a Sunday-school teacher of his scholars. In the Sunday-school with which he was connected every teacher pledged himself or herself to visit each scholar of his or her class at least once a quarter. They had in the school a printed form, in which were inserted the name of the scholar, and the number of hymns and lessons he or she had learnt, also the number of times the scholar had been late, and the number of marks awarded for attendances. That paper was signed by the vicar, the superintendent, and the teacher, and was taken by the latter to each scholar at least once a quarter. That was a very useful practice indeed; it gave the teacher something to go to the scholar's home for, and something to talk about. Personally he had always found the parents very glad to see him, and they always received him with great confidence and with expressions of gratitude for the care given to their children.

The ARCHDEACON OF DROMORE (being invited by the Chairman to say a few words) observed:—My lord,—I confess honestly I did not desire to say anything here to-day, as I have to take an active part in the meeting to be held this evening, and I felt very keenly and truly the words which fell from Mr. Jones as to the depression which many of us feel at this time. And naturally as an Irishman, only coming to your soil here this morning, and crossing the channel last night with the remains of that lamented nobleman whose blood stains our country, I confess I would rather have sat here silent, and taken away, as I trust I shall, some thoughts which might be productive of good in

my own parish and diocese. However, as I have been asked to say something I would just add this to what has been stated to-day, in regard to Sunday-school treats. In the parish which is under my care we have 1,100 children in our Sunday-school, and we take them each year for an excursion. Generally at least 1,000 go on it, and while I can fully endorse what has been stated here to-day that very much always depends upon the man who is at the head to give energy to the whole movement, still we have found it most helpful in carrying out the work decently and in order to divide the arrangements of the day amongst the various teachers. We have sixty, of whom about thirty undertake the management of the excursion. There are ten committees, each taking some part of the duty, looking after the various parties, arranging for amusements, superintending the refreshments, &c. The teachers never leave the scholars, and I am glad to say for the honour of my country, while we have so much dishonour at the present time, that I have never known at any Sunday-school excursion I took part in, old or young go into public-houses. That is a matter wholly unknown to us in Ireland, although we have so much of intemperance there. I have been at enormous gatherings in the neighbourhood of Belfast in my own parish, which is a mill district, and I was surprised to hear to-day that that was one of the difficulties in connexion with Sunday-school treats here. We have not that difficulty, but we do find it of supreme importance to carry out the whole affair in the most strict manner, every teacher sticking to his class for the day, and we do not at all discourage what Mr. Stock spoke of to-day—that is, the fellowship of the boys and girls, the teachers being with them, and I am happy to say a considerable number of happy marriages have resulted in my parish from Sunday-school excursions.

Mr. PHILLIPS (of St. Michael's, Chester Square) wished to say one word in favour of Sunday-school treats. He was superintendent of a Sunday-school in London, and although he knew there were some of the scholars who did go into the country at other times, and therefore did not require the Sunday-school excursions, yet there were numbers of them who never went

into the country throughout the year except on those occasions. Therefore he would not on any account have those treats given up. At the same time he felt that the children should be taken really into the country, and not to the Alexandra or Crystal Palaces. There ought of course to be organisation, and the teachers must be with the scholars. They had heard a good deal that afternoon about this, that, and the other which teachers ought to do, but it seemed to be overlooked that a great many of them were occupied the whole of the week. That was so with several of the teachers in his own school. It was very easy to say they should do this and that, but they had their work in the world to do, and in some instances it was only on the Saturday afternoon or evening that they had a chance of doing anything for the children. He admitted that a great deal might be done if every teacher would resolve to do a little instead of making the fact of their being hard at work all the week an excuse for doing nothing. In regard to having a special day for the scholars to attend the Holy Communion he might mention that in his Sunday-school they had a large and exceedingly good Bible-class, and also a preparation class for the Holy Communion. On the Sunday following the meeting of that class the Communion was partaken of by the elder scholars and many of the teachers in the parish church. That was found to be an excellent means of uniting the scholars and teachers, and of bringing hundreds to the Communion who otherwise would never come.

The Rev. JOHN F. OSBORNE (Vicar of St. Peter's, Highgate Hill) said he considered that the holding of little parties in the teachers' houses was calculated to be useful in bringing about fellowship between teachers and scholars. He knew that one of his teachers had a capital meeting, and having given the scholars some entertainment in the way of tea and cake, oranges, apples, &c., they sat down and sang hymns. Every boy chose a hymn, and all were sung in turn. That induced a great deal of kindly feeling, especially as they were poor boys. There was one danger about these things. Sometimes some teachers were in worldly circumstances better off than others, and there was a fear lest

rivalry might arise, and that boys might be heard saying, "My teacher gives nice parties, and yours does not." That would create an unwholesome feeling if it were allowed; but he thought it might be prevented by the vicar or superintendent advising the wealthier teachers not to entertain the children too grandly, and in the case of teachers who were too poor to do it at all, the vicar or superintendent might invite the scholars of such to their own houses. Possibly a fund might be got up in the school for paying the expense of giving little parties when the teachers could not pay it. Mr. Osborne also urged the holding of industrial exhibitions, which he was sure would be very useful in promoting the objects they had in view, and would engage the minds of the children during the winter evenings.

The Rev. J. F. KITTO (Rector of Stepney) then said:—The subject is one on which I can at least claim to have a long and large experience, and I am grateful that it has been discussed this afternoon. At any rate this testifies to one fact, and that is that Sunday-school teachers are beginning to recognise that their work extends beyond the Sunday-school and the Sunday. I think it is a great point to have gained when any individual Sunday-school teacher has discovered that fact. The common idea which a Sunday-school teacher first receives in regard to his work is that he is to sit at one end of a class in a particular schoolroom, and to keep the boys of the class in order as best he may, until, with a sigh of relief, he lets them go at the end of the hour; and I have seen Sunday-school teachers engaged in that not very profitable occupation, unless it may be considered profitable to have a great trial of patience.

Well, I think it is a happy thing for us that this elementary idea of Sunday-school teaching is giving place to something higher and better, and that we are beginning to recognise that the work of the Sunday-school teacher extends to every detail and department of his scholars' life. Concerning our Sunday-school work I must say that I feel the great importance of giving every possible attention to details. There is an old proverb that tells us that the law does not regard trifles. Now, I think our law for Sunday-school teaching ought to be to regard trifles, and

to pay close attention to every detail of our Sunday-school work. Mr. Jones has already shown us how important this is in regard to the management of Sunday-school treats. Every one of us has had experience in the management of Sunday-school treats, and we know that very often no one appears to have thought of anything beforehand; people seem to think a treat can manage itself. If we want to be successful with anything, however, even a Sunday-school treat, we must make up our minds to take special pains with it to make it a success. That principle applies to every part of our Sunday-school work. We are familiar with it, I hope, in regard to the preparation of our lessons on Sunday, but let us carry the same principle further, and apply it both on Sunday and week-day.

We have had so many admirable plans put before us this afternoon that I was rather glad to hear one teacher get up and protest in the name of humanity almost against the burden laid on the Sunday-school teacher. I do feel there is some ground for the protest, and there is some reason to fear lest the Sunday-school teachers should go away from a conference like this thinking an ideal had been placed before them which it was impossible ever to hope to realise. It may be granted, I think, that at meetings like these we are apt to put forward ideals which are not commonly realisable in our ordinary life; yet it is well for us to have a lofty and exalted standard, and all we desire at a meeting like this, when we meet together to confer and stimulate one another, is to set before the Sunday-school teachers something that needs to be done, and ask them to do, not what they cannot, but what they can. I am not sure that Sunday-school teachers are not often deterred from doing what they are able to do by the fear that they may not be able to do what is entirely beyond their reach. Nobody expects a man to do impossibilities, or a woman either—though I suppose they are better able to. God does not expect us to do impossibilities, and if we are occupied all the week it would not only be unreasonable to devote our time to the recreation of our Sunday-schools, but it would be wrong to neglect one duty to take up another that is more acceptable. We have no business to neglect a duty to our employer for which we are paid, to undertake another duty—a voluntary

duty—for somebody else for which we are not paid. But there is nowhere—not even in the east of London, where Sunday-school teachers are certainly very much occupied during the week—where the teachers cannot do something beyond the mere work of the Sunday-school, if it be only with the view of showing the children there is an interest in them beyond the school walls, and of getting that influence over them which such interest and sympathy alone can gain. I believe that is the reason why this subject has been chosen for us this afternoon, and I do trust we shall go away from this Conference not aiming at something altogether beyond our reach and beyond the opportunities God has given us, but making up our mind to do our best with the opportunities that are at our disposal. I feel confident that in proportion as the work of the Sunday-school is carried on in the week, and the influence of the Sunday-school is carried into what may be regarded as secular works, we shall find that the power of the Sunday-school will grow.

And these are days when we in this country at any rate—and you, my lord, have already spoken in regard to Australia—these are days when we at least feel there is a paramount necessity that the work of the Sunday-school should grow and increase. I am certainly not disposed to take a desponding view of the circumstances around us. I do not despair of my Church because I do not despair of my God, yet one cannot help feeling we are placed in these days in circumstances of extreme difficulty, and circumstances which demand that the energies of Christ's Church and Christ's people should be put forth in a way in which they have not hitherto been put forth. I don't want to depreciate the efforts hitherto made, but the time is coming when greater efforts must be made, and unless much energy is thrown into Christian work by Christian people we cannot expect the Church will hold her ground in the affections of her people; and if she loses that hold it will be a disaster to religion too great almost to contemplate. It is because of the circumstances of the times in which we live that I for one feel that we have strong reasons for calling upon all who are working with us in the cause of Christianity not to cease their labours, but to use every means to cultivate the spirit of religion among those entrusted to their care.

I believe the reason why your lordship has called on me this afternoon is that you were prompted by the Secretary of the Sunday School Institute at your side, and if that be so, I recognise in that fact a call to a pleasant duty on my part, that is, to propose to this meeting that we should give to your lordship our most cordial thanks for your kindness in presiding over us to-day. I remember the speech in Exeter Hall—which I cannot believe was fourteen years ago—to which Mr. Stock has already referred. He is so accurate generally that I suppose he must be right, but the recollection is so vivid that I should say it was not fourteen but only five or six years ago, and I don't feel I have grown five or six years older, and I am quite sure the Bishop has not. I only refer to this to enable you to understand the keenness of the interest the Bishop has taken in Sunday-schools, and the warmth of his friendship for the Church of England Sunday School Institute. It is a happy thing for us who are interested in the Sunday School Institute that the Bishop should be here to take the Chair to-day, because if we were to look at the whole Bench of Bishops at home or abroad we could not find any bishop who has taken more interest in Sunday-schools, or been a warmer friend of this Institute, than the Bishop of Ballarat. If you will not take my word for it I will refer you back to the early pages of the Magazine of the Institute, and you will find among the contributors the name of Samuel Thornton occurs again and again, and whenever a contribution occurs with that name you will find words of wit and wisdom.

MR. PALMER: And in the last volume under the name of the Bishop of Ballarat.

THE REV. F. KITTO: Yes. I mention these things because I want those who are not familiar with the Bishop to understand that he is here because he still takes a warm interest in the work of the Sunday-school. And it is because of his warm interest in the Sunday-school, and not merely on account of his presiding here this afternoon, that I have so much pleasure in moving—and I ask you to accept the proposition—that we should give our cordial thanks to the Bishop.

THE REV. C. JULIUS (Vicar of Holy Trinity, Islington): In seconding the

vote of thanks I have to make an addition to it, by inserting the name of the Rev. Canon M'Neile, and awarding him our hearty acknowledgments for his able and interesting paper. I had not the pleasure of hearing the Bishop's speech fourteen years ago, and I am sorry I lost his speech this afternoon; but I have known something of his work. When I took a mission in the parish where he was—St. George's, Birmingham—I heard much of him, and his memory there is still fresh. None of us can exaggerate the importance of such meetings as this. Every year the Sunday-school is growing of greater importance among us, thank God. Every year we clergy of the Church are learning to feel that our great strength lies in the laity of the Church, and that without their help and co-operation—the help of our visitors, our Sunday-school teachers, and others—we are but as a general without an army—we may as well pack up our baggage and get home.

There are two or three things I will notice in the words spoken this afternoon. I may, for instance, correct one impression in the mind of the Arch-deacon of Dromore. I don't think as a rule we are troubled with drunkenness among our children. I want to inform him that it was the horses—or the drivers—and not the children who were complained of for stopping at the public-houses. I don't believe in vans. I believe in trains. We can keep the children better together, and take them further into the green fields. I have great faith in making preparations for the treat beforehand, or rather letting my teachers do it. Uncommonly well they do it too, and for years I have seen my children returning safely at night after enjoying a really happy day, which has done them a lot of good. The treats swallow up a lot of money, which is hardly spared, and I daresay the children contribute to them much less than they might. Yet I would not forego the treat, for it brings the teachers together, and is useful in many ways. One word I have to say about cricket clubs. I had a good cricket club once in my own parish, and very proud we were at the end of the year when we had won most of our matches. We have not a cricket club now, and why not? It is the fearful result of total abstinence. The members of it were many of them total abstainers—worked on soda water

and ginger beer. The land on which they played belonged to a public-house, and they were informed they could not be allowed to remain at any price. I wish Mr. Jones would tell me where to apply for a new ground. I would apply anywhere. I have applied in vain. We want some land in the north of London to which we might take some of our young lads to play. I want now to express my deep sense of the importance of a preparation class, not merely for the amount of information the superintendent or vicar may give to his teachers, but for the opportunities of gathering them all together that he may learn of them as much as they of him. I am certain the preparation classes do much to hold our schools together and infuse a bright, happy, and good spirit among our teachers and those who work with them. I will not say more, but I second most heartily the vote of thanks to the Bishop for presiding, and to Canon M'Neile for his very able paper.

Mr. KITTO put the resolution, which was carried by acclamation.

The Right Rev. CHAIRMAN in reply said:—My dear friends, leaving Canon M'Neile to return his acknowledgments personally, allow me to thank you very much indeed for the reception you have given to this resolution. True, I take an interest in Sunday-schools. So do you. Which of us can help it? It is a privilege to me to meet so many of my fellow Sunday-school workers, and to preside over you. I believe something will come out of it. We have listened to a great deal of practical wisdom. Canon M'Neile's paper was exceedingly valuable. He showed that the preparation of teachers for their Sunday-school work in the week was one hinge of the whole question, and that if teachers were busy preparing in the week, then would follow inevitably the due result in improved teaching on the Sunday. I do sincerely hope no earnest, devoted servant of God here present who may have limited time, means, or gifts, will go away disheartened by what has been said. It is important that teachers should not have the idea given them, that unless they take up at once this or that newly proposed mode of working they are not good teachers, and not likely to do much good. If they love Christ, and have "eaten the little book"

John took from the hand of the angel, then their work from Sunday to Sunday shall not fall to the ground. I think it is important to say this, because I know valuable helpers are sometimes discouraged by frequent suggestions of new methods of operation.

Mr. Dearden's paper was exceedingly interesting to me, especially that account he gave of the Youths' Institute or Club. I was pleased to recognise in it a facsimile likeness of one we have started at Ballarat, and I believe that is one right way to keep the elder ones together. One hint he gave which appeared to me to be valuable—viz., that membership should require as a condition regular attendance at one or two instruction classes. That is an important safeguard, and a suggestion which should be turned to account. I did not hear anything from Mr. Dearden as to the value of the publications of this Society in carrying on work of that kind, but I think it is impossible to overrate the importance of that department of the Institute's work. I am happy to say that in all the Australian colonies the publications of the Institute are very highly valued, and the simultaneous lessons issued by the Institute are used in most of our schools. In regard to these Youths' Clubs or Institutes I may say that the rooms in which the meetings are generally held do not lend themselves very felicitously to the sort of social tone which we want to prevail. What can we do to render our school buildings a little more homelike? You see the Nonconformists lay themselves out to make the rooms in which they gather their Sunday scholars attractive and beautiful—they wisely encourage everything fitted to suggest the homelike feeling. The more we can make Sunday-school and Sunday-school buildings a home for our scholars the better will our purpose be answered.

Then came the Rev. Harry Jones with his interesting and amusing observations charged with practical good sense. All of us may not agree entirely with everything that fell from him, but we all shall agree that it was most interesting, and that there was a great deal of valuable truth in what he said. We cannot entirely give up the "treats," I am afraid. We have a good many young people to deal with to whom that annual excursion with us is an immense pleasure, and that of the most innocent kind, which they might not be able to enjoy at any other hands, and which we would

be sorry they should receive at some other hands. In themselves these things may do little good, but they are good ground bait, and then when the net goes down you catch more fish. The whole principle of the Sunday-school is Pull, not Push—Come, not Go. Mr. Stock spoke about some of the mischievous "shams" attendant upon certain Sunday-school excursions or treats. No doubt there is a danger lest the children should be bribed into coming to the Sunday-school, and lest the Sunday-school should come to be thought of as a means simply of admission to temporal benefits and to interesting engagements in the week.

We are much indebted to Mr. Stock for his valuable address on fellowship, and he struck the right keynote when he bade us gather the children and ourselves also around the person of the Lord and round the table of His love. We would have them "have fellowship with us, and truly our fellowship is with the Father and His Son Jesus Christ." We all remember the lunatic boy whom they brought to His disciples, who were unable to cast out the demon. Then when Jesus came down from the transfiguration the word was, "Bring him unto Me." The teachers must bring the children to themselves in order to bring them to Him. He must be the great centre of all our fellowship: "I will draw all men unto Me." There is the great magnetism. The Lord Jesus Christ is the great Magnetiser, and we have need to catch from Him the contagion of that marvellous influence, and draw the children towards ourselves with the one object, that in doing that we may draw them to Him. From Him flows all the true power of Sunday-school work. Let that be our concluding thought. We know how the water power that turns the industrial wheels of the valley is born away in the lofty upland glens, and the power of the Sunday-school teacher is born up in the mountain in communion with God, in prayer and dependence on Him, for spiritual work can only be done in spiritual ways and by spiritual means. From Him and Him alone our great strength cometh. In Winchester School is written up in Latin at the end of the great schoolroom, the stern motto "Learn, or Depart." Now I would rather write up in the Sunday-school, "Learn; and don't Depart." The true motto of the Sunday-school is not,

"You must learn, or we will come down on you with some penalty;" but, "Suffer little children to come unto Me:" and work, to bring them to the Saviour's feet, to show them how lovely and winsome He is, and how great is the privilege that we may come to Him.

How this part of the subject grows on our lips as we talk about it! But I must occupy no more time. We have

had a most interesting, and I trust profitable, Conference. I again thank you for the compliment you have paid me.

The Rev. Canon M'NEILE having also expressed his thanks,

The Bishop of BALLAARAT pronounced the benediction and the proceedings terminated.

THE ANNUAL MEETING.

The Thirty-ninth Annual Meeting of the Institute was held in Exeter Hall on the evening of the same day, Tuesday, the 9th of May. There was a crowded attendance.

As is customary on these occasions, a selection of music was played on the organ, pending the commencement of the proceedings. Mr. Thomas Rutt officiated as organist.

The Chair was taken at half-past six o'clock by the Right Rev. the Lord Bishop of Carlisle. Amongst the supporters of his Lordship on the platform were:—

The Archdeacon of Dromore, The Archdeacon of Warrington, The Archdeacon of St. Asaph, Rev. Canon Bardsley, Hon. and Rev. Canon Legge, Rev. Prebendary Cadman (Marylebone), Rev. Prebendary Marshall (St. Bride's), Rev. Dr. Fletcher (Ulceby), Rev. Dr. Rice (Fulham), the Revs. J. M. Andrews, H. Askwith (Surbiton), J. W. Bardsley (Surbiton), W. H. Bassett (Lambeth), E. J. Barnes (Hornsey), E. C. Bevan (Send), H. A. Birks (Highbury), S. Bott (Kensal Green), R. C. Bomford (Islington), P. Browne (Edgbaston), J. M. Cadman (Bloomsbury), W. S. Cadman (Marylebone), C. V. Childe, J. B. Clark (Chelsea), C. J. R. Cooke, J. C. Cowd (Kentish Town), W. A. Corbett, E. N. Coulthard (Kilburn), R. T. Davidson, U. Davies (Islington), J. P. A. Fletcher (Bow), F. F. Goe, L. E. Goodwin (Faversham), W. Hamlyn (Brixton), R. A. Hatchard (Shadwell), V. J. Higgins (Ecclesall), S. Hutchinson (Islington), T. S. Hutchinson (London City Mission), F. J. Jomini (Bryanston Square), Churchill Julius, John F. Kitto, J. Kyle (Wandsworth), J. T. Lash (Poplar), H. J. Le Neven (Islington), J. S. Maber (Woking), D. McAnally (Penge), S. B. Mayall (Finchley), H. A. Mason (Stepney), J. W. Marshall (Blackheath), L. Morgan (Tooting), J. H. Moore (Soho), E. H. Mosse (Bloomsbury), F. H. Nicholls (Holloway), J. F. Osborne, sen. (Eccles), J. F. Osborne, jun. (Highgate), C. E. Percival, G. Plafor (Chaplain of Holloway Prison), H. W. Webb-Peploe (Onslow-square), T. Pigott (Holloway), C. M. Powell (Steeple-Bumstead), R. B. Ransford (Brixton), W. Reed (Wandsworth), S. D. Rees (Tollshunt Knights), G. Robbins (Surbiton), H. E. Roberts (Kilburn), R. J. Simpson (Mayfair), W. S. Standen, C. E. Story (Harrow), W. Stone (Greenwich), W. Thompson (Southwark), R. W. Tucker (Woking), C. H. Turner, T. Turner, J. S. Whichelow (London Hospital), W. N. Winn (Islington), E. J. Wright (St. Peter's Park), H. E. Wickham, Sir W. T. Charley, Q.C., Major-General De Havilland, Messrs. A. Dewick (Blackheath), E. W. Cox, W. Lewis, C. Earle (Kilburn), C. R. Ford, W. Gray, F. W. Groves, C. G. Maylard, George Meers, W. A. Moore, F. Norton, A. R. Pennefather, S. B. Power, Henry Sandford, J. H. J. Selfe, A. Sherman, Eugene Stock, G. Martin Tait, and many others.

The CHAIRMAN said: My Christian friends,—The first business on the paper which I hold in my hand (the programme of the proceedings) is the reading of an abstract of the Report by the Secretary; but I have obtained permission from the Committee to interpolate here a very short matter, though a very important one, which is not included in the programme. I am quite certain that a sad event which has lately taken place must be in the heart and mind of every one of you. It is impossible for Englishmen to meet together, whatever their purpose in doing so may be, without their hearts being very sadly and very solemnly impressed by the thought of that terrible crime which was committed last Saturday; and feeling this, and taking for granted, as I know I may, that you would like to express an opinion, which will be a unanimous one, on that subject, I have drawn up a short resolution, which without any speech, but with the permission of the Committee, I will put before you to take a show of hands upon it. The only thing I will say is this: that if any of you had known personally, as I knew personally, him who was the chief victim of that crime, then your feelings would have been still more strongly moved than they can have been by reading mere newspaper reports of a man who died in

his country's service. A more pure-hearted man, a more earnest man, a better man in all the relations of life I never met with than Lord Frederick Cavendish; and I speak not only from a sense of public duty, but with a feeling of strong personal regard, when I allude to this most sad and gloomy subject. I have now to propose, and I hope it will be passed without any applause (the matter is too sad for anything of that kind), the following:—"That this meeting before proceeding to its appointed business desires to record its horror at the fearful and shameful crime lately committed in Dublin, and also to express its sincere and respectful sympathy with the families and relatives of the victims of that crime."

The proposal was adopted silently by show of hands.

The SECRETARY (Mr. John Palmer) read the abstract of the Report:—

Another year's experience in conducting the operations of the Institute enables the Committee to refer very briefly to certain aspects of Sunday School work which indicate substantial progress.

DEATH OF MR. H. G. HEALD.—Before, however, doing this, the Committee desire to record, with feelings of deep regret and sorrow, the removal by death of Mr. Henry George Heald, whose long and untiring exertions in behalf of Sunday Schools renders his removal a matter for general regret.

GENERAL ASPECT OF SUNDAY SCHOOL WORK.—During the past year the Sunday School movement has made satisfactory progress. On the Continent Sunday Schools are increasing rapidly. In the Colonies, the Bishops have given the work of Sunday Schools great prominence in their public addresses, and action has been taken by Church Assemblies, Synods, and other ecclesiastical organisations in their favour. In the United States the growing interest in the subject has resulted in an official Sunday School Census being taken by the American Government.

In Ireland the Sunday School movement continues to be increasingly popular. The Institute's publications have been largely adopted, and an increasing number of Candidates have entered for the Teachers' Examination.

In the English Dioceses, Sunday School work has formed a leading subject of discussion at many important meetings of a representative character. The Bishops of Rochester, Manchester, Truro, Ely, Carlisle, Liverpool, Gloucester and Bristol, and Chichester, have all been outspoken on the subject.

Local Associations throughout the country have, as shown by the Reports furnished, been most active, and with the view of increasing the efficiency of Sunday Schools a variety of schemes have been put forth. In the programme of Local Associations Preparation Classes for the Teachers' Examination have been more general as a feature.

MEMORIALS OF THE CENTENARY.—In connexion with the commemoration of the Centenary of Sunday Schools, the scheme put forward by the Committee included the raising of two Memorials of a permanent character, the first being the restoration of the Old Crypt Schools at Gloucester, so closely identified with Robert Raikes; and the second, the obtaining of a suitable Building for carrying on the business of the Institute. The Committee are glad to be able to report that both objects have been effected, the first at the cost of about £500, and the last at a gross expense, for purchase, alterations, and furnishing, of about £12,000.

OPENING OF THE NEW BUILDING.—The new House of the Society was formally opened on the 26th of October last, by the Archbishop of Canterbury, with whom were the Bishops of London, St. Albans, and Bedford. At subsequent dates further proceedings in celebration of the opening of the new premises were a Concert at Exeter Hall, where H.R.H. the Princess Mary, Duchess of Teck, presided at a presentation of purses in aid of the Building Fund; and a Dinner at Willis's Rooms, presided over by Lord George Hamilton, M.P.

FINANCE.—The Subscriptions to the GENERAL FUND received during the year amount to £1,989 15s. Compared with last year this shows a decrease of £147 6s. 9d., a result partly owing to the more numerous special donations which were received last year for the Centenary Fund, and partly in consequence of the widespread agricultural depression which is so deplorable a feature of the times, and has materially affected the incomes of many of the country clergy.

The Donations and Offertories amount to £611 9s. 6d. The amount received during the year for the CENTENARY AND BUILDING FUND reached the sum of £2,677 15s. 10d. The total amount received in behalf of this Fund is £10,274 11s. 7d. The expenses in connexion with this source have been as follows:—Restoration of the Old Crypt Schools in Gloucester, £504 13s. 3d.; purchasing, altering, and furnishing the Institute's New House, £11,728 12s. 2d.; cost of working the Centenary Celebration, £3,475 6s. 8d.; grand total, £15,708 12s. 1d. This leaves a deficiency of £5,434 10s. 6d., against which promises amounting to £150 have to be placed. The Committee are also desirous of redeeming the Land Tax upon the House, and for this purpose a further sum of £900 will be required.

In the TRADE DEPARTMENT the sales for the year amount to £12,813 7s. 2d. The total gross receipts for the year amount to £18,092 7s. 6d.

PUBLICATIONS.—The Committee are glad to report that the Publications of the Institute continue to be widely adopted by the Clergy, and several communications have been received from the Clergy in the United States and the Colonies, with the view to the general adoption of the Lessons issued by the Society. The sales of the Publications of the Institute during the year have been large, comprising Magazines, Notes of Lessons, Reading Books, Roll Books and Registers, Manuals for the use of Teachers, Lesson Papers, Hymn Books and Liturgies, Addresses and Almanacs, Certificates, Services of Song, and Musical Publications, the whole making a total of upwards of a million and a-half.

In speaking of the Institute's Publications, special reference must be made to the issue of a Penny Monthly Magazine, under the title of the CHURCH-WORKER. The issue of this Magazine may be said to mark an era in the history of the Institute, dating, as it does, from the first year of the Society being established in its own premises, and is in itself a token of the impetus given to Sunday School work by the movement.

ORGANIZATION.—Several new Associations have been formed during the year. The number in the Metropolis is now 39; in other parts of the United Kingdom and Ireland, 238; and in the Colonies, 11; the total number of existing Associations being 288.

TEACHERS' EXAMINATION.—The returns of each year, in connexion with the Teachers' Examination, have compared satisfactorily with the previous one from the first, but last year's favourable results were most marked, and showed a substantial increase at every point. Upwards of 1,200 Candidates entered for the Examination. The revised scheme, the chief

feature of which is the division of the Examination into two grades—the Elementary and the Advanced—comes into operation during the present year. For the first time since the present scheme was initiated a Preparation Class has been held at the Institute, the Lecture Room of the new building affording the necessary accommodation.

SUNDAY SCHOOL CHOIR.—The Church Sunday School Choir held its second Festival at the Crystal Palace last year, with great success. It need hardly be pointed out that the arrangements for promoting the efficiency of the Choir as a body conduce to the improvement of the singing in our Sunday Schools, and are, indirectly, of benefit to the services of the Church. A singing class has held a succession of meetings at the Institute during the present year; a feature of the Institute's operations which may be practically regarded as the commencement of a Normal School of Singing for Sunday School Teachers.

SUPERINTENDENTS' CONFERENCES.—Two Conferences of Superintendents belonging to the Church Sunday Schools of the Metropolis were held last year, the subject for discussion on each occasion being, "How may the Institute best promote the further Efficiency of Sunday Schools?"

CHURCH TEACHERS' PRAYER UNION.—At these Conferences a wish was very generally expressed that a central Prayer Meeting should be held, the result being the formation by the Committee of the Institute of the "Church Teachers' Prayer Union," which held its first meeting in March last.

DAYS OF INTERCESSION.—The Committee are glad to be able to report that the Days appointed for Intercession in behalf of Sunday Schools were again observed very generally by the Clergy, both in the United Kingdom and the Colonies.

RETURNS OF METROPOLITAN BIBLE CLASSES, &c.—During last year the Committee applied to the London Clergy for such information as would enable them to compile a Register of the Bible Classes and Associations for Young People existing in the Metropolitan area, for the information of youths removing from one parish to another. A large number of returns have been received, and the information gathered has been printed in the form of a pamphlet.

THE FUTURE OF SUNDAY SCHOOLS.—As regards the future of Sunday Schools, the Committee would remark that one thing has been clearly manifested by the discussion which has been going on during the past two years, namely, that, with wise discretion, they are capable of playing an important part in the religious education of the young. It is also apparent that great need exists at the present time for the exercise of every instrumentality which the Church possesses for imparting religious knowledge. The Committee hope, then, that at a time like the present, when circumstances appear so favourable to the advancement of the Sunday School cause, these opportunities will not be wasted for the lack of the personal and pecuniary help required to make them effective.

The CHAIRMAN then said: My Christian friends,—The programme which I hold in my hand says that at this time comes "The Chairman's opening speech." I feel a little difficulty about that opening speech, because I observe that it is to be interpolated between the Report and the speech of the Archdeacon of Dromore, who is going to move the adoption of the Report. Now if I were to deal with the Report very fully I will not say that I should anticipate what the Archdeacon of Dromore will say, for I know Irishmen a great deal too well to make any such remark. I might, however, unfairly appropriate what belongs to him; but perhaps there will be enough for the Archdeacon and me too; at all events we won't quarrel about it. I will therefore now refer to one or two points in the Report.

The first to which I will refer is a personal matter. I remember on a former occasion on which I had the honour to occupy the Chair, having on my right hand a burly, stout, good-natured, pleasant-looking figure; it was that of the late Mr. H. G. Heald; and I am sure you will all join with me in saying that we very much regret that we shall see that figure here no more. Mr. Heald did a great deal for this Institute. He was very vigorous. I remember his giving us an almost incredible account of the number of miles that he travelled; and he worked with so much earnestness, so much good temper, and so much skill, that he set a good example to us all, and I could not let this occasion pass without saying a few words by way of respectful tribute to his memory.

Another point I would mention is the Centenary. That celebration was so successful that I suppose you would not object to have another, were there not some numerical and other difficulties. Those who see the next Centenary will find that there is plenty of work still to be done, and that there are plenty of openings for the Church of England Sunday School Institute; and I venture to prophesy that those who meet then will have quite as much to say about the work of the Institute, and quite as much need for stirring up the hearts of men to take an interest in the efforts in which it will be engaged, as there have been in connexion with the first Centenary. I am very glad that you spent part of the money which was raised on the restoration of the Crypt Schools at Gloucester which are connected with the name of Mr. Raikes. I can easily understand that in this utilitarian

age, some people would say that you might have spent your £500 a good deal better; but I do not believe it. I think that while we have necessarily in these days to concede a good deal to the principle of utilitarianism, there must be a little room left for the expression of sentiment, and that it would have been a great pity if you had not indulged a little in poetical feeling, and been able to record that you had spent £500 on that interesting restoration.

And then you have got another very substantial result in connexion with the Centenary; you have got a home and a house in which to live, which seems to have cost £12,000. Well, I think that money was very well laid out. I have not yet, I am sorry to say, had an opportunity of inspecting the buildings, but I have heard about them, and I trust that they will prove to be everything that you could desire.

Having said thus much respecting the Centenary, I would just congratulate you on the establishment of a new periodical connected with the Institute—the periodical called *The Church-Worker*. I suppose that is intended to be a medium of inter-communication amongst persons who are connected with Church Sunday-schools. I think that an organ of that kind may be of very great use. Its usefulness depends to a great extent very much on the way in which it is edited. I don't know who the editor is, and so I cannot be speaking personally, but I say it depends very much on the way in which it is edited what amount of benefit will arise from it. If it is carefully edited, if it is managed judiciously, a periodical like that will probably tend to forward the great work which you all have at heart. Well now, having made these remarks on points which have arisen out of the Report, allow me to say, what I think I must have said before, because it rises up in one's mind necessarily in connexion with this subject.

I believe there never was a time when Sunday-schools were of more value, or when they had a more distinctive place in the Church's system of dealing with her people. I know that some persons have been disposed to say that education is now so advanced that everybody can read for himself, and that it is therefore not as necessary as it was some years ago to collect young people together on Sundays for the purpose of teaching them. I believe the exact opposite of that view to be the truth. The great danger in our days is, lest any people should not be educated, for in a certain sense educated they will be and educated they must be. Has not that great institution the Parliament of England said that all Englishmen shall be educated, and who can help paying obedience to an Act of Parliament? But then, no Act of Parliament can do what the love of a teacher can do for the hearts of young people; and it would be a very sad thing indeed if education in England became more secular than it is, if it hardened and crystalised into a mere machine for teaching reading, writing, and arithmetic, for putting on each child a French polish of science, and then leaving them as if they could require nothing more. Therefore as a supplement to what is done by the State, or for which the State very rightly, in my opinion, requires to be done, the Sunday-school is to my mind of inestimable value. We may, then, I think, put away from all our minds the thought that the days of Sunday-schools are gone by.

I believe that the day is coming when with judicious management they may be made more valuable than they ever have been before, and when by all who take the highest view of education, and who most deeply feel for the moral wants of their fellow-citizens, they will be more highly estimated than they have been up to the present time. I say advisedly "judicious management." I can easily conceive that unless a Sunday-school be carefully conducted it may become a distasteful thing to young people. I believe it is the fault of those who manage Sunday-schools, or of those who teach in them, if they are distasteful to young people.

So far as my experience enables me to form an opinion Sunday-schools are popular with young people. Those pictures which one has sometimes seen drawn of young children who are kept from home all day, taken to church, and then put into some indescribable gallery in the midst of gaslights and unbreathable air, represent a state of things which does not exist. I do not say that such a state of things has never existed, but I say that it does not exist now, and I also say that any clergyman with half a grain of sense can, if he pleases, easily make his Sunday-school popular.

Again, I think it is a very great advantage to a Sunday-school if it gives young people something to do. And what can you do better on Sunday than gather a lot of young people together and try to lead them in the right way, try to do them good, try to make Sunday a blessed day to them in every sense of the term? Depend upon it that if it is a blessing to the children whom you teach, it will be a still greater blessing to yourselves. I would venture to say further that, in these days especially, one ought to look upon Sunday-schools as being the means of enabling the less educated portion of the people to take part intelligently in the services of our Church.

We have heard a great deal lately about the statistics of attendance on public worship. I do not believe much in statistics; I know it is very easy to make them prove almost anything you wish them to prove; but I think it is certain that churches are not attended as largely as they ought to be. There are several causes for that deficiency. It may be that the clergyman of a church which is not well attended is not quite up to the mark. He may be what is called a drone in the pulpit, or he may wear some kind of garment which a great many people do not like. There are a good many things which keep people away from church, and some of them may be, more or less, good reasons for absence. But there is one thing which is said to keep people away from church, and very likely it does, that ought not to continue to do so. People tell us that for the poorer classes, or the less educated classes of society, the services of the Church, though confessedly a most interesting and beautiful form of worship, are pitched in somewhat too high a strain, and a working man once said to me, "I cannot make top or tail of them." Now there might have been some ground for all that some time ago, but I should like to know how long that kind of argument is to last? Is it always to be the case that people are to be so badly educated as that objection implies? I do not remember exactly what the Act of Parliament provides about the period of education, but I think it begins about the age of three and leaves off at about fourteen; and with all the pressure of education during the week, supplemented by what is taught very well, on the whole, in Sunday-schools, I cannot conceive why people should not be able to understand the beautiful, and I almost would venture to call it the very simple language of the Book of Common Prayer. I think it would be a very sad thing if such a state of things should remain, and I earnestly hope that it will soon pass away. People ought to be ashamed of saying that they cannot understand the services of our Church. I believe it is far more easy to understand the prayers than to understand anything which comes direct out of a man's head, and which you do not know anything about before you hear it. I should say that if the system adopted by other bodies of Christians had been the original plan, and if that system having been found unintelligible men had said, "Let us give the people a book so that they may know what is going to be said," it would have been thought an amazing thing if it had not been felt that now all difficulty would pass away, that there would be far more simplicity and power to understand, and in fact that the people would have a great advantage in having in their hands a Book of Common Prayer. I do think that people ought, as it were, to be educated up to the glorious

service of our Church, and Sunday-schools will perhaps do more towards effecting that than can be done by any other kind of educational machinery.

Then there is another point which I should like to put before you. Sunday-schools might exist, of course, even if there were no Institute, but as the Institute does exist, the question arises what it can do for the purpose of helping forward Sunday-school teaching throughout the country. Well, I think that by putting forth a system of lessons the Institute makes it more easy for those who have to teach to know what they are going to teach; and that general kind of uniformity which is produced by having a system of teaching is, I believe, a great practical advantage in Sunday-school teaching throughout the country. Well now, ladies and gentlemen, will you allow me to say—you will not be offended at anything that I may say—will you allow me to say as the result of my experience in former days—and it is a long time since I had anything to do practically with Sunday-school work, for I am getting a very old fellow—that I have been led to the conclusion that the teachers want a great deal of teaching? I think this Institute can do very much to help the teachers in that respect; and depend upon it that if you would make your Sunday-school work valuable and interesting, if you would avoid boring children so as almost to bore your classes out of existence, if you would teach intelligently and usefully, you ought to take a great deal of trouble to improve yourselves. You should make it a matter of prayer to God that you may be enabled to get the lesson first into your own hearts and then into the hearts of the children, and I believe that that will be found the great secret of success in Sunday-school work.

Another point which I should like to impress upon you is this, that you ought always to bear in mind that you are not only Sunday-school teachers, but Church of England Sunday-school teachers. I hope that whatever else I may be I am not a bigot, but I do confess that, quite independently of my being a Bishop, I am a Churchman, and I am a Churchman because I believe that the system of the Church of England is the most ancient, the most primitive, and practically the best system that exists in this country; and I hope that you are all of the same opinion. Now, I think that in teaching people should bear in mind that they are teaching in a Church of England Sunday-school, and should not be ashamed, as it were, of their colours. I say without fear of contradiction that although there may be difficulties in the Church Catechism—and there will necessarily be difficulties in every little work which professes to deal with a difficult subject—still, regarded as a whole, it is a most wonderful compendium of Christian teaching, and that it would be almost if not quite impossible to substitute anything so good in its place. I cannot help feeling that in these days, when there is so much of what I will venture to call religious excitement, the plain, simple, practical teaching of the Church Catechism is just that kind of teaching which it is most desirable to impress on the minds of both old and young. Take those two magnificent summaries of human duty in which the child is taught his "duty towards God" and his "duty towards his neighbour." I have no wish to say anything more on a painful topic which I hope will have been got rid of by the Resolution which has been unanimously passed, but I cannot help saying that if the duty of all towards God and their duty towards their neighbour, as laid down in the Church Catechism, had been instilled into the minds of children in that unfortunate island to which I have alluded, the state of that island would have been very different from what it is.

Now, my Christian friends, the Sunday-school question is a very large one, and if there is generally a great danger that when a Chairman gets on his legs to speak on an important subject he may go on till he wearies his audience, there is danger of that in my own case. I will therefore at once call upon the Archdeacon of Dromore to move, as he has undertaken to do, the adoption of the Report.

The Ven. H. STEWART, D.D. (Archdeacon of Dromore), moved the following resolution: "That the Report, an abstract of which has been read, be adopted, and printed, and circulated under the direction of the Committee; that the best thanks of this meeting be given to the Dean and Chapter of St. Paul's, for the use of the Cathedral for the Festival Service, held on Monday, May 8th, and to the Right Rev. the Lord Bishop of Ely for his sermon on the occasion; and that the following gentlemen form the Committee for the ensuing year." (*Names read.*)

He said: My lord, rev. brethren, and lay workers,—I consider it a happy circumstance that the first occasion on which I should take part in any public meeting in England should be in connexion with those institutions—the Sunday-schools of our land—which I believe in my heart are calculated more than any other to repel, if God so wills it, that fearful wave which seems coming over our land of danger both morally, socially, and politically. For what is the hope of this land in the future? Surely it is to train up the young to be good citizens here on earth, as well as to prepare them for an hereafter; and as the Lord Bishop of Carlisle has just stated, if we are to do so it is not by giving them merely general views of religion, but by training them in those scriptural, primitive, apostolic lines which lie at the very root of institutions such as those we are met here this evening to advocate.

Now, my lord, in the few minutes that I may be allowed to address this assembly, I shall direct my remarks in the first instance to something of the Sunday-school work which is going on in Ireland, and then to something of our Church-work and progress in that land. It is, I suppose, scarcely known to all present, that whilst you were last year celebrating the Centenary of Sunday-schools in England we in Ireland had not commenced that work until twenty years later. The first Sunday-school in Ireland was opened in 1809; our Sunday School Society was formed in 1810; and the number of schools then was two, with 87 scholars. Last year the number of our schools had reached 2,093, with 176,526 scholars and 15,447 teachers. And I may add further, with regard to the work in that diocese of which I know most, and in which I am most deeply interested, the united diocese of Down and Connor and Dromore, where our schools are worked entirely on Church lines, and are entirely superintended by the clergy of our Church, that we have very encouraging prospects from the returns made to our Bishop. I will just

mention four of the most encouraging facts. In the year 1853 we had 13,852 Sunday scholars; in the year 1863 they had increased to 21,472; in the year 1873 there were 26,500; and last year we numbered 33,619. And let me add this, that whilst our numbers have so largely increased in the attendance at our Sunday-schools our population has very largely decreased, owing to emigration and to depression of trade. So that though our population has been steadily decreasing our Church-work in Sunday-schools has been steadily progressing; and our Bishop told us that next year his return would show more than 50,000 as the average attendance at our Sunday-schools in his diocese. In this one diocese there is not a single parish without its Sunday-school.

But more than that, I learned from that most intensely interesting Conference which I attended this afternoon at Lambeth Palace, that there are difficulties in connexion with Sunday-school work in England of which we know very little in Ireland; for this reason, we have on the one hand the great mass of the population belonging to an alien Church, whilst on the other hand our people are more thrown together, and we are less separated by divisions in our Church. Perhaps I may add this, too, that I have learned from two of your Deputation Secretaries who have visited us in Ireland that the proportion of children who attend the Church Sunday-schools in our parishes in Ireland is considerably larger than the proportion here. For that there are no thanks due to us, but it is because we have not perhaps to meet with the same difficulties that you have. I heard to-day with intense sorrow one clergyman state that in one of the parishes he had visited he found in two music-halls no less than 5,000 boys and girls. Another clergyman mentioned that he had an infidel club in the very centre of his parish offering every attraction to entrap his young men. Thank God there is no such institution in any town or parish in Ireland. But there is another reason.

I learned from those gentlemen who came to us as a deputation from England that it is not so much the habit here of the better classes to attend Sunday-schools as it is with us in Ireland. In my own parish—in fact I know that in every parish the children of all classes, from the squire's downwards, all attend the Sunday-schools. I read the other day, in a short abstract of a speech made by the Bishop of Manchester, a request appealing to his Church people not to keep the Sunday-schools for the humbler classes only, but to send all those who need them, and they are to be found quite as much among the middle and upper classes as among the lower.

As an illustration of the proportion of children attending the Church Sunday-schools, I will just refer to two of the parishes in the diocese of Dromore. In the parish of Lurgan there are 6,000 Church members and 2,000 children attending the schools. And in my own parish I have 3,500 Church members, and of that number 1,100 are Sunday-school children. I do not know, but I have heard that that is considered a large proportion. In the parish of Belfast we have a most flourishing branch of the Sunday School Institute. I may state here—and I do so with all heartiness and with thankfulness—that we owe a deep debt of gratitude to you in England for the wonderful progress we have made during the last ten years in our Sunday-school work; and one of the greatest helps to us has been the publications of your Church of England Sunday School Institute. And if I may mention one name more than another of those who have been of invaluable help to us, it is that of Mr. Eugene Stock, to whom I have given a warm invitation to come over and see something of the results of the work in which he takes such a deep interest. Well, my lord, we have in Belfast 24 parishes, 664 Sunday-school teachers, and 8,800 scholars; and at the examinations held last year for the Sunday-school teachers of Great Britain, 21 of our teachers were candidates. Out of that number 17 obtained prizes, and I may state that the 25th place out of 1,200 candidates was won by a young lady from the parish of Holywood, Belfast. Therefore, although some think that we in Ireland are far divided from you, we look to you for guidance and strength in our work, and thank you for the loyal help you have given us within the last few years.

I want to say one word more with regard to Church-work in Ireland. I presume that every one here knows that in the year 1871 our whole ecclesiastical organisation was dissolved by Act of Parliament; that all our property was confiscated; and that our Church was entirely thrown upon the voluntary efforts of our people for support. We were then forced—whether we willed it or not—to go back to what I believe in my heart to be the primitive practice of the Church, and that is, to give the laity a due place in the councils of the Church. By Act of Parliament we were permitted to call them all together; and the result has been the formation of the General Synod of our Church, composed of all the bishops, elected clergy, and laity, and that body forms the centre of all Church-work. And though I know that many of our most faithful friends in England feared the result of giving the laity such power, yet I am inclined to think from what I have read lately of the views of some of your most earnest Churchmen, that there is a steady move towards opening your doors and giving your laity a distinct place or voice in the Convocations, Synods, or Councils of your Church. And be assured that when you do it will be the cause of new strength and vitality to your Church.

Now a few words as to what has been the result in Ireland. First, with regard to Church sustentation, for which we were entirely thrown upon voluntary efforts. Within the last ten years our Church members, who number only 635,000, contributed £4,000,000 of money for Church sustentation. That means upwards of £5 per head for every man, woman, and child. Last year was unprecedented, owing to the commercial depression and difficulties; and I may further add, for the terrible trials brought upon some of the most faithful members of our Church who are among the landed gentry. To this Church sustentation fund—as will be seen in our report—we found that owing to the efforts of the humbler class there was £10,000 more contributed than was received the previous year. Let me give you two facts respecting the diocese from which I come. In the year 1869—the year before our disestablishment—the contributions for Church purposes amounted to £5,800; but last year they amounted to £41,000. Then as to the attendance at church on Sunday mornings in my own diocese, whilst the population has decreased in

the diocese, the average attendance on Sunday mornings was 18,700 in 1860, and last year it was 32,000; and with this decreased population the attendance at Sunday-schools, which in 1860 was 21,000, had increased last year to 34,000. Further than that, in no previous ten years of our history have so many churches been restored or so many new churches built. In the last ten years there were 44 new churches built and upwards of 100 restored; and more than that—and it is a very happy thing to be able to state it—I believe there has been real spiritual progress. Whatever our people are in Ireland, they are not hypocrites with regard to coming to the Holy Communion; and in the diocese to which I have referred, whilst in the year 1860 the average attendance at the monthly Communion was 3,773, last year it was 5,110.

Now, my lord, whilst I have stated all this, and I have done so with great thankfulness, I would still trust that not one word I have said this evening will be taken with the idea that I encourage the disestablishment or disendowment of our Church of England. I have referred to the bright side, and that mainly in one favoured diocese in the north; but I can tell you this—that in the south and west of Ireland, where our people are few and scattered, there is a gradual melting away of the Church population; the clergy have been diminished by one-half, and a number of the churches closed, and unless you here help them, and we in the north of Ireland help to sustain these poor churches, many more of them will have to be closed. In my own diocese we last year contributed £800 to help the churches in the west of Ireland. I have ventured to say what I have done this evening because there are those who stated when the Disestablishment Act was passed that our Church would die—there were those who said, “Now that your emoluments are taken away your Church will die.” The answer we would give to that is in the words of a Bishop of Derry 100 years ago. After a terrible revolution a man said to him, “The Church is dead.” “Yes,” replied the Bishop, “it is dead, as the tree is dead in the autumn, to spring

forth with new life in the coming spring; it is dead as the sun is dead when it sinks below the horizon only to rise with new brightness and new light and new power.” Yes! I think to her present state we may apply the words, “Persecuted but not forsaken, cast down but not destroyed.” And I would say, while our Church has gone through this terrible trial I believe in my heart that God is preparing us for a greater work in that land which we Irishmen love so well.

And if there is hope for that land—and God knows we pray and long for it—it is what your Bishop stated to-night in those earnest words, that the stain of blood may soon be wiped away from its green sod, and the people brought to a new mind—not by Coercion Acts, not by Acts of Parliament—although they may be necessary, but by teaching them a better faith; by leading them to the love of the Saviour, the Prince of Peace, to trust in that blessed Word which is the foundation of that Institution which we are all met here this evening to support. Why is it that in one part of Ireland we are so different to the other?—that whilst such sad things are going on in the south and west, the people in the north, with the Church disestablished and disendowed, would yet, if there was need for it, stand forth to assist and do all they could for their Queen and Constitution. It is mainly because we have been brought up in the doctrines of that blessed Book which teaches us to “fear God, love the Brotherhood and honour the King.” I ask you this evening—and I do it with all the earnestness in my power—for sympathy for that Church—your sister Church, which can boast of a lineage as old, if not older than your own—which holds fast “the faith once delivered to the Saints”—which preaches that Gospel which alone can bring lasting peace to our divided and distracted land—which was in ancient days the glory of her own land, and a blessing to many others—which hopes for a yet glorious future, when the Great Head of the Church may say to her, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.”

The Hon. and Rev. Canon LEGGE said:—

My Lord Bishop, ladies and gentlemen,—I rise with the greatest possible diffidence this evening to address you, owing in a great measure to the words

which fell from your lordship in your opening remarks. It seems to me that you then covered the ground and left me nothing to say respecting the Report, the

adoption of which I have now to second; and I must appeal to the meeting to deal leniently with me after having listened to the most eloquent prelate on the English Bench of Bishops, and to the stirring words of the Archdeacon of Dromore. By the resolution we are called upon to give our "best thanks to the Dean and Chapter of St. Paul's for the use of the Cathedral for the Festival Service, held on Monday, May 8th, and to the Right Rev. the Lord Bishop of Ely for his sermon on the occasion." I am sorry to say that I was unable to be present at the Service at St. Paul's yesterday evening. We are always grateful to the Dean and Chapter for allowing us the use of the Cathedral at our Anniversary, and we endeavour to justify the confidence which is reposed in us by holding a service which it does our hearts good to attend. We have been fortunate this year in securing as the preacher the Bishop of Ely, who has shown very great interest lately in the subject of Sunday-schools. In his own diocese he is doing that which I doubt not other Bishops will do one after another; he is organising the whole Sunday-school system on a Diocesan basis, and he is enrolling the Sunday-school teachers and giving them a recognised position in the work, I might almost say in the ministry, of the Church.

With regard to the Report, it seems to me to be almost necessary that I should touch on a few points which have been already dealt with by those who have spoken before me. My lord, you referred to the absence from amongst us this evening of Mr. H. G. Heald, and to the impression which he made upon you on the occasion when he sat near you on this platform, and addressed a meeting similar to this one. But you did not know what I knew, and what I am sure many of those who are present this evening knew, what a pleasure it was to listen to Mr. Heald when he was engaged on that deputation work which was so very dear to him; and especially when he was giving a model lesson for the benefit of the teachers in any particular parish or association. He was always brimful of humour in his lessons, and he contrived by his humour to arrest the attention of—I might almost say to amuse also—the children whom he was teaching; while at the same time he kept them under perfect control, and was never wanting in rever-

ence. In these respects he was eminently an example to teachers generally. We all have our different ways and methods of teaching, and we must not slavishly imitate others; but we can learn something from others, and we shall all do well to imitate that spirit of love for children which was so strong in Mr. Heald; we shall all do well to exhibit that wonderful freshness which he exhibited when he was engaged in his work.

There is reference made in the Report to the work which is going on in connexion with Sunday-schools both on the Continent and in the Colonies. That work is deeply interesting, but I will not touch upon it, as there are others who will later in the evening speak of it from personal knowledge, and will no doubt bring it before you in a most interesting manner.

My lord, you referred to that which took place two years ago in this country, and which is now in our minds almost a thing of the past; I mean the Celebration of the Centenary of the establishment of Sunday-schools, and I only refer to it now for the purpose of drawing attention to one or two points in connexion with it. In the first place, I will allude to the fact that we are now of course better able to gauge the results of that Centenary Celebration than we were last year or during the time of the Celebration itself. It is encouraging to feel that what was done then no doubt drew public attention to the work of Sunday-schools both in this country and in the sister island, and I think also throughout the world, to an extent to which public attention had not been drawn to that work before. So much was this the case that we may say that we have stirred up something like a godly jealousy with regard to the work of the Institute, and we have, perhaps, at the present time more rivals in the field than we ever had before; but in so far as good work is done in promoting the efficiency of Sunday-schools we must thank God for it.

Well, then, it is since our Annual Meeting last year that the new buildings of the Institute have been opened. And not only have they been opened, but they have also been used, and well used. There have been held there Central Preparation Classes by one who is well able to conduct them—the Rev. J. W. Gedge; and there have been held there the Central Singing Classes, and

the Quarterly Prayer Meeting, which has been established to meet a felt want, and which has been taken up well by many metropolitan teachers. We are not going to let those beautiful rooms which we have there lie idle, but we are going to make the best possible use of them, and to show the value which we attach to the acquisition of them.

My lord, I would just allude for one moment to the work of which you spoke as having been done in Gloucester—the restoration of the Crypt Schools. I allude to it for this reason—that I should not like your lordship to go away this evening with the idea that that work is one of sentiment merely, and not one of utility. These Crypt Schools are not under the Cathedral over which your brother of Gloucester and Bristol presides; they are in a two-storied building erected above the level of the ground, and they are used every Sunday for Sunday-school purposes and every week-day for parochial purposes.

I should like to draw the attention of the meeting to the reports of the Organising Secretaries, which they will find in the Report of the Committee, because there is in them a great deal of matter which is deeply interesting, and a great deal which will suggest useful thoughts to Sunday-school teachers. Now, my lord, if I were asked generally what is the function of the Church of England Sunday School Institute, I should say that it was to diffuse more general knowledge with regard to the principles on which Sunday-school work should be conducted, and also to give teachers every assistance in our power for doing their work efficiently. There are certain means which the Institute employs to accomplish this end. I shall put these before the meeting under four heads—namely, Deputations, Publications, Associations, and Examinations. Now these are four long words ending in “ations,” and I think they pretty well cover the whole ground. I throw that out for Sunday-school teachers to apply in drawing up a scheme for their lessons.

First let me say with regard to Deputations that the Committee of the Church of England Sunday School Institute sends out deputations to all those parishes which ask for such help. Thus they afford opportunities for personal intercourse with those who have knowledge on particular subjects, and who are able to impart it, and a

great deal more may be done in a few minutes' conversation than in a long correspondence; and I think there are very few parishes, and I hope there are very few clergymen that would not welcome a deputation from the Institute who might give them a few hints with regard to their Sunday-schools according to the particular requirements of the parish, and who might give them general advice founded on the results of their experience in reference to various matters.

Then there are Publications. Of course we cannot give the opportunity for personal intercourse to every one at the same time; but by means of our publications we can diffuse the kind of knowledge which it is most desirable to diffuse with regard to the management and working of Sunday-schools. I suppose that all here are well acquainted with the *Church Sunday School Magazine*. I should like to direct special attention to some articles which are appearing in that periodical on the “Neglected Aspect of Sunday-schools,” from the pen of a young clergyman, because those articles appear to me wonderfully suggestive and interesting. Then there is *The Church-Worker*, to which reference was made from the Chair. That is a publication which will, I feel sure, win its way; it is certainly worth the penny which it costs once a month. I venture to say that it would be difficult, nay impossible, for those who are interested in Sunday-school work to find anywhere else in a short compass such excellent schemes for lessons, such good advice with regard to the conduct of Sunday-schools, such practical helps for their own lives regarded in connexion with their special work as teachers, as they will find in the publications of the Institute. There are numerous other publications, but it is, of course, impossible for me to mention them on an occasion like this.

Well, then, there are Sunday-school Associations. I am glad to find that these are spreading. The Report tells us that more have been added to those which existed before. I know from personal experience how valuable the associations are. They bring together the teachers of various schools in the particular town or district, and they teach a lesson which it is very necessary for us all to bear in mind, namely, that although we work in a particular parish and attend a particular

church, yet we are all members of a much larger body than our own local one—the Church of Christ—and that we are all engaged in a common work with those who are labouring in other parishes, and that, therefore, it is well that we should have opportunities of meeting others, of conferring with them, of discussing our difficulties with them, and of seeing how lessons may be best given. All these advantages accrue from association meetings. Then we get at these meetings friends from a distance to come and speak to us, and they bring us a great deal of help. In my own parish we had with us last winter our friend Mr. Ford. He crossed over from the north to the south and told us about the preparation class which he had for teaching the members of an association, and he brought the matter so graphically before us that we at once started a preparation class for ourselves. That class has worked exceedingly well; it has increased the interest of the teachers in their work, and it has given them a little more of that confidence which strengthens teachers for it. A lesson having been given by a teacher, it is then subjected to the criticism of the other teachers present. To criticise is sometimes a rather serious thing, but, depend upon it, criticism properly conducted is exceedingly useful in the long run.

Then there are Examinations. In connexion with these let me mention something that occurred when I was a great deal younger than I am now, during my undergraduate days at Oxford. I said to a wise tutor of mine

with reference to a particular subject of study, "I believe I understand this, but I cannot explain it." He replied, "No; depend upon it that if you understand anything thoroughly, you will be able to explain it," and I have since come to the conclusion that he was quite right. We may require a little practice to explain clearly, but I feel confident that if we thoroughly understand any matter we shall not find much difficulty in explaining it. I believe this to be one of the great advantages to be gained by teachers from examinations. They remind teachers that they must be habitual students—that they must be always reading and studying their Bibles and Prayer Books to find out their meaning, and that if they are to teach the children in a class efficiently they must themselves be able to pass an examination on the subject which they intend to teach. Therefore, my lord, I lay great stress upon examinations; and I would point out that when the Committee thought fit to make an alteration in the arrangements so as to divide the examination classes into two sections, the senior and the junior, they did what is likely to prove exceedingly useful in its results.

I earnestly hope that when you read the full Report of the Church of England Sunday School Institute, which is to be circulated, you will all feel that the Institute is doing a great and noble work in the name of Christ our Master, and that it well deserves the hearty support which I can see from your enthusiasm this evening you are ready to give it.

The resolution was then put and carried; after which the assembly sang the hymn beginning, "Forward be our watchword."

The ARCHDEACON OF WARRINGTON then delivered an address on "The Sunday-school System and the Public Worship Statistics." He said:—

My Lord Bishop, and Christian friends, — I must ask your indulgence this evening for two reasons. The first reason is that the subject which has been allotted to me is more adapted for a quiet conference than for a large enthusiastic gathering like this; while the second reason is one which has to do with the good Bishop in the Chair. My subject is "Public Worship Statistics," but the Bishop, who is a very distinguished mathematician, has told us in advance that he does not believe in statistics! There is one kind of figures, however, which his lordship

seems to believe in, and that is the figures of the clock, and I feel quite sure that he will pull me up very sharp when my twenty minutes have expired! Now there are two subjects which within the last two years have laid hold of the public mind, viz., the Centenary of the establishment of Sunday-schools, and the collection of what are called "Public Worship Statistics." These subjects have brought before us very different results; yet they are intimately connected, and I believe it is the duty of Sunday-school teachers to consider the results of these two events,

and to consider whether they cannot draw from them some useful conclusions.

First, then, with regard to the Centenary. For a long time after that Centenary no note mingled with the subject except the note of congratulation. We have something like 200,000 Sunday-school teachers and 2,200,000 children in our Church of England Sunday-schools. That is a great fact, and I am not surprised that we felt thankful when we were assured of it. Besides that, the Centenary was followed by a census which had to do with the material condition of the country; and when it was found that we had not only increased numerically as a nation, but that the decennial balance sheet showed that education had increased by 122 per cent., and that the wealth of the working classes had increased by 19 per cent., as shown by a comparison of the deposits in the Savings Banks, while crime had during the same period diminished 13 per cent., we naturally congratulated ourselves that England was not only becoming a greater and a richer country, but was at the same time also becoming a better country, and we felt, and I think justifiably, that the Church of England Sunday-schools had something to do with such a marked improvement. I do not know whether all in this audience recollect how distinguished men have at different times acknowledged that England owes a great debt of gratitude to the Sunday-schools of the country. It was stated by the late Archdeacon Sinclair as the result of a very minute inquiry that it was Sunday-schools that preserved order in the north of England during the Chartist riots; and I know that later on it was the opinion of the late Sir James Kay-Shuttleworth that Sunday-schools deserved the credit of having preserved order in the North during the cotton famine. When therefore we view the condition of the country, and compare it with the testimony received with regard to Sunday-schools from all sides, we may well feel that we are bound to thank God that He put it into the heart of Robert Raikes of Gloucester to establish the Sunday-school system.

But there is another test which has been recently applied, and whilst we are ready to clap our hands at the Centenary results. I am afraid unless the Public Worship statistics are worthless we must hang down our heads

and feel some degree of shame. Before you can do anything with these figures as a test you must ascertain what number of people ought to attend church and the means of grace. Well, some sanguine persons have said that not less than 75 per cent. of the population ought to attend the means of grace at one time; while others have replied, "No, 50 per cent." When I turn to two great authorities—Dr. Chalmers and Mr. Horace Mann—I find that one puts down the proportion of people that ought to attend the means of grace at 62, and the other at 58; so that if I name that 50 per cent. I am taking the very lowest estimate that has ever been formed. Well, but is there accommodation for that proportion? If everybody wanted to go to church at one time there would only be accommodation for one in every three. There is therefore a large amount of spiritual destitution as regards the buildings.

The main question, however, is this, to what extent do our people make use of the means of grace which are provided? It was ascertained at Newcastle that on one Sunday morning before the visit of the Church Congress to that town only one person in six attended the means of grace. When we had a census in my own city of Liverpool, with its population of about half a million, it was, I am ashamed to say, found that only one in every nine on a certain Sunday attended the means of grace in the morning, and more favourable figures in the evening only gave one in seven. There can be no doubt, if we may rely upon statistics which have been taken in seventy or eighty of our large towns and cities, that, making every allowance for those who are not able to be at church, either because they are too old, or because they are too young, and making every deduction that it is possible to make fairly, we are driven to the conclusion that not more than one in every seven of the people are availing themselves of the means of grace. And now what of that picture? I ask if on one point there is matter for congratulation, is there not on the other cause for serious anxiety? But some one in the vast audience may say, "Yes, but there is a certain amount of comfort in the thought that these two facts may be entirely distinct, that the two planes may not be on the same level, that you have in one

case to do with one set of people, and in the other with another set of people." I am very sorry to say that no such comfort can we take to ourselves from the statistics. The groups of statistics are so large in reference to the entire population as manifestly to overlap, and the conclusion, therefore, is inevitable that many of them belong to both groups.

If so, there is no doubt whatever that a great proportion of our fellow-citizens who have passed through Sunday-schools are not now connected with church or chapel. I have very sorrowfully to admit that those whom we have caught and taught in our Sunday-schools, and who ought to attend the means of grace after they have passed through those schools, do not go to church in any large proportion, and continue in those things wherein they were taught.

What should we say if we were agriculturists, and had a seed plot, in which a great proportion of the plants died when they were bedded out? We are very fond of calling Sunday-schools the nursery of the Church, but if they are the nursery there is a very sad amount of infant mortality somewhere. If there were such a proportion in reference to the infant mortality of the country, there would certainly be a Royal Commission appointed to inquire into the cause. We ought to accept the logic of facts, and I do not know any kind of audience to which such facts as I have mentioned should be more painfully interesting than to the present one. A very faithful layman in the Diocese of Manchester is providing means for building a new church in that diocese, and having looked thoughtfully at these statistics, he has made an arrangement with the clergyman selected that there shall be no Sunday-school connected with it. I think it is a thousand pities that that should be the case, but it shows what is working in the mind of that generous layman. A few days ago I read a paper written by a distinguished Nonconformist, the Rev. Thain Davidson, and I found that in that paper he appealed to devoted and self-denying Sunday-school teachers to consider how *on this point* of affecting public worship the Sabbath-school organisation had been a signal failure.

I contend that we are bound to see whether we can provide any remedy for the evil which I have pointed out. I do not want you to give way to panic.

What is required in the first instance is patient investigation. We should not be rash or hasty in arriving at conclusions. As a boy I had a friend who indulged in long words. He used to argue kindly with me as a boy, but it always seemed to me that he took an unfair advantage of my youth by flinging at me such long words. On one occasion he said to me, "My dear young friend, the diagnosis must always precede the therapeutics." I laughed at him, not knowing what he meant, and said I altogether denied it. But, my lord, I don't "deny it altogether" this evening. I now feel sure that in matters ecclesiastical as in matters political, and with reference to statistics, the diagnosis is the first thing. To know the "case" is more than half the cure. There are in the present case prominent symptoms which I have made it my business to study, and which I think ought to be borne in mind before we attempt to apply any remedy.

The first feature of all the statistics that I have tested is this: that the miserable average of attendance on the means of grace does not arise so much from the irregular and occasional attendance of the great bulk of the population, as from the actual habit of non-attendance on the part of the majority. I do not know whether you realise this but the figures will bring it out. The Bishop of Manchester in a recent Charge gave the cases of three parishes in his diocese in which a census had been taken, and he said that in one of those three parishes out of 1,233 families 904, or 73 per cent., did not consider that they were in any way attending the means of grace, only one family out of the 904 avowing itself atheist; that in the second parish, out of 1,803 families 40 per cent. declared that they were not attending any means of grace; and that in the third parish, out of 719 families 43 per cent made a similar admission. Now what is the state of things in London in reference to this matter? Three or four years ago there was a discussion in the School Board for London, which was raised by a member who advocated the giving of secular education in the Metropolitan Board schools. He used this argument: "In London there are 35 sects by which religious education would be very well provided for." "Yes," replied another member, "but there is a thirty-sixth sect, which is larger than all the rest put together, and

that does not believe in any religion at all." That was a very sharp retort. I have seen another statement on this point, which struck me as being very shrewd. In a discussion with regard to attendance on public worship a Yankee said, "It is usual to divide all sects into Churchmen and Dissenters, but I think they should be divided into Churchmen, Dissenters, and Absenters, and the last religious sect seems to me to be larger than all the rest." I give this as an illustration of the fact—for such I believe it to be—that the miserable average of attendance on the means of grace is not so much the result of irregular attendance on the part of the vast multitude of the people, but is really due to the circumstance that a very large proportion of the people of this country do not attend the means of grace at all.

There is another feature connected with this question; and here I must fall foul of the Committee. I should deeply deplore the prospect before us if I thought that the people who do not go to church or chapel were all sceptics; but I think that to imply that is nothing less than a libel on the poorer classes. I am not speaking to the next resolution, otherwise I might have something to say about the words, "prevailing indifference and scepticism of the day." That there is a large amount of scepticism in the country I do not deny, but I believe that among the great mass of the people the great evil to be deplored is not scepticism but indifference. I am sure that if you were just to take the trouble to recollect certain facts you would see that I am right. If there be any subject on which the working classes have spoken with no uncertain sound, it is the subject of religious education in the public schools of the country. If the majority of the people do not go to church and chapel regularly, yet when there is what is called a drawing preacher they will crowd in to hear him. It is not every one who has the gift of preaching. In the diocese in which I live we have what is called a "preaching prelate." His lordship goes about continually among the masses, and I know for a fact that churches which are at other times almost empty, are, when he preaches, crowded to the doors. Nor is this because there is any resort to what I may call "illegitimate means." I remember that it was said in the *Quarterly Review* about twelve months ago that "in London

any lively heretic can crowd his church." The prelate to whom I allude uses only legitimate means of attraction. I do believe that if the poor can hear hearty, warm, Gospel preaching they will crowd to church, and that it is still the "poor" that hear the Gospel "gladly." I was very much impressed by, and my heart went thoroughly with, a sermon preached a few weeks ago by a clergyman at Clifton, who said that if we were to look carefully at much of what was being done by the working classes of this country; if we were to see their earnestness in the temperance movement; if we were to see the zeal which many working-men have thrown into the work of the Salvation Army—I do not say whether I approve or disapprove of that movement—and if we were to observe their resignation under trials, their belief that there is indeed an overruling Providence, we could never give credit to the opinion that they were dead to all sense and antagonistic to all belief in religion. I do not believe that the people of this country are, as a body, given to scepticism. I believe the very reverse. The field is white for the harvest, and if we do not step in and reap the golden grain the harvest may rot on the ground.

I cannot think of the indifference of the great bulk of the people to religion without feeling that there is in it a loud call for the zeal and energy and enthusiasm of the members of the Christian Church. I ask you, my friends, to remember that a vast proportion of those who do not enter our churches have passed through our Sunday-schools. They are now in a state of indifference, but I do believe that a large number of them may be won.

I do not believe that the Sunday-school system directly is to blame for their present condition. There are many other causes which explain the apathy and indifference of the mass of the working classes, and for which the Church of England has to blame herself. The question which presses, however, is this, "Have we made the most of our Sunday-school opportunity?" Without enlarging I would respectfully suggest half a dozen points in which, as it seems to me, we fail, and in which there is room for considerable improvements.

First of all, we do not in our Church system try to retain young people as

we ought. At fifteen young people have arrived at a critical age, when habits of intelligent Church going ought to be formed. I know that in our Sunday-schools the proportion of children over fifteen years of age is seven and one-third per cent., while in the Dissenting Sunday-schools that proportion is thirteen and a half per cent. It is just at that time when the Sunday-school scholars are slipping out of our hands, when they are leaking out, as it were, one by one, that we ought to make special efforts to retain them and to train them for work in the Church.

Another point which I could mention is, that we have weakened parental re-

sponsibility. Do not misunderstand me. It could not be otherwise. We must take the good and the bad together, and if we take children from their homes does this act, to a great extent, tend to relieve parents from a sense of their own responsibility in reference to their children. At fifteen boys and girls leave the Sunday-school, and the parents having resigned their control do not resume it. We want more communication between the parents and the Sunday-school teachers in order to deepen their interest in our work for their children, and that we also may make them realise their own parental responsibility.

[The reader of the paper was here reminded by the Chairman that his allotted time was concluded, and consequently the Archdeacon did not proceed with his remarks, but we are happy to say that he has promised to write an article for our pages, giving the substance of what he intended to say had time permitted.—ED.]

After the conclusion of the foregoing address there was an organ performance—the *Splendente Te Deus* of Mozart—and while it was proceeding the collection was made. The sum collected amounted to £44 1s. 6d.

The Rev. Prebendary CADMAN moved the following resolution:—"That this meeting, while regarding with feelings of thankfulness the progress of the Institute during the past year, sees in the prevailing indifference and scepticism of the day the need of securing definite religious instruction to the young, and the consequent necessity for extending, as far as possible, the operations of the Institute.

"That this meeting also begs to tender its best thanks to the Right Rev. the Lord Bishop of Carlisle for his kindness in presiding on the present occasion."

After explaining that he occupied a position which was to have been filled by Sir Richard Temple, who was unavoidably absent, the rev. gentleman said:—"I feel, my friends, that I cannot say anything this evening with reference to Sunday-school work which I have not said twenty times before; but it is part of a Sunday-school teacher's duty to repeat what he has said already. The importance of teaching the young by repetition is, I believe, laid down in the Word of God itself. In reply to the question, "Whom shall he teach knowledge, and whom shall he make to understand doctrine?" we read, "Them that are weaned from the milk and drawn from the breasts." Then comes the verse, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little"; and I believe that if you follow the course suggested by that passage of Scripture you are likely to prove useful teachers.

I entirely agree with the Archdeacon of Warrington that the chief evil with

which we have to deal in the present day is not scepticism but indifference, and that this is an evil which calls for energetic efforts on the part of Sunday-school teachers. The point which I wish to impress upon you is this—that the work in which Sunday-school teachers are engaged is, like the work of this Society, a real Church work. I suppose I may assume that by far the vast majority of those whom I am addressing are, more or less, Sunday-school teachers. If this be so, then the old prediction that the Church of England will "die of dignity" cannot be true, there being such an immense number of earnest, energetic, enthusiastic, and persevering workers in Church Sunday-schools represented by those who are present this evening. I see indications here that the Church of England will live through the useful and prayerful energy of her workers. Let me observe that my own earliest efforts in Church work were made as a teacher in a Sunday-school. I consider it a great honour to be employed in such work as that, and

even if no good be done to others, we ourselves shall derive great benefit from it.

The Bishop intimated in his opening address that there are inefficient as well as efficient teachers in Sunday-schools. The Institute, of course, does not wish teachers to continue inefficient, but it tries to make them efficient. Many teachers who are inefficient at first become efficient after a time. When ragged schools were commenced some of the teachers were inefficient; they knew very little about the art of teaching; for teaching is an art, and a very important one; but as time progressed they found out the best modes of dealing with children, and the grand object which they kept in view in all their teaching was, as I trust it is yours, to bring children to the Saviour. The Bishop made also some remarks about our Prayer Book, or the objections which have been urged against our Prayer Book. Now Sunday-school teachers ought to be steadfast and immovable in the teaching of the great principles of the Church of England, and I am sure that if they are so they will have increasing attachment for the Prayer Book, and will carry on their teaching on the lines laid down in it. I remember that great and good man the Rev. Charles Simeon saying something to this effect: "There are about 11,000 churches in England in which the liturgy of the Church of England is used. If any were to write down the prayers which are used in 11,000 Nonconformist places of worship, not only on one Sunday but in one month, and were then to compare them with the prayers used in the 11,000 churches, I venture to say that we would come to the conclusion that as regards devotion, reverence, filial confidence, and true spirituality, the liturgy of the Church of England stands high above all the prayers offered up in dissenting places of worship."

Well, now, it is part of the duty of Sunday-school teachers to try and engraft a feeling of attachment to the Prayer Book upon the minds of the children entrusted to them. I think that the poorer children who assemble in our mission churches need to be educated in the use of the Prayer Book.

I think the example of a clergyman whom I have heard of in reference to this matter might be usefully followed. Before giving a Prayer Book to the poor, that clergyman paged the book and explained different parts of it. Opening the book he said, "This is page 2; there is the Confession." Then he waited until the people to whom he was speaking had found the place, and when they had done so he gave the necessary explanation. Then he would say, "This is page 6; there is the Creed," or whatever it might be, and again he waited till the place had been found. In that way he got a worshipping congregation. The people learned to value the Prayer Book which they had received through having been helped to find the places; and I think Sunday-school teachers might often find it useful to pursue a similar course.

But, my lord, you spoke of the clergy, and of what it is right for them to do in reference to Sunday-school work; and I am glad that your lordship did so, because it has suggested itself to me to say, as I do without any hesitation, that if a young clergyman wishes not to be a drone in the pulpit he had better try and learn the art of preaching through teaching in a Sunday-school. If a clergyman can gain the attention of children, if he can communicate to children the meaning of what he wishes to impress upon their minds—and, as we have learnt from what was said by a previous speaker, what a man understands he will be able to explain—if by going over the same ground again and again he can, to repeat the language of Archbishop Bathurst, first catechise what he has to teach into the children, and then catechise it out of them, he will then have used the best possible means for making himself an efficient and useful preacher. My lord, I will not take up any more of the time of the meeting, except to add that I hope all the teachers present will receive what I have said in that affectionate spirit in which it has been uttered, and that I hope they will strive to do honour to the Church of England Sunday School Institute by becoming as efficient as they possibly can, and more and more efficient day by day as they proceed with their important work.

The Rev. H. W. WEBB-PEPLOE, in seconding the resolution, said:—

Now, my brother and sister fellow-workers in the vineyard of the Lord,

I wish to be exceedingly earnest, and I pray that by God's grace something

good may rest in our hearts when we pass out of this room. In the resolution before us, whilst we thank God for the good that has been done, we also look forward to the future. There is much before you. There is a terrible amount of indifference and scepticism raging throughout our country, and very manifestly throughout this great metropolis; and thank God we intend that, through the action of this Society as a Society, and through the individual efforts of all who are present, something more shall be done to meet the need than has ever been done in days gone by. We also recognise in the resolution the special need which there is for defending the religious education of the young. I want you to perceive at the commencement of my remarks that every one of us has a blessed work to do. We have heard to-night statistics and historical statements from the Arch-deacon of Warrington, which prove that we have reason for being thankful to God for the good which has been done in the past by the Sunday-school system. We do thank God for that, I trust, most heartily; but as we look back upon the past, and ask by what means the little infant has risen up and become the great and strong man that now stands before the eyes of the world, we cannot but realise the fact that it was through the individual exertions of faithful members of the Church of God, combined with the principle of co-operation which has prevailed on every hand, and which is manifested in the extraordinary increase of conferences and associations.

We all recognise the high privilege of being associated with the work of Sunday-schools; but I trust that we do not lose sight of the fact that while grand things have been done through the association of the different members of the Church, the field before every one of us is so vast as to be almost immeasurable—that we have yet to provide for the training of multitudes of children in the truths which concern their everlasting salvation. I hope we shall realise the fact that it is only through each of us giving himself earnestly to the work that it can be effectually carried on; and yet that this work is not to be done by our starting pet theories of our own, but by our acting with true submission to the doctrines and teachings of our Church on lines which have been well traced out for us; and that if that spirit be carried out there is yet for all of us a

noble and wonderful work to be done in Sunday-schools. Let me give an illustration. If in a particular district in London you came upon any place where there has not been true educational earnestness in the matter of spiritual instruction, you have only to announce that you will start a Sunday-school, and what is the immediate result? I speak now from what has happened within my own knowledge. A Sunday-school was started about seven years ago, and I am thankful to be able to say that there is now an average attendance of more than 400 children. Let me now speak of another case within my own individual knowledge. A minister desired, but could not obtain, permission to start a Sunday-school in connexion with some mews in a wealthy locality, for the benefit of the children resident there. At last he got permission to use one of the Board schools as a Sunday-school, and in less than three months that school has grown into one of more than 100 children. Where a need is found to exist, and where you have men and women to come forward and assist in supplying it, it is perfectly certain that ere long you will be able to compass the difficulties which may hinder the work to be done.

We need great earnestness in contending against the indifference and scepticism which are opposed to the work of Sunday-schools. We have heard much from two speakers about the prevailing indifference. I grant that there is a great deal of indifference, but from my own experience I am convinced that there is also an awful amount of scepticism. At the very corner of the street where I carry on my ministrations there stands that terrible place called the Eleusis Club, at Chelsea. For a long time I have watched that place; and I have been told that Sunday after Sunday, many of the young of the neighbourhood are drafted off into that club, and not only do they hear scepticism and infidel declamations against the truths of the Gospel, not only are blasphemies of the grossest character poured into their minds and hearts, but they grow up to be seed-sowers of infidelity, atheism, and blasphemy among the vast population of that part of London. No one can tell what immense mischief such clubs as that are doing. And while I grant that among the mass of the people there is greater danger of indifference than of

infidelity, yet I would observe that the infidelity which prevails is to a large extent owing to the fact that just at the period when lads leave our Sunday-schools they are drafted into clubs, and think it is a grand thing to be associated with infidels, or with men who call themselves leading reformers. Having joined places of that kind, these young people become stranded as regards religion, and they are soon in the position of being "without God and without hope in the world." They soon pass into the ranks of infidelity. This is a serious evil, and our best efforts are required in dealing with it. What you see around you should make you earnest, prayerful, and humble in the prosecution of your work as teachers. If you watch, as you should do, carefully, as you continue to teach in a Sunday-school, who they are that bring most of real power to their work in the school; who they are that get the most hold of the class whom we should especially desire to influence, namely, boys and girls of from fourteen to seventeen years of age; who they are who lay hold most firmly of the young people who are just budding into manhood and womanhood, you will find that they are not teachers who have accepted just a skeleton of religious truth, nor men and women who after the Morning Service at church have sat down to prepare the afternoon lesson; but though they may be men and women who have been constantly engaged in business day by day during the week, will yet have managed to find one hour in almost each day of the week to study the passage of Scripture which is to be the subject of the lesson on the following Sunday.

It does not suffice for such persons to have a well-prepared arrangement made for them by the Church of England Sunday School Institute; for them that is not enough alone. We all need for our work something far beyond man's preparation, or any preparation external to ourselves; we all need wholesome, long-suffering study of God's Holy Word—study of that Word on our knees. We shall become more learned in that school than we could become in any other, and it is after such study that we may expect God's blessing upon our efforts to benefit those with whom we have to do. It is possible for people to improve themselves as teachers by the use of the appliances which this

Institute has pointed out. I would rely far more on a diligent research into a parallel or reference Bible, and I affirm confidently that no man will ever become a true Sunday-school teacher until he learns to expound God's Word by means of God's Word, and this he can only do after long, patient, earnest, and prayerful study of that Word. May God make us all earnest, diligent Bible students! And I believe that if we were so, there would not be that terrible hiatus of which we hear such frequent complaint, and which consists in our losing the young just as they are starting into manhood and womanhood.

In order to give you, my friends, an illustration of the need of the close study of the Word of God by Sunday-school teachers, I would refer for a moment to the days when the Lord Bishop of Carlisle was a respected vicar at Cambridge. The great Jesus Lane Sunday-school was then, as indeed it has always been, attended by undergraduates of the University, and it has continually grown in spirituality and power as regards the teaching, because the young men of each generation who have taught there have been so earnest in their work, and have been such close and devoted students of the Word of God. On going to Cambridge at the age of nineteen I was asked to take a young man's class for him one Sunday, and I consented. I went down there without much previous preparation. The subject of the lesson was the feeding of five thousand people by our Lord. I sat down in the class and began teaching the lesson from the Gospel of St. Mark. On coming to the place where it is said that our Lord retired into a "desert place," I was asked by a youth to explain the meaning of those words, and, with but little consideration, I said a "desert place" was a place where there was nothing but sand or rocks, and where nothing would grow. Soon after I came to what is said about the people sitting down on the grass, whereupon a young fellow shouted out, "Hullo, teacher! I thought you said that nothing would grow there?" I felt very much ashamed, and I shall never forget the blush which came upon my face, now twenty-six years ago. What you especially need, my friends, is to be prepared for your work by close study of the Word of God. Beware of relying upon human system and organisation. It may be a pleasant thing to be sum-

moned to the house of the clergyman of the parish and to receive instruction upon the Lessons to be taught, but depend upon it that if your heart is not in the lesson and you have not well prepared it at home, the children will soon discover that. You cannot meet scepticism, infidelity, and indifference without definite religious education; and in order to be able to give definite religious education, you must get a clear conception of doctrine and have true spirituality of life. We shall, too, receive a blessing according to our

expectations. Why should we not be like the master of a day-school, who looks forward to the receipt of 16s. 4d. per head at the end of the year? Thereward which we must look for is the salvation of the children's souls for eternity. In order that you may be enabled to bring more souls to the Saviour you want three things: the first is prayer, the second study, and the third expectation that looks forward to definite results—expectation that God will make the children whom you teach to be His own for ever through Jesus Christ our Lord.

The resolution having been adopted,

The Right Rev. CHAIRMAN said :—My Christian friends, I thank you very sincerely for the hearty manner in which you have accepted the proposal of Prebendary Cadman, and I can assure you that my occupation of the Chair this evening has been to me a source of very great delight. We have heard a great deal in the last speech or two concerning indifference and scepticism. I think it is hardly worth while, perhaps, to discuss here the question which of those evils is the more prevalent, and which is the greater evil. I fear that we should have to grant that both exist to a painful extent. I am sometimes surprised when I hear what takes place in some of the larger towns. The last speaker mentioned an infidel club which I confess I never heard of before. One deplures that such institutions should exist, and one deplures still more such things as I heard of the other day with great astonishment from the lips of the Bishop of Manchester. He said that in one part of the great city in which he lives he had seen the walls placarded with blasphemous and cruel inscriptions concerning our Lord Jesus Christ. I can quite understand that a man may have his mind troubled with sceptical doubts, and I pity very much from my heart the man whose faith is slipping from him, and who sees before him the great abyss of atheism and infidelity; but how a man who knows the horror and torment of such a state of mind should find it in his heart to endeavour to propagate what he feels—how he should think he is conferring any benefit upon his fellow-men by causing them to doubt the truth of that which is the very sheet-anchor of their souls, that is I confess to me an insoluble problem.

But what we have to do practically, my friends, is to consider what help we can give for the purpose of stemming the tide of indifference or scepticism or atheism, whichever it may be, that presents itself to our view. That is too large a question for me now to enter upon, and perhaps it has been sufficiently dealt with already. But may I send you home with three or four additions to those "ations" which Canon Legge has brought before you in such a very pithy and pointed manner? I would venture to put this before you as summing up the sad picture of indifference and scepticism which has been placed before us. The first thing that you should do is to give way to *lamentation*—lamentation because it is a grievous thing that there should be so much indifference to the things which concern men's hopes for eternity, and that there should be this prevalence of atheism and infidelity. Lament, lament with all your hearts over a state of things which is so painful in its tendency. Then, secondly, we must have *supplication*. A Christian man must take his grief and lamentation into the presence of God; he must lay his great sorrow down before his merciful Saviour, and ask with all his heart and all his soul that strength may be given to him to fight

against the condition of things amid which he finds himself. And having got into that state of mind he may then look upon his work with something like *expectation*. He need not despair; he may look forward with hope, and may feel that it is not for nothing that God has put it into his heart to endeavour to benefit others. Our hands must not fall down in despair. We must not be frightened by the statistics which we have heard. I do believe in those statistics to a certain extent; but I say that we should make a right use of them—that they should not cause us to despair, but should incite us to make greater exertions than we have ever made before.

Well, then, there is to be, first, *lamentation*; secondly, *supplication*; and thirdly, *expectation*. The last "ation" is *determination*. What did our Lord Jesus Christ say with reference to another subject? "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall obey you." That mountain may contain all the difficulties which belong to the present times. I applied the passage the other evening to the question of drink, the question of intemperance—a mighty and terrible evil. I apply it now to the questions of ignorance, indifference, and infidelity. These are the great mountains which stand in our way; but if we have that determination which belongs to faith in God, then surely we may say—aye, my friends, and let each of you say in your individual capacity, each of you having strengthened himself by prayer, and study, and all the efforts which you can make in your work—to this mountain, "Be thou cast into the sea," and it shall obey you, and nothing shall be impossible.

The Right Rev. Prelate then, after the singing of a hymn by the audience, dismissed the meeting with the benediction.

THE FIRST CONVERSAZIONE.

The first of two pleasant gatherings of this description was held at the Institute on the evening of the following day, May 10th, partly with the object of promoting the social intercourse of workers in a common cause, and also with the view of introducing many—and especially country members who visit the Metropolis at this time of the year—to the new home of the Society. On the occasion of a crowded meeting in the Lecture-room the new building is, it must be confessed, seen in its worst straits, as not containing an apartment—we will not say a hall—big enough to contain a large number of teachers. Its fitness, however, and even special advantages, for such an assembly as passed its portals on the occasion referred to was most apparent. With a company of visitors numbering nearly two hundred and fifty, and in every room much space occupied with objects on exhibition, the capacity of the building was put to a severe test. Yet, with a company moving about freely there was ample space for locomotion, and no one room was, during any part of the evening, inconveniently crowded. It was impossible, too, not to be struck with the singular advantages of situation possessed by the building for receptions of the kind. Though close to the very heart of the Metropolis, and verging on Fleet Street, yet this teeming thoroughfare is no sooner left by one entering by the archway leading to the ancient precincts of Serjeants' Inn than he enters a world of quietness, and almost of solitude. To have entertained the idea of such a gathering while the Institute had its abode even in the comparative quiet of its old locality would to most minds have been absurd;

but one might wander in many directions from Ludgate Circus without meeting with a building where, as in the court of Serjeants' Inn, the setting down of visitors would not attract the attention of a crowd, and entail the services of a *posse* of policemen.

The attractions of the evening were many, and the value of the exhibitionary part, in its several departments, was enhanced by the kindness of several gentlemen who, during the whole of each evening, devoted themselves to the arduous work of describing the objects on view, and in replying to the incessant questioning of interested sightseers. In a room crowded with curiosities, more than enough in themselves to have repaid one's attention during the entire evening, and lent by the Church Missionary and the Missionary Leaves Societies, Mr. H. G. Malaher officiated. With a like degree of courtesy, and equal ability in imparting information on a special subject, the Rev. J. G. Kitchin held the attention of a compact audience at intervals during the evening, in explaining the structure of his large model of Herod's Temple; a marvel of patient labour, and, if we may use the term, of hypothetical accuracy in relation to an edifice concerning which a modern architect would say no actual knowledge exists. In another part of the building, Mr. Joseph Hassell interested a group of listeners while he explained the construction of the telephone, which, together with the latest inventions in telegraphic appliances, were in active operation in another room, under the control of experts from the Postal Telegraph Department. For this feature of the arrangements the Committee were indebted to the kindness of Mr. Stevenson A. Blackwood, the Secretary of the Post-office. Sir John Bennett was kind enough to lend the three separate pieces of mechanical ingenuity, with the trio of birds, which come under the one term of the "piping-bullfinch," a misnomer we cannot pretend to be able to account for, but the effect of whose melody was none the less charming with its complication of notes. The Palestine Exploration Fund, through its Secretary, Mr. Besant, lent numerous interesting objects brought to light in the Holy Land and Egypt by recent excavations. A valuable array of electrotypes, crowded with figures in relief were especially noticeable, and were the contribution of Mr. Ewbank Leefe. The principal specimens of these works of art were copies of the "Milton Shield," the "Bunyan Shield," and the "Troy Dish," kindly lent by Messrs. Elkington & Co. The original of the first obtained a gold medal in the Paris Exhibition in 1867, and was purchased by the Government for the South Kensington Museum; the second (mounted on a stand), represented the principal scenes described in the *Pilgrim's Progress*; and the last-named, which was parcel gilt, was illustrative of scenes from the history of ancient Troy. The London Stereoscopic Company sent several powerful instruments of various kinds, and a revolving stereoscope was lent by Mr. T. Adams Phillips. A special word must be said for an interesting relic which was shown in one of the rooms, namely, the writing-case which belonged to Robert Raikes. It is of small size, with closed compartments, and silver fastenings made of dollars taken from a Spanish vessel during war-time by Admiral Trigg, who presented the desk to Raikes. Lastly, an extensive collection (numbering about seventy) of highly-finished water-colour drawings, the work of the late Mr. J. P. Andre, profusely

illustrative of Kentish scenery and relics of architecture, chiefly of localities in and about Canterbury and Dover, lent a pervading charm to the Lecture-room, through the kindness of their owner, Mr. G. Martin Tait. We have used the term "highly-finished" advisedly, as each picture, marked by qualities rarely to be found in combination, namely, a boldness of touch with a fidelity of detail and local colouring almost photographic in accuracy, was, we understand, begun and completed at a sitting. Several of these pictures were possessed of remarkable merit. A picture of a different kind was also contributed by Mr. Tait, in an exquisite miniature of the heroic and ill-fated Major André, of historic memory. The portrait—an heirloom—was of peculiar interest, as being a faithful likeness, and, as such, was fully in agreement with what, for generations back, has been the popular conception of the blameless and accomplished gentleman whose story forms one of the most pathetic pages of England's history. The classical motto on the frame seemed to speak again in the face portrayed:—"Dulce et decorum est pro Patria mori."

Amongst those who accepted invitations for the first evening were the following:—

The Bishop of Ballarat, the Bishop of Bedford, the Bishop of St. Asaph, the Archdeacon of Dromore, the Rev. Dr. Geikie, the Rev. Dr. Oliver, the Rev. Prebendary and Miss Wilson, General Sir Richard Wilbraham, Sir James Tyler, Sir Francis and Lady Truscott, Mr. W. Adams, Mr. G. S. Adley, Mr. John Ardron and Lady, Miss Edith Baker, Mr. A. Baker, the Misses Baker, the Misses Bartlett, Mr. J. S. O. Bassett, Mrs. Bentley, Mr. Blackman, Rev. G. C. Blaxland, Mr. W. R. Bourke, Mrs. Bower, Mr. T. H. Bredon, Rev. N. Bromley and Mrs. Bromley, the Misses Brown, Mr. H. Burbage, Mr. A. Charles, Rev. C. F. Chase and Miss Chase, Captain and Mrs. Clarke, Rev. J. A. Colbeck and Miss Colbeck, Rev. C. J. R. Cooke and Mrs. Cooke, Rev. W. A. Corbett and the Misses Corbett, Rev. J. C. and Mrs. Cowd, the Misses Day, Rev. W. Donne, Mr. C. Earle, Mr. T. Earle, Rev. G. English, Mr. and Mrs. C. R. Ford, Mr. Herbert Furze, Rev. F. F. Goe and Mrs. Goe, Rev. W. H. Green, Mr. C. S. Grimwade, Miss Hall, Mr. and Mrs. Hassell, Mr. John Hoby, Miss Hodges, Mr. R. Isaacson, Rev. C. A. Jones and Mrs. Jones, Miss King, Rev. J. G. Kitchin, Rev. J. F. Kitto, Rev. John Kyle and Mrs. Kyle, Mr. and Mrs. Leatherdale, Mr. E. Leeffe, Mr. and Mrs. F. R. McClintock, Rev. J. D. and Mrs. McGachen, Mr. and Mrs. Malden, Mr. and Mrs. J. T. Marshall, Rev. H. A. Mason, Mr. R. Measor, Mr. and Mrs. Milledge, Mr. and Mrs. W. A. Moore, Miss Moran, Mr. F. Norton and Lady, Rev. P. S. O'Brien, Mr. Page, Mrs. Palmer, Rev. E. Payne, Mr. J. R. Pellatt, Mr. A. R. Pennefather, Mr. T. Adams Phillips and Lady, Mr. Ponder, Mr. S. B. Power, Rev. G. P. and Mrs. Pownall, Rev. T. Priestley, Mr. H. N. Prentice, Mr. T. F. Punnnett, Miss Pycroft, Mr. Rodgers, Mr. and Miss Rose, Mr. Alfred Rutt, Mr. Thomas Rutt, Mr. and Mrs. J. H. J. Selie, Mr. R. C. Selie, Mr. and Mrs. Spanswick, the Misses Spanswick, Miss F. Stone, Mr. Hilliatt Summers, Rev. B. O. Sharpe, Mr. R. Stokoe, Mr. and Mrs. G. Martin Tait, Mr. J. M. Thorne, Rev. Thomas Turner, Mr. J. Freeman Truscott, Mr. G. Wyatt Truscott, Mr. A. T. Walmisley, Rev. W. Walsh, Mrs. Webster, Mr. and Mrs. Wilkinson, the Misses Wilks, and Mr. W. Willis.

During the course of the evening short addresses were given by the Bishops of Bedford and Ballarat.

THE BISHOP OF BEDFORD spoke in high praise of the Sunday-schools in East London, and pressed the vast and increasing importance of the work in face of the gradual diminution of religious teaching in day-schools owing to the Board-school system. He dwelt upon the double aim which all Sunday teaching should have; (1) the training of the children in holiness of living; and (2) the teaching them a knowledge of the truth. All Sunday teaching should bear upon the hearts and lives of the scholars, and this must always stand in the front place. But the imparting of plain definite outlines of truth, as revealed to us in God's Word, and embodied in the teaching of our Church, should surely be a scarcely

less important part of the work. Perhaps, if our Sunday scholars were better grounded in the principles of the Christian faith, they would not be so easily caught by the theological novelties of fanatic enthusiasts. The Bishop illustrated this point by comparing some of the popular modern forms of religious teaching with the sober scriptural teaching of the Church. He urged all Sunday teachers to take care, above all things, that they themselves possessed that which they would impart to others. He most warmly appreciated the self-sacrifice of Sunday teachers, but he was not going to talk about that, for he thought any teacher worthy of his noble work would say, "Don't give me flattery, but tell me something to make me

a better teacher." He bade them therefore examine their own consciences, and see whether they themselves had gained that which they were striving to teach others—a pure heart, a holy life, and a firm grasp upon the truth as it is in Jesus.

The BISHOP OF BALLAARAT said he had no formal speech to make, and after what had fallen from the Bishop of Bedford there was not much for him to say; especially as, having been absent from England for many years, it might be presumptuous for him to give advice to English Sunday-school teachers. He would make one remark as to the impression made by outward things upon one who had been absent from his country for a long time, and had with great joy and delight returned for a while.

One impression made upon him might be stated in few words. He saw on every hand, to an astonishing extent, "more light," especially in the streets of an evening. Nor only in the streets, but in the Channel itself there was now more light than in Ludgate Hill in times gone by. The electric light in the stations was quite a new sensation to an Australian. In other senses there was more light—more knowledge; education had greatly spread. A shopboy now was fairly educated, all classes on the whole seemed wiser.

But as with the electric light—the shadows were intenser for the brighter light. He had come to England just in time to witness some of the deepest of those shadows—the horrors of assassination. His first thought when he heard the late news was this, that a crime so hateful would hardly have been committed by the lowest of his poor Australian aborigines. On all sides, too, were manifestations of the unblushing character of unbelief. Look at the sale of vile publications with profane and ribald pictures—sold in the shops and even hawked in the streets. All these things suggested to his mind that while the light was brighter the shadows were deeper. Moreover, one great defect in the electric light, he understood, was the difficulty of distribution. You could brilliantly illuminate certain centres, but the circulation and distribution of the light was a difficulty. The Sunday-school might pour out a

flood of light, but that was of little use unless that light was distributed.

They had found in Australia that it was the tendency of Sunday-schools to become too respectable. All missionary organisations had a tendency to consolidate, and become less aggressive by the very fact of their success, but that involved the need of fresh missionary effort. Their influence should go deep down to the lowest classes of all to be of good. Large numbers of children in Australia somehow escaped their Sunday-schools, and in discussing this matter at the Centenary in Melbourne and Ballaarat, it was said, "Our schools are too exclusively respectable; we do not take the light into the streets, lanes, and alleys." If in Australia's cities there were dark corners to be lit up with the light of truth and swept with the besom of missionary teaching, the same state of things must prevail to as great or a greater extent in this densely populated country. In the fishing grounds of good old John Pounds there were many more fish than had ever yet been caught. The Sunday-school should do more in this way than it has hitherto done. He would suggest for serious consideration whether our Sunday-schools were diving down deep enough; whether they had not become too self-complacent in some places; whether in their desire to draw in the educated, they had not forgotten that their mission, too, was to the ragged and ignorant; whether they should not work hand in hand with earnest effort to carry the light into the lanes and narrow alleys, not alone to make it shine, like the electric light, in the broad streets, but take it round about into the remote holes and corners. The Bishop expressed his gratification with the new premises of the Institute. It was a proof of the advance and progress of the good work. He prayed that the power of Sunday-schools might grow, and their work continually increase, so that their light might shine more and more, helping to hasten the coming of that glorious day when the shadows should flee away and the true light should shine—when even the great electric light should fade into blackness before the light of the knowledge of the Lord, which should cover the earth as the waters cover the sea.

At the conclusion, the Chairman of the Committee of the Institute,

the Rev. J. F. Kitto, said a few words ; after which the company dispersed once again into the various rooms.

During the evening a glee party, under the leadership of Mr. W. Roston Bourke, sang several glees and part songs, comprising, "The Pilgrims" (Leslie), "Ave Maria" (Smart), "Waiting for the May" (Lahee), "The Indian Maid" (Hatton), "Sweet and Low" (Barnby), "Morning Prayer" (Mendelssohn). Mr. F. R. M'Clintock, who was accompanied on the piano by Mrs. M'Clintock, played on the violin the following pieces :—Romance, by Goltermann ; Loure, by Bach ; and Die Sehnsucht, by Hauser. Miss Corbett and Miss Baker sang very prettily one or two songs.

THE SECOND CONVERSAZIONE.

In order that an opportunity might be afforded for superintendents and a larger number of officials connected with the Sunday-schools generally of the Metropolis to attend, the arrangements included a second Conversazione, which was held on the following evening, Thursday, May 11th, when a large number of ladies and gentlemen responded to the invitation of the Committee.

The gentlemen to whom the Committee are so much indebted for affording information to visitors were again at their posts in their respective departments, and with every appearance of freshness.

Amongst the visitors present were—

Mr. Adams, Miss Arnell, Mrs. Ash, Mr. T. Askwith, the Misses Baker, Miss Bathurst, Miss Beck, Mr. F. S. Boyton, Miss Brett, Mr. R. Buckton, Mr. H. Burbage, Miss M. E. Burgess, Miss Bush, Mr. and Mrs. Chaplin, Mrs. Caldicott, Miss Corbett, Rev. W. A. Corbett, Miss E. Corfield, Mr. T. W. Cowley, Mr. G. R. Davey, Rev. H. W. and Mrs. Dearden, Mr. R. Doll, Mr. Donkin, Rev. G. English, Miss Eve, Rev. W. Fletcher, Mr. and Mrs. Gideon, Mr. Godebye, Mr. H. F. Good, Mr. Hale, Mr. and Mrs. Hart, Mr. and Mrs. Hassell, Rev. F. J. Hobbins and Mrs. Hobbins, Miss Hodding, Mr. F. E. Horton, Mr. J. R. Hosker, Rev. V. J. Higgins and Lady, Miss Humphrey, Mr. C. Izod, Mr. Jeffcoat, Mr. A. Jones, Miss Jourdain, the Misses King, Rev. J. F. Kitto, Mr. and Mrs. Lee, Miss Long, Mr. Long, Rev. James Long, Mr. and Mrs. Madden, Mr. Maney, Miss Minshaw, Miss Moore, Miss E. Moore, Rev. W. C. Morgan and Mrs. Morgan, Mr. J. Munroe, Miss Murphy, Mr. F. W. Newham, Rev. J. F. Osborn and Mrs. Osborn, Mrs. Palmer, Mr. C. Payne, Mr. J. L. Parkins, Mr. A. R. Pennefather, Mr. C. W. Peters, Mrs. Pook, Mr. Potter, Miss Powell, Mr. Price, Mr. J. L. Punnett, Rev. S. D. Rees, Mr. Rixon, Rev. G. Robinson, Mr. Sandall, Miss Smith, Miss Bessie Smith, Rev. W. Thomas, Mr. W. G. Thompson, Mr. Underwood, Mr. Geo. Williams, Miss Florence Wells, Miss Winter, Rev. J. J. Woodward, and Mr. John Palmer, the Secretary.

and very many others.

The speakers during the evening were, first, the Rev. J. F. KITTO, who, taking advantage of a break in the programme, gave a short address, of which the following is the substance :—

I assure you that I am very glad, in behalf of the Committee of this Institute, to welcome you on this occasion to your own building ; one for which many present have doubtless contributed a portion of the purchase-money. In suitability and character it is one which but a few years ago, in the wildest dream of ambition on the part of the Committee, they could not have hoped to secure for the purposes of this Society. But it has been obtained, and exists for the benefit of Sunday-school teachers. The Institute is not a Society existing for the benefit of itself. It has no other right of existence than is to be measured

by its usefulness to Sunday-school teachers ; and if the work of the Institute is to be carried on at all, this must be by those who are its supporters. The fire necessary in conducting its operations must come from within, and not from without. The Institute is not a Society which, as many, I am sorry to say, seem to think, exists in order to confer advantages on the careless and improvident ; nor can it prosper except by the interest of those teachers who are striving with heart and soul together to raise the level of the teaching standard amongst themselves, and to extend the benefits of Sunday-

school instruction. Sunday-school teachers are looking forward to a time when their work will meet with a due acknowledgment officially at the hands of the Church, for whose welfare they devotedly work; and to a time when a certificated Sunday-school teacher will be able to feel that he occupies a not less important position in the eyes of the community than do those teachers in day-schools who have obtained a Government certificate. The defects attaching to any system are appreciable in proportion to its importance, therefore you should not lose heart when these defects are pointed out, but rather unite your strength in the endeavour to apply the remedies which may be found. It is, in some quarters, thought that the action of Diocesan Boards in regard to Sunday-school work will result in the Institute being snuffed out; but if the Diocesan Boards can combine to do the work of the Institute better, then by all means let it be snuffed out. The Institute has, however, its work to do for the present, and when it ceases to do work, and to meet the requirements of the Church, then let it cease to exist. All that the Committee of the Institute want is that the work shall be efficiently done. The Society's doom is not yet in view of most of us, but should such a prospect dawn on the Insti-

tute, it will be quite willing to contemplate it, and to resign itself to the idea of its retirement. In the meantime, as the Committee have bought the building we are in, and are not particularly conscious of any wind of opinion from the quarters indicated, they will put it to use. It is the gift of Sunday-school teachers to the Society, and Sunday-school teachers will always be welcome to their own house.

The Rev. D. W. THOMAS, Vicar of St. Ann's, Llandegar, Bangor, then, in some forcible remarks, drew encouragement for Sunday-school teachers from the progress of the work in his own diocese, and showed that the tendency of the much-vaunted labours of the Liberation Society, with its misleading statements, could be most effectually counteracted by the agency of Sunday-schools. The virtual object of this Society was, Mr. Thomas went on to say, to liberate the Church from the enthrallment of endowments, and the money spent in promoting the cause of religion. In conclusion, Mr. Thomas cited, as examples of flourishing Welsh Sunday-schools, those in his own locality, in number but four, yet having 1,000 scholars, with an average attendance of 750 to 800, and 540 above fourteen years of age.

In the programme of entertainments there was the same variety as on the previous evening, with a different selection of music. Miss Wells and Miss Corbett kindly sang solos; Mrs. Palmer and Mr. W. F. Donkin, at the piano and on the violin respectively, executed in concert the following pieces: "Gavotte," by Rameau; "Gavotte," from Mignon; "Berceuse," Reber; "Cavatina," Raff; whilst a number of glees, sung by a choir of voices under the direction of Mr. Hare, were interspersed. The pieces consisted of "The Nightingale" (Mendelssohn), "Oh Hills, oh Vales" (Mendelssohn), "The Hunt is up" (Macfarren), "In this hour of softened Splendour" (Pinsuti), "The Sea hath its Pearls," "Spring Song" (Smart), "Bells of St. Michael's Tower" (Stewart), "Dawn of Day" (Reay), "Wandering Savoyards" (Taylor). Mrs. Palmer also played the following other pieces: "Arabesque" (Schumann), and "Gavotte" (Bach).

Although the time fixed for assembling was an hour earlier than on the previous evening the company did not begin to disperse until about half-past ten. The skill of the instrumentalists, and the general excellence of the music, contributed much to sustain the interest of listeners throughout a long evening.

[The length of our Report of the Anniversary proceedings compels us to hold over the usual monthly "Record of Association Meetings" until our next number.—Ed. C.S.S.M.]

The
Church Sunday School Magazine.

JULY, 1882.

The Revised Version as a Commentary.

BY THE REV. W. SAUMAREZ SMITH, B.D., *Honorary Canon of Chester, and
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IV.

THE third group of the Pauline Epistles consists of those which he wrote during his first imprisonment at Rome; the epistles to the Ephesians, to the Philippians, to the Colossians, and to Philemon. From these four letters I select some examples of the use of the Revised Version as a Commentary.

I. And first let us see what actual changes of TEXT are worthy of notice in these four epistles. Of course, for the 'textual critic' every, even the minutest, variation is significant: but for the English reader, concerned with the substantial meaning of the original rather than with the smaller changes in word, form, or order, many of the little variations have no practical significance. What noteworthy changes do we find in the Epistle to the Ephesians? The most notable, perhaps, is the change from "fruit of the Spirit" to "fruit of the *light*," in ch. v. 9. We gain by this a new expression, and one which suits very well with the mention of "children of light," in the preceding verse.

In ch. i. 6, a change of case in the relative alters the construction, and therefore also the rendering of the verse. God's grace is described not as the instrument of our acceptance, but as the gift which He bestows upon us in Christ.

In ver. 15, the R. V. omits the word "love," and takes the "faith in the Lord Jesus," as being also exhibited "toward all the saints."

In ver. 18 we have the striking substitution of "*heart*" for "understanding."

iii. 9. Instead of "fellowship" the Revisers read "*dispensation*" (marg. or, *stewardship*). The Apostle says that to him has the privilege been given of enabling men to see how there is a practical unfolding and diffusion of "the mystery" of God's love in Christ.

v. 21. The reading "*Christ*" here in place of "God" is noticeable; and shows how the Apostle equalises (so to speak) the position of Christ with that of God.

vi. 9. The new reading here serves to emphasize the exhortation to masters. Not simply, "your Master also," but, "*both their Master and yours.*"

Philipp. ii. 9. We observe the change of the indefinite to the definite article: "*the* name which is above every name."

iii. 3. A change of case in the Greek word for God alters the meaning here from, "worship God in the spirit," to "worship *by* the Spirit of God," and we are reminded of Rom. viii. 26, 27.

Coloss. ii. 2. The omission of the clause, "and of the Father," brings the word "Christ" into opposition with the phrase "the mystery of God." (Compare, what has been said, *supra*, on 1 Cor. ii. 1.)

ii. 18. An omission of the negative particle here entirely alters the description of the false teacher against whom the Apostle is warning the Colossian Christians. Instead of being represented as "intruding into those things which he hath not seen," he is represented as "dwelling in the things which he hath seen." He is condemned, that is to say, not as being presumptuous, but as being tied to things of sense, and so wanting in all higher spiritual perceptions.

iii. 15. "The peace of *Christ*," instead of "the peace of God." Compare, *supra*, on a change of text in Ephes. v. 21.

iv. 12. The new reading of "*fully assured*," in place of, "complete," adds a fresh feature to the wish of Epaphras concerning his friends.

Philemon 2. The R. V. reads "*sister*" after, instead of "beloved" before, "Apphia." Compare note, above, on 1 Cor. ix. 5.

II. Let us now proceed to note some of the new renderings in these four epistles.

Ephes. i. 12. The ambiguity of the A. V. which arises from the use of the word "first," and from the long interval between the antecedent "we" and the relative "who," is removed in the R. V.

Verse 14. The Greek word rendered, "purchased possession," in the A. V., is by the Revisers translated "(God's) *own* possession:" and we have, thus, our attention directed rather to the fact of proprietorship than to the act of purchase. God's "own possession" is His sanctified people (compare 1 Pet. ii. 9, R. V.),

and the Holy Spirit is an earnest that present believers will one day take their position in the completed and perfected number of God's elect.

ii. 8. "By grace *have ye been saved* through faith." This rendering connects the present condition of God's people with the fulfilled work of Christ upon which their faith rests, and by which salvation came unto them.

Verse 18. The force of the definite article in the original is indicated by the employment of the possessive, "our." "We both (*i.e.*, Jews and Greeks) have *our* access in one Spirit unto the Father" through Christ.

Verse 21. The Revisers have substituted "*each several* building" for "all the building." (This rendering is owing to the omission of the definite article in the Greek text adopted by the Revisers; and ought properly to have been noticed under changes of text.) This translation seems hardly consistent with the Apostle's picture of one building, being built up "into a holy temple:" and it may be that *internal* reasons, *i.e.*, the consideration of the context, justify us here in deserting grammatical precision, and rendering what would usually mean "every," by, "all the," or "the whole."

iii. 15. Here we can (without the difficulty which confronts us in interpreting ii. 21) accept the altered rendering "*every*." And we do well to note the margin which tells us that "family" is, literally, "*Fatherhood*": for so we see the close connexion between the mention of "the Father" just before. (And this connexion stands out still more prominently than it did in the A. V., by the omission in the R. text of the words "of our Lord Jesus Christ.")

Verse 18. The word "comprehend" has been changed to "apprehend," which is more exact; and suits better with the context where the love of Christ is spoken of as passing knowledge. We 'apprehend' a truth that transcends reason in its merely intellectual aspect, and cannot therefore be 'comprehended.'

iv. 3. The word "endeavouring" has been changed into "*giving diligence*." This change was necessary because, in modern use, the word, 'endeavour,' is employed rather for an attempt made with difficulty than for a *strenuous* exercise of energy. The Apostle is not so much hinting at the difficulty of preserving "the unity of the Spirit" as he is urging earnest zeal in the performance of this duty.

Verse 11. The simple insertion of the words, "*to be*," before "apostles" makes the construction clearer.

Verse 12. "The work of the ministry" is a phrase which is hardly broad enough to represent the words in the original. "Unto the work of *ministering*" widens the idea of service implied.

Verse 14. What Bishop Ellicott has called the "too paraphrastic" rendering of the A. V. in the last clause of this verse is changed. Instead of "cunning craftiness, whereby they lie in wait to deceive," we read, "*craftiness, after the wiles of error.*" This closer rendering does not, to my mind, seem very satisfactory. The Bishop's translation in his Commentary, "craftiness (that tends) to the wily system of error" appears to me a better interpretation of the original phrase.

Verse 29. The A. V., "good to the use of edifying," inverts the order of the Greek phrase, which is, literally, as we see in the margin of the R. V., "the building up of the need." The new rendering, "good for edifying, *as the need may be*" is a fair representation of the meaning.

Verse 30. Note "*were* sealed" instead of "are scaled." Compare my remarks on I Cor. vi. 11 (*supra*).

v. 26. A slight change here causes a very considerable difference in the statement made. According to the A. V. the sanctifying and the cleansing are regarded as parallel actions; but in the R. V. we read, "that he might sanctify it, *having cleansed* it, &c." The cleansing prepares for, and leads on to the sanctification.

vi. 24. The familiar phrase at the end of the Epistle disappears, by the change of "sincerity" to "*uncorruptness.*" This rendering is a very literal one, but it has not an idiomatic sound for English ears. Its adoption, however, points out the use by the Apostle of a strong and unusual word in this concluding sentence of his letter. It might be paraphrased by the expression, "with a love that cannot die."

Philipp. i. 8. In changing the word "bowels" to "*tender mercies,*" the Revisers have done what they rarely do, viz., given up a more literal for a less literal translation. (The Greek word occurs in its physical meaning in Acts i. 18. Wherever else it is used in the N. T., it is metaphorically used for *emotional affection* of the mind, or, as we often say, "the heart.") I omitted to notice a similar change in 2 Cor. vi. 12 from "bowels" to "*affections.*" The same change as here is made in the first verse of ch. ii. of this Epistle.

Verse 13. The mention of "*the prætorian guard*" instead of "the palace" will strike every English reader. A military and Roman colour (so to speak) is added to the picture of the Apostle which is suggested to our imagination.

ii. 6. The phrase, "thought it not robbery to be equal with God" (A. V.) suggests the thought of Christ's claiming equality with God. The R. V. "*counted* it not a *prize* to be *on an equality* with God" suggests the thought of Christ's renouncing the dignity which He possessed with God. This latter interpretation harmonizes much better with the whole tone of the

Apostle's exhortation than the former.* The exhortation is to humility and self-sacrifice, and the highest example is Christ.

Verse 7. The literal rendering "*emptied* Himself" is strange to the English reader at first; but in this case, a literal translation is a very forcible and suggestive one. Christ "*emptied* himself" of His Divine glory that He might take human nature on Him, and taste death for every man.

iii. 12. The substitution of "*obtained*" for "*attained*" serves to show that we have a different word in the original from that rendered "*attain*" in verse 11.

Verse 20. The more literal and suggestive rendering of the word translated by "*conversation*" is an acceptable gain. "*Our citizenship* is in heaven" tells us of privileges and obligations of a higher than the earthly life. The marginal note or "*commonwealth*" is also interesting.

Verse 21. The alteration of this verse removes an expression which, taken without modification, is too strong, and sounds as if the Apostle were depreciating the body, as being evil in itself. "The English translation, '*our vile body*' seems," says Bishop Lightfoot, "to countenance the Stoic contempt of the body, of which there is no tinge in the original." We read in the R. V., "*who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, &c.*"

iv. 5. Instead of the somewhat ambiguous term "*moderation*," we read in the R. V. "*forbearance*" (*marg. or gentleness.*)

Verse 6. The older rendering "Be careful for nothing" was open to misapprehension. The Revisers, therefore, give us, "*In nothing be anxious.*" (Compare the substitution of "Be not anxious" for "Take no thought" in St. Matt. v. 25.)

Verse 8. The old use of "*honest*" is really represented in the changed rendering here of "*honourable.*" The epithet indicates a quality or character which calls for respect, and is applicable to things or persons that are venerable, stately, or noble.

Verse 12. The phrase "I am instructed" has been altered into "I have *learned the secret.*" This rendering is more accurate, and more forcible. For the original word involves an allusion to the initiation into heathen mysteries. (Indeed, it might have been well to have added a marginal note such as, "*or, I have been initiated.*") The Apostle intimates that the lesson of contentment (*i.e.*, of being happy and hopeful in every condition of life,) is one that can only be thoroughly learned by those whom God has taken into the inner circle of His disciples.

Coloss. i. 11, 13. We have instances, in both of these verses, of the avoidance of translating a genitive case in the original by an adjective in English. In the former verse, the Revisers give

* See a very interesting and well-worked out note in Bishop Lightfoot's Commentary on this Epistle.

us "*the might of his glory*" instead of "his glorious power." In the latter verse, we read, "the Son *of his love*" instead of "his dear Son." Those who think of the difference between the methods of rendering will perceive, that more decision and force of description are to be found in the more literal translation than in the adjectival paraphrase.

Verse 15. The revised rendering, "*all creation*," is both closer to the Greek, and a more comprehensive expression than the A. V., "every creature." We think not merely of individual created things but of the whole created universe, in reference to which the Pre-existent Word is termed "the First-born." ("Begotten of the Father before all worlds" is a cognate phrase in the Nicene Creed.) (The expression occurs again in ver. 23, where it is used somewhat hyperbolically, but with a definite limitation to the range of the expression in the added words "under heaven.")

Verse 16. We note that the preposition "*through*" is put in the place of "by." (So in St. John i. 2 R.V. margin.) This change calls attention to the *mediatorial* function of the Word in the primal creative work.

Ver. 27. The stronger expression, "*was pleased*," takes the place of the simpler, "would." The idea of God's will is thus more prominently brought out as the source of the salvation which is proclaimed in Christ.

ii. 7. "Built up" (A. V.) rather suggests the idea of a complete building. "*Builde*d up" (R. V.) suggests the process of being built up, which is the meaning of the original Greek.

Verse 15. We have here a remarkable change of sense introduced in the new translation. The word rendered in the A. V. "having spoiled" is rendered "having *put off from himself*" (principalities and powers, &c.). Bishop Lightfoot, commenting upon this expression, after pointing out how the various assaults of the powers of evil culminated in Gethsemane and Calvary, says, "The powers of evil, which had clung like a Nessus robe about His humanity, were torn off and cast aside for ever. And the victory of mankind is involved in the victory of Christ. In His cross we too are *divested of* the poisonous clinging garments of temptation and sin and death." The changed rendering in this verse directs attention to this "*divestiture* of the powers of evil."

Verse 23. Another important change of translation is found here. The present rendering is obscure, but the obscurity is due to the difficulty of interpreting the last clause of the Greek. The Revisers, by accepting as correct a peculiar use of the Greek preposition which is translated "to" in the A. V., and by decisively attaching a bad sense to the "satisfying of the flesh" spoken of, make the whole passage clearer. Instead of the

clause, "not in any honour, to the satisfying of the flesh," the R. V.—bringing out the antithetic relation of this clause to the first part of the verse which speaks of the ascetic rules of the false teachers as having "a shew of wisdom"—reads, "but (they) are not of any *value against the indulgence* of the flesh."

iii. 1. We have in the R. V. here, first, a reference made to the entrance upon the new life by the believer in the symbolic rite of baptism: "Ye *were* raised, &c." We have also a participial rendering, which brings out more vividly than the "sitteth" of the A. V. the picture of the Lord in heaven: "where Christ *is, seated* on the right hand of God."

Verse 2. There is a frequent misquotation of a clause in this verse which shows that readers and hearers misapprehend the force of the word "affection" as here used. The clause is often quoted "Set your affections on things above." But more than the direction of the feelings is meant. The whole "affection," or disposition of mind, is intended. The Greek word translated "set your affection on" is rendered "mind" in Rom. xii. 16, where the Revisers give, as here, "*Set your mind on.*" (Compare the R. V. in Philipp. ii. 5, "*Have this mind* in you," and the unaltered rendering in Philipp. iii. 15, "be thus *minded*, &c.")

Verse 3. "Ye *died.*" Compare what has been said on verse 1, and, *supra*, on 2 Cor. vi. 11.

Verse 11. The changed form of this verse makes the statement more emphatic. "There *cannot be* Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, *bondman, freeman*" in Christ. There can be no distinctions which can sever, no conditions which can exclude, men from their interest in the Saviour of all men.

Philemon 6. The word "communication" is changed to "*fellowship.*" Whichever rendering we adopt, the interpretation of this verse is not easy. The A. V. may point to the charitable results of Philemon's faith, which exhibited itself in love and good works, and so called out acknowledgement from others that the Christian religion was a good thing. The R. V. may point to the communion, or "fellowship," which Philemon has with God by faith, as that which leads to the faith being well spoken of.

Verse 14. "Benefit" is replaced by "*goodness.*" This alters the application of the term used, which is the Greek adjective for "good." According to the A. V. the "good" is the "benefit" which St. Paul would obtain by having Onesimus with him by Philemon's permission. According to the R. V. the "good" is the kindness which Philemon would show in consenting to the Apostle's request.

Work and Workers.

BY MRS. C. E. MALDEN.

III.

T is proposed in this paper to touch upon two points to which Sunday-school teachers might perhaps pay more attention—their duty towards the scholars' parents, and their duty towards their Church.

The parents are taken first for convenience, not as being more important than the other; and it is my own experience which makes me think that some teachers may find these suggestions useful, for I know that in my own teaching days I neglected both these points far too much, and it would have been a great blessing for me if I had had any one to tell me so. It is easier to recognise one's duty towards the scholars than towards their parents; one is rather inclined to look upon one's efforts in teaching as something for which the parents ought to be extremely grateful, and with which they must not interfere; and a good many teachers would be rather startled if they were told that they are simply substitutes for the parents, and, as such, accountable to them for what and how they teach. Yet this is the true view; social differences of position may make it sound odd, but it is just as true in the case of the Sunday-school teacher working voluntarily, as in that of the highly-paid governess or schoolmistress in a different sphere. In each case the parent, for some reason, hands over for a certain time his authority to some one else, the delegate must exercise his own judgment and knowledge in the work, and his authority must for the time be absolute, but it must all the same be subordinate to that of the parents, for the simple reason that parental authority is from God, and must therefore be supreme. Differences of position and education may make it seem to some teachers impossible to hold this view, but though such differences may alter the way of recognising such subordination to the parents, they cannot alter the principle, for it is one of God's own making, and if we disobey or ignore it we and our scholars suffer. The principle once granted, how does it affect the teacher's conduct both in and out of school?

In school it should make him very careful never to say or even imply anything likely to tell against the parents' authority *unless absolutely necessary*, which it seldom is. It often happens, when a class is on intimate and outspoken terms with the teacher, that a speech or an opinion of the parents is quoted, and the teacher, if young and impetuous, occasionally says, "Well, I can't agree with your father—or mother—there." This should never be. In nine cases out of ten a child does not report accurately what a grown-up person has said, and if it does, the speech has often

been made under circumstances that are not explained, and that give an entirely different colouring to the words ; at any rate, a teacher is bound to uphold the authority of the parents, and, if it is impossible to agree with the speech quoted, it is better to ignore it altogether than to contradict it in any way. Where the teacher knows only too well that the parents' speeches are sure to be unprofitable or mischievous, it would be much better to make a rule for the whole class that things said at home were never to be repeated in school ; indeed, I am not sure that this would not generally be a wise rule, only one does not want to divorce home and school life so completely. We all know what we should think of a teacher who in any way disparaged our sayings to our own children, and we are bound to respect the feelings of parents in a lower class equally. It does not matter whether they have such feelings or not ; they ought to have them, and if they have not we should try to produce them ; but this part of the subject must come later on.

Returning now to the scholars themselves, the same principle ought to make us careful to refer them to their parents as much as possible, and never to lead them to take any important step without their parents' consent. This last sentence may seem absurdly unnecessary, but I happened the other day to take up a collection of stories, written with the avowed object of inducing young people to become total abstainers. I read on for some time till I came to a story in which the Sunday-school teacher induces a boy in his class to become a total abstainer at (I think) the age of seven or eight, and to do so without the knowledge of his parents, who were not described as drunkards or vicious persons. The father, on finding out, comes to see the teacher, and remonstrates on the not unreasonable ground that it was hardly a fair thing to let so young a child take such an important step without his knowledge or consent ; to which the teacher replies that his duty to God must always supersede his duty to man, or words to that effect. I confess that at this point I shut the book, grieving that a good and conscientious writer should allow himself such a line of argument, and I quote the story now merely to explain the axiom above. A good teacher has often immense influence over his scholars, and that influence is worthless if it stops with him, and does not lead them on to God ; he will not do that by making them think lightly of the fifth commandment. He need not be afraid of giving them exaggerated ideas of their parents' authority over them ; respect for parents is not one of the besetting virtues of the present day, and he is more likely to find them terribly independent than the contrary. Boys and girls in that sphere of life become independent of their parents at a much earlier age than even in our own, and partly from this, partly from

other causes, the parents' authority is apt to be a merely nominal thing after early childhood. In many boys and girls, too, when just growing or grown up there is a sort of impatience of prescribed ties which makes them attach themselves to some outsider, and follow his guidance far more than that of their own "parents or guardians"; and it is a happy thing both for them and their teacher if he is the person thus taken to. If he will only use the power thus put into his hands wisely and unselfishly, he may make it the means of drawing the scholar towards God and towards his parents; not by precept merely, but by that "practice" which is proverbially so much better: by encouraging the scholar to ask his parents' opinion or advice, by deferring as much as possible to their wishes and authority in everything, and by letting him see how highly he rates deference and respect to them. All this is not very easy; it requires much tact and a good deal of "self-effacement" on the teacher's part, but if it is the right thing it ought not to be impossible, and I cannot think that any one will deny that it is the right thing, when circumstances do not make it absolutely impossible. In those cases of utterly bad parents which come too often before us, the scholar might be taught that it was his duty to be silent on their failings, and to take every opportunity of helping them or being kind to them, not because he may thereby do them good in the end, but because it is his duty; a different view of the matter, and a much more wholesome one for the scholar.

So far for the work *in* school; now for that *out* of school, and this must be of course with the parents themselves. One sometimes hears people say, that it is no use going to see their scholars in the week, for they are always out, and "one only sees the parents," but I think every teacher ought to make a point of going in order to see the parents, and try to interest them as much as possible in their children's Sunday-work. It is a great pity that religious instruction should ever come from any but the parents, for there is nothing that draws them and their children together more than such teaching given and received, but as matters stand now it is scarcely possible for the working classes to give their children more than elementary religious instruction. Some do, and, as the Archbishop of Canterbury said, "All honour to them"; we may hope that more will in the future, for as a friend of mine once observed, "The best test of Sunday-schools having succeeded would be their becoming unnecessary," but this is not likely to happen just yet, and so the teacher has an important part to play towards the parents.

Let him call upon them as often as he can, not only when he has some complaint to make; let him talk to them, and get them to talk to him, about their children; let him glean from them all the facts he can about them, and let him consult them

as much as possible. This may sound absurd, but it is not, nor is it nearly as difficult as some may suppose. Never mind if the parents do answer you at first in monosyllables, and give you no information at all, this is partly shyness, and partly inability to believe that you are really interested in the subject ; partly, too, want of words to express themselves in ; the shyness and the incredulity will die out as they know you better, and the words will come, more or less, in time. Don't place yourself on a platform above them either, and graciously give them information as from a being of another sphere, but try to make them feel that you want to help them with their children, that you understand their difficulties, and that if you and they work together you will accomplish much more than separately.

Give them credit for being really anxious about their children's spiritual welfare ; if they are not so, it may put it into their heads to become so, and your sincere interest in your scholars may awaken their interest in them too. Don't let them look upon you as some one to take all the responsibility of their children off them ; in the first place, it is not possible that you should, and if it were possible it would be wrong. If they are, as they often are, really anxious about their children, in spite of apathetic manners and unready speech, you will not find it so difficult to get them to talk to you on the subject, and if they are not, you must first try to make them so, and then show them that you share the anxiety, and are willing to work with them. Teachers should remember too, that, apart from all higher motives, it is very short-sighted policy to ignore the parents of their scholars in the way some do, for the teacher's influence is necessarily, in some degree at any rate, transitory, and if they can secure the co-operation of the parents they may carry on the good and wise influences of the teacher long after he has left his scholars. This is a very wide-spreading and far-reaching view of a Sunday-school teacher's work ; can any view be too far-reaching for a work which, begun in time, is to bear fruit in eternity ?

"But all this makes teaching such a business ; it would be impossible to do anything else, if, besides all one's teaching and preparation, one had to look up the parents, and interest them in their children's welfare, and so on." Yes, it is much more of a business to do anything thoroughly than to half do it. Also it is likely to prevent your taking up other branches of work, and then other people will seem to be doing more than you are, and you will not gain the credit you really deserve. It all depends upon your motive, settle that between yourself and your God, and then you will know how much or how little work you can really do, and whether you had better do half a dozen things pretty well, or one thing very well. As a matter of fact, visiting one's scholars and their parents does not take so long as one

might fancy, and it can be done at odd times, and fitted in between other things, so long as the dinner-hour is avoided. The tea-hour matters much less, indeed I have known a visitor much welcomed, and offered a cup of tea when she happened to drop in at that time. There is often, too, a little difficulty in knowing how to fill up a spare five minutes before the Sunday class begins; a visit to the parents in the past week supplies material for conversation then, and checks gossip and romping in the class.

This subject of the teacher's duty towards the parents of his scholars has gone on, I see, further than I thought of when I began, and so I must leave the second subject, of his duty towards the Church, for another paper, hoping meanwhile that some of the suggestions in this one may be found useful to that very hard-worked person, a Sunday-school teacher.

A Neglected Aspect of Sunday-school Work.

BY A YOUNG CLERGYMAN.

ESPRIT DE CORPS.

VII.—ITS BEARING ON GOOD CHURCHMANSHIP.

N my last paper I spoke of *esprit de corps* as giving prominence to the historical and social aspects of Christianity, and I dwelt at some length on the importance of laying a sound foundation of fact.

We must now consider the social aspects alone: "None of us liveth to himself, and no man dieth to himself." How are we to embue our scholars with a spirit of sound Churchmanship, and yet of large-hearted Christian charity? These are questions important to ask and difficult to answer. Practically we are too often content to remain vague about them; we leave the matter to take its chance; we give in to the lazy current theology—"We are all striving for *one* place, and it doesn't matter which road we take to it." The subject is surrounded with knotty questions, and I will simply endeavour to put down a few practical hints to help my young fellow-teachers to think out the matter for themselves.

First, What place must we give to distinctively Church teaching?

Secondly, granting that it is desirable, *How* can we best foster it?

In answering the first question we have to steer our course between Scylla and Charybdis, Churchiness and Indifference, and it often requires very careful handling of the tiller.

By Churchiness I mean that false and exclusive Churchmanship which is of the essence of schism, a feeling which would

confine the Church of Christ within the Church of England, and then exalt this mutilated body to such an unnatural height that the head is lost to our view. Substitute "Rome" for "England," and you have the feeling stereotyped in fact. The Roman system is an example of Churchiness in its scheme. All outside the Roman pale are, according to the Roman accepted creed, most mercilessly damned; within that pale there is extended to all a hollow "*Romana pax*." Priests, saints, and sacraments usurp the place of Christ. There is a splendid organisation, a barren uniformity, a lifeless catholicity, beautiful to behold but rotten to the core.

Yet we do well to remember that the power and influence of Rome rests on this very thing—her splendid organisation—the fact that she recognises Christianity as a thing for mankind collectively and not for units alone. Rome has at once degraded the sacraments to idolatry, and exalted them to a false pre-eminence. This is no reason why we should neglect these sacraments in our teaching, but rather the reverse. Rome has arrogated to her priests a lordship over Christ's heritage utterly foreign to the spirit of Christianity; and it is often exercised with a bigotry and intolerance which, however artfully concealed, is to a close observer truly astonishing. But this is no reason why we should despise the office of the ministry, or cease to cling to our pure and reformed English Church—a Church which has certainly the prior claim on every Englishman till he can show sound cause for going somewhere else.

But if Churchiness is the Scylla, Indifferentism is the Charybdis. There are many schools all over the land where the children could no more say why they are Churchmen than if they had never seen such a thing as a church in their lives. They are supposed to learn the collect, and forced to go to church, and there they are out of the way of their fathers and mothers at home, and that is all. Can we wonder that at the first difference with their teachers the boys and girls of such schools go to the nearest chapel and win over their parents' consent, and that when they get beyond school control it is a perfect toss-up to which denomination they shall attach themselves? The seductions of a sweetheart, or even the invitations of a friend, are sufficient to turn the scale in a moment, unless they settle the question for themselves by going nowhere at all. Now this is an unsatisfactory state of affairs. If these children are placed under our charge, and come to our schools for so many years, it is simply a matter of common sense that at the end of the time they ought to be able to give at least some adequate and intelligible answer to the question why they belong to us.

The first thing then I would demand is that no system should usurp the place of Christ. Let our hearts be filled with love to

Christ, our minds be stored with knowledge about Christ; let Christ be altogether paramount. That is good Churchmanship. "For God hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Depend upon it that is the soundest Churchmanship, and an effectual safeguard against all bigotry and narrow exclusiveness.

But then, secondly, Make it a distinct object of your work to explain to the children what our own Church of England teaches them, and what advantages it offers to their grasp. Thank God that this is in no way incompatible with what I said before. What Church can be more Scriptural? What Church can be more *Christian*?

Our Church Services present a body of teaching about Christ, a warmth of affection, a reverence of adoration which is unsurpassed anywhere. Our parochial system gives privileges and opportunities for which our scholars may look in vain elsewhere. Time is not wasted that is spent in opening their eyes to these things. I could speak at length and with warmth upon this, but I think it will not be disputed, and as I wish to be very practical, I will come at once to my second question, How can we best foster such Churchmanship as I have described in our schools? and I will divide my remarks under two heads: 1st. Teaching about the Sacraments, Baptism and the Lord's Supper; 2nd. Teaching the children their right in church and parson.*

I think teachers often make a mistake about the Sacraments. They either teach very little else, and invest them with a kind of magical mystery and efficacy, or they are so afraid of falling into false doctrine that they don't teach anything at all.

The one class errs by excess, the other by defect. Now it does not do to leave the Sacraments out of account in our Church-teaching. They are the parting orders of our Lord; they occupy a foremost place amongst the outward means of grace. Our children must hear about them constantly; their very nature is intended as a proclamation; it is something appealing directly to the senses of the scholars, which must arrest their attention and arouse their curiosity. If we are silent on the subject because it is so mysterious, or because we don't fully understand the questions connected with it, other people won't be so shy or so scrupulous. But surely there is enough that is simple in the Sacraments for us to talk about to children, if we simply stick fast to what the Bible lets us know. If we say nothing we first surround the subject with a haze of

* Some people may think the term "parson" a little disrespectful here. I assure them I mean to cast no slur upon my cloth. I use the term advisedly, because "parson" originally only means the *person* in the parish to whom all have right of approach.

mystery, which may rapidly degenerate into superstition ; and in the next place—and this is still more obvious—we suffer two simple commands of Christ to be set on one side through our indifference.

Let us then for a little while consider each Sacrament by itself.

First, Baptism. I was struck by a remark of the Bishop of Rochester in his Primary Charge, that whilst controversy raged round the Sacrament of the Lord's Supper, the Sacrament of Baptism was in danger of being too much overlooked ; whereas in the New Testament we find Baptism mentioned often, and the Lord's Supper, except in its first institution, comparatively very rarely mentioned at all. The first rule then I would lay down for teachers and superintendents is to find out when a new child comes whether he is baptized or not. I think we should be surprised if we knew how many unbaptized children grew up in our Church Sunday-schools, especially in our large towns.

Now here there is a very useful work opened out before Sunday-school teachers in explaining the nature and importance of the service to parents and sponsors, and, where they are of an age to understand, to the children themselves. It is not simply that we wish the children to be brought as a matter of form and Christian propriety, but we wish them to be brought with an intelligent desire to dedicate them to Christ's service, and with a true faith in His willingness to accept the gift. Parents who are weighed down under the burden of sin, and have grown almost indifferent to religion for themselves, will often be at heart deeply anxious that their children should escape the like bondage and misery. They really wish to have them Christianly and virtuously brought up. Thus the child's baptism may become a true blessing to the parent, representing to him his profession, which is to follow Christ. It may be the beginning of fresh attendance on the neglected means of grace, and of awakened spiritual life.

If teachers were alive to their responsibilities in this respect, we should hear less of baptism being put on a level with vaccination ; we should hear less about parents thinking of bringing their children "to be done."

I believe that very often teachers may urge these things even more effectually than the clergyman. The parson is looked upon with suspicion. He is paid to do it, and somehow or other his interests are thought to be at stake. A layman is free from all these disadvantages ; but even where teachers are unable to act themselves they may do good work by showing the clergyman where he can be of use.

My second rule about Baptism is, don't be afraid of referring to it in your teaching. It gives you a strong vantage-ground. Don't be afraid of those words of our Catechism, "My baptism,

wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." We have an immense advantage in having Christian children and not mere heathen to teach. Amidst their waywardness and backwardness and ignorance we too often forget their high privilege. And it does not do to leave it out of sight. Teach them that they are Christ's, not that they may be His some day. Tell the little ones that they *have been brought* to Him, just like the infants we read of in the Gospels. Tell the older ones that they are pledged to be Christ's servants, and are enlisted as His soldiers to their lives' end. Represent the adoption of the devil's service not merely as wilful folly, but also as *positive desertion*.

I have heard of one class where three boys were treated by the teacher as Christians, the rest as unconverted. The Christians were very uppish, the unconverted proud of their naughtiness. They took sides, much as children will do between roundheads and cavaliers. It is not right or wise for us to distinguish thus. Of course I don't mean that we should say, "Oh girls and oh boys! you *are* Christians; you *have been* brought to Christ; it's all right; only behave yourselves"; but rather, "Oh girls and boys! you *are* Christians, you *have been* brought to Christ, and yet by nature it's all wrong with *you*; this temper, this selfishness, this filthy talking, is it the behaviour for an heir of heaven, where nothing that defiles can enter in? this lying and this irreverence, is it the proper conduct for a child of God? Don't you deserve to be disinherited? And yet He is willing to receive you still like the poor prodigal who came from the far and hungry land. It's wholly your own fault if you will keep away." I don't think teaching such as this will make us lenient to their faults and indifferent as to their whole-heartedness, but rather the reverse. It will show in a more striking light their great wickedness, how far they have fallen short of their high privilege. It will throw us back upon the constant help of that Holy Spirit, who was promised to them at first. The proverb *Noblesse oblige* is applicable here.

We come next to the Sacrament of the Lord's Supper.

The value of this sacred rite, not merely as a means of grace to individual souls, but as linking Christians together in one holy bond of Truth and Peace, and Faith and Charity, is simply inestimable. In all that concerns Confirmation and the preparation of communicants, let us not forget the social character of the rite. Our first care will rightly be for the individual soul; but this should not lead us to leave the other out of sight. It does not come within my present scope to enlarge upon communicants' classes and the like, and I have not the experience which would entitle me to do so, but I would simply call attention to one point which is often somewhat neglected—I mean the time

when preparation should begin. I think we should teach our children from the time when they are quite young to look forward to Confirmation and the Lord's Supper. We should not be afraid to explain why the white cloth is spread on the table and the people stay for a further service. We should not shroud the subject with an unwholesome mystery that verges upon superstition. We should teach them to look forward to its coming as a happy privilege. Then, when the invitation to come forward as candidates is put before them, the idea will not be so unfamiliar and repugnant, and the question will be rather, "Why should I not come forward?" than "Why should I come?"

But now I pass to my other main branch of Church teaching.

Teaching the children their right in the parson and in the Church services. It is the glory of our Church that it is meant to be for everybody; and yet, as a matter of fact, folk often seem to get a warmer welcome in the dissenting chapel than in the National Church. It is not an uncommon idea that the Church is meant for rich people, and is too respectable for the lower classes. Surely Sunday-schools might do much to root out such erroneous notions. We might teach them that the Church is not merely a grand religious prison in which they are confined for the Sunday mornings, but rather a beautiful place which partly belongs to them; that they have as much right to the services as any of the rich folk; the Prayer Book was written for them, the organ is played for them, the sermon is preached for them, and the clergyman is their minister and servant sent by God to teach them and help them. Therefore of course they will join in the responses, join in the praises, and look to the clergyman as their helper and friend; one to whom they have the right to come when they are in trouble, one who has the right to look after them and try to do them good. Then if they are impressed with this sense of property and interest in the church as belonging to them, they will as they get older wish to help forward its work, to become teachers or collectors, or something or other useful according to their abilities and means. Then, too, as they get older they will enlarge their affections, and from caring for their own church learn to care for the Church of England as a whole, to think no services like her services, no teaching like her teaching; instead of looking on the Church as a foreign institution to be severely criticised and ruthlessly condemned, they will look upon themselves as part and parcel of it, and resent any attack upon its privileges as an attack upon themselves, as a personal robbery.

In the Sunday-school we have the happiest and most hopeful field for quiet and unobtrusive Church defence work. Without a great display of barren controversy, we may thoroughly ground our children in a true and sound knowledge of what the Church

of England really is to them. Liberationism preys upon ignorance, it cannot face intelligent teaching of this character. If every Sunday-school were made a quiet school of Church defence—and this need not interfere with the teaching of any great doctrine, or the inculcation of the most Catholic spirit of Christian charity—we should not have to spend so many thousand pounds in meeting the audacious misrepresentations of a determined band of political agitators. And what a grand thing it would be to have this wealth set free to promote the gospel of peace in the dark places of the earth! But if this dream is to be realised, two things are necessary. Our teachers must be thorough Churchmen, and our clergy must be alive to their responsibilities, and help to train them as such.

I know the great pressure on this Magazine, and so I have been as brief as possible in dealing with this last part of my subject. If I have helped any of my fellow-teachers to find out any weak points in their teaching, and to take a more thorough, wide, and comprehensive view of their responsibilities, I shall be amply rewarded for what I have written. And yet it is not enough to have a sense of what we ought to do, it is not enough to recognise the importance of oneness in our work; we want to realise it.

How broken and disjointed our efforts in the past have been! How can we give them unity of purpose? how be joined more closely to each other in the fellowship of our common work?

In this as in all else our Saviour's words hold true—

“As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me. I am the vine; ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.”

The unity of common formularies and the unity of common work is doomed to a speedy dissolution, if the formularies be used without any life, and if the work be done without any love. In Christ alone it hath pleased God to gather together *all things* in one. Our common formularies and our common work are indeed most important bonds; but their use is to lead us to Him and not to hide Him from us. If they fail, the fault is not in the formularies, the fault is not in the work—the fault is in ourselves. Still the body to which it is all-important that each one of us should belong is that mystical body of Christ which is the blessed company of all faithful people, and the Spirit by which it is all-important that each one of us should be both quickened and controlled is none other than the Spirit of Christ Himself. “For as many as are led by the Spirit of God they are the sons of God. If any man have not the Spirit of Christ he is none of His.”

Illustrations of Lessons on the Parables.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

OUR NEIGHBOUR.

THE GOOD SAMARITAN.

"Going down from Jerusalem to Jericho" (St. Luke x. 30).

THERE is a minute accuracy about the Bible in apparently trifling incidental matters, which now that of late years, and more especially through the work of the Palestine Exploration Fund, we have got to know the country so well, forms a most important and interesting evidence of its genuineness.

In the expression "going down from Jerusalem to Jericho" we have one of these countless points. Jerusalem is a mountain city, standing, at its highest part, at the splendid elevation for a great city of almost 2,600 feet above the level of the sea, near the summit of the grand limestone range which forms the backbone of Palestine. Indeed, it is one of the loftiest capital cities of any of the great nations of antiquity. Jericho, on the other hand, which is now known to have been situated near the fine spring called *Ain es-Sultan*, stood in the deep natural cleft which forms the Jordan valley, and which in this neighbourhood is one of the deepest spots on earth, being some 1,300 feet below the level of the sea! The journey from Jerusalem to Jericho is indeed a "going down," for it forms a descent of some 4,000 feet. The whole journey is about fifteen miles. The first six miles from Jerusalem the road runs up and down, but from a spot called *Ed-Dum*, where there is a striking group of rocks, which seem from their blood-red colour to give it its name, for the last nine miles the way is one continuous winding descent. This road approached from the other way, that is, ascending from the Jordan valley, is with equal accuracy called "the going up of Adummim" (Josh. xviii. 17), for from the banks of the Jordan to *Ed-Dum*, the ancient Adummim, it is one long ascent. The whole of the way traverses the northern part of the desert of Judea, and on this account, although so near the capital, it has always been exceedingly dangerous, and formerly bore the name of "the bloody way." The deserts of Palestine are the home of mounted *Bedaween* robbers, whose *ghazus*, or raids of plunder, are made in formidable parties, and also of desperate outlaws, whose bands, although less numerous, are even fiercer and more reckless of shedding blood. Not only the situation of this way, passing as it does through an extensive desert, but also the very nature of the road itself contributed to its evil reputation. It is in many places very narrow and rock-bound, and passes through some gorges dark with the shadow of the impending cliffs, where no place of escape is left. "The mountains," says one, "seem to have been loosened from their foundations, and rent to pieces by some terrible convulsion and then left to be scathed by the burning rays of the sun." Thus rocky covers for secret ambush abound, and just towards the end of the road, where it debouches on the "plains of Jericho," it winds on the edge of a

precipice some 500 feet high, looking down into the giddy depths of *Wady Kelt*, one of the grandest of all the grand Palestine ravines. It is essentially a lonely, dangerous descent, "this going down from Jerusalem to Jericho."

"Fell amongst thieves, who stripped him of his raiment" (St. Luke x. 30).

This is a very usual and a very serious aggravation of the crime of robbery in the East. It was constantly happening during my time at Jerusalem. I remember one notable case of a Dutch traveller, whom I met both before and after he went down from Jerusalem to Jericho. On this journey "he fell amongst thieves." Just as he was emerging upon the plains of Jericho, a band of *Bedaween* rode up and ordered him to dismount. This he refused to do, and made a vigorous but unavailing defence, in which he was finally pitch-forked off his horse by the sharp blade of one of the formidable fifteen feet lances of his assailants. He was then, though wounded, stripped of every portion of his clothing, and left stark naked, with not so much as a covering for his head, exposed in the burning month of May to a cloudless Syrian sun, a terribly trying exposure. When the robbers rode off he made his way slowly and with difficulty to the huts at *Eriha*, the modern representative of Jericho, but not before he was painfully scorched by the heat. In describing his sufferings, he dwelt particularly on the misery caused him by his being "stripped of his raiment."

THE GOSPEL FEAST.

THE GREAT SUPPER.

"Sit not down in the highest room" (St. Luke xiv. 8).

This word "room" here, and in verses 7 and 10, should be "seat," or "place," and refers to a familiar point of Eastern etiquette. Every Palestine house of any consequence has an apartment which serves as a reception and dining-room in one. It is called the *lecwan*, or "raised platform," for it is really a portion of a room, usually two-thirds of its length, which is raised about a foot above the level of the floor. It is in general directly opposite the entrance-door, and often in the houses of the rich opens on one side so as to look out on the unroofed court in the centre of the dwelling, affording a view of rich semi-tropical trees and shrubs with a basin and fountains of water. Almost the sole furniture of this room is a divan, or long endless-couch, running entirely round three sides of it, and thus affording two corner seats at the two corners of the wall. These two corner seats are the two principal "chief seats" (St. Luke xiv. 7; St. Matt. xxiii. 6), but that one of them which is diagonally opposite the door is the chiefest of all. Here the host sits—if he has not given it up to one of higher rank than himself, or whom he specially delights to honour—and the seat on his right hand is then the next in importance, after that the one on his left, and then each in order down to the end of the divan. The other corner seat is also a most distinguished position, and those that come near it are next in order. There is even something more than mere distinction in the possession of these places, for at an entertainment persons sitting at and near the corners are served first, and get the choicest of the fare.

Amongst the Mohammedans the proud and greedy Moolahs and Kiateebes, the religious teachers and scribes, may generally be seen making for these places as soon as they arrive, just as the Scribes and Pharisees used to do amongst the Jews in our Lord's day. But Orientals, who stand much on their dignity, are most particular about rank, and certain rules in this matter dare not be infringed. As it is to this day, when a man invited to dinner has taken his seat cross-legged on the divan, the host, if he perceives that he is occupying a "room" inferior to his rank, invites him to a seat near to the chief corner with the words, "My lord, sit up higher," asking the other guests at the same time to give him place, and then he "has worship [or glory] in the presence of them that sit at meat with him"; that is, he receives honour from the other guests, who bow to him, at the same time, according to the usual method of salutation, touching their forehead and their heart with their right hand, and address him with certain complimentary phrases.

THE LOST ONE SOUGHT.

THE LOST SHEEP.—THE LOST PIECE OF MONEY.

"In the wilderness" (St. Luke xv. 4).

In few things, perhaps, is the life of the East more unlike the life of the West than in relation to pastoral matters. The pastures of Palestine are altogether different from ordinary English grazing ground, and there are so many references to them in the Bible that it is most important to realise their nature. *Grass is never sown or cultivated, as in the West.* Nothing like our close turf or fenced-in meadows has any existence in the Holy Land. "The rich spontaneous growth of the arable plains affords good feed, and for a portion of the year the flocks can be kept on this supply. For two months in spring they can be turned out upon those fields which, being kept for summer crops, are not sown till late in April. In autumn they can be transferred to the stubble-lands from which the winter crop has been reaped. But these are not, strictly speaking, the proper pastures of Palestine. Such pastures invariably consist of lonely, unfenced, desert hills, where the sheep are constantly exposed to a double danger—peril of wild beasts, and peril of robbers. It is in obvious allusion to this that David, comparing himself to a sheep, with Jehovah for his Shepherd, says, 'Thou preparest a table before me in the presence of mine enemies.' These dusty, barren, rocky wildernesses abound for the most part in caves and hiding-places, which render them the more insecure, since such of these spots as can be easily defended are still, as in the days of Saul, from time to time the resort of bands of reckless and desperate outlaws. No dwelling is to be seen there for a distance of many square miles, save the low black tents of equally lawless *Bedaween* Arabs, whose 'hand is against every man,' that is, who are a powerful organised confederacy of robbers. No cultivation is attempted, and the bold shepherd alone, of all dwellers in town or village, frequents the spot." * One of the largest of such sheep runs is the wilderness of Judea, about 10 miles broad by 50 miles long. Water is scarce in such places, and the pasturage is little better in summer and autumn than standing hay, and

* *Palestine Explored.* Messrs. J. Nisbet & Co., 1882.

consists largely of fragrant herbaceous plants. The numerous small caves afford good winter quarters for the sheep, and the folds are simply enclosures, generally square, formed by *jedars*, or unmortared walls of rough unhewn stone, somewhat similar to the stone walls which take the place of hedges on Yorkshire and Derbyshire farms. Hence the duties of the shepherd in these lands are very arduous and difficult. He has not only to find out pasture and water for his flocks over wide areas where they are scarce, but also to guard them from numerous wild beasts and robbers, often at the risk of his life. The sheep, under these circumstances, frequently stray and get lost, and then the shepherd, leaving the flock in the wilderness pasture, has to go far off to seek it. Therefore the words, "Doth he not leave the ninety and nine in the wilderness?" point to the great anxiety he feels about the lost one, and the instant help he affords. He does not wait to drive the flock back to his village many miles away, but goes at once after the wanderer. Often when found it is too much exhausted to walk back, and then the good shepherd "lays it on his shoulders," that is, he takes two of its legs in each hand, and so slings it across the upper part of his back, and bears it in this way to the fold.

"Light a candle" (Luke xv. 8).

The "candle" of the Bible was doubtless the tiny oil lamp of the present day, which is in shape and size just the same as the exceedingly ancient specimens which are constantly being dug out of the ruins of houses and tombs. These are in form very like an Eastern slipper, which runs to a point at the toes. They are five to seven inches long, covered in over the top, and are generally made of the dull red earthenware of the country. At the broad round end they have generally a little handle by which they can be carried. They have two holes on the top. The larger one near the handle is for the insertion of oil, and the smaller one at the pointed end is for the admission of the wick. Though all that have been found, or are still in use, have the one general form which I have described, many of them present elegant varieties of outline, and are ornamented with elaborate designs. When they are lighted of an evening, a lampstand, rendered "candlestick" in our version, is placed in the middle of the room, and the lamp is set upon it. This lampstand is a pillar of turned wood or metal, from three to four feet high, with a round table-like top. In the rural parts of Palestine oil is the only substance burned to give light. They do not generally use the fine olive oil, which is the chief product of the country, nor even the cheaper kind of rape oil obtained from a plant called *simsim*, our sesame, but strange to say castor oil. A small plantation of the elegant castor oil plant, which grows wild in parts of the Holy Land, may often be seen near the villages, where it is cultivated for this purpose.

THE LOST ONE'S RETURN.

THE PRODIGAL SON.

"Bring hither the fatted calf and kill it" (St. Luke xv. 23).

Meat is not a common luxury in Bible lands even amongst the rich. Many weeks often pass without their touching it, and the killing of meat

in an Eastern village is to this day, as in former times, generally a sign of festive rejoicing. On all these occasions I have observed that there is still attached to the eating of meat the idea of sacrifice. The animal, whether sheep, goat, or kid of the goats—the wealthiest would seldom now set before his guest a “fatted calf”—is called *Corban*, or “sacrifice.” Moreover, the invariable method of preparing animal food throughout the East is that indicated in the injunction to St. Peter in the heavenly vision, namely, “Kill and eat” (Acts x. 13). The warmth of the weather throughout a great part of the year renders it impossible to hang meat. If, however, the carcase is not allowed to grow cold it can be eaten at once, though to make it more digestible it is generally broiled or stewed to excess. When thus cooked directly after it has been killed, and while the carcase is still warm, as the attentive reader of the Bible will observe was the case in every instance where the eating of animal food is mentioned, the meat is far more tender and good than when it has been hung for a day, but not so tender and well flavoured as when eaten in that stage of incipient corruption in which we partake of it in the West. Those who seldom or never eat meat at any other time, on the arrival of a guest whom they desire greatly to welcome and honour will order an animal, usually a sheep, to be killed directly he arrives, and the meal is prepared without any delay. I have myself been welcomed by a *Bedaween* sheikh in this manner. The entire animal is cooking hard by in the great iron pot before you have been an hour in your host’s tent. When it is served up the broth is generally the best part of the dish, and the absence of knives and forks is the less felt, since, in consequence of the excessive stewing to which the meat is subjected, each guest is easily able to carve for himself with his own fingers! Sometimes, though this is now rare, the animal is roasted whole in a pit dug in the ground and converted into an oven by burning wood in it, and more often it is cut up into tiny pieces and broiled, or minced and used with rice to stuff tomatoes, vegetable marrows, vine leaves, &c. The dish or dishes are invariably passed down through all the gradations of rank, ending with the retainers and servants, who eagerly wait for their share. The great rejoicing throughout an Eastern house on such an occasion, strange as it may seem to some of us, is well expressed by the words, “Bring hither the fatted calf; and *let us eat, and be merry.*”

“*He heard music and dancing*” (St. Luke xv. 25).

Music in the East is indispensable to any festive occasion. It is mostly cultivated and performed professionally by those who make it their means of livelihood. These men are to be met with constantly going about as strolling musicians, in bands of two or three, to play at the doors or within the houses of the rich. There are also wandering bards, like those of the middle ages in Europe, who sing sometimes the popular ancient songs and sometimes their own modern compositions, accompanying themselves on the *tamboora*, a kind of guitar, and at times on a still simpler stringed instrument. Some of these are improvisers, who compose their verses as they sing. A long training is necessary to fit them for such extemporaneous composition, and Dr. Van Lennep remarks that “most of these men are afflicted with blindness, a result, it is popularly believed, of the semi-frenzy to which their

minds are worked up during the composition of their poems." Every large village has its own simple musicians, the principal instruments being the *naï*, or flute, about eighteen inches long and pierced with six holes for the notes, and the timbrel, or tambourine, such as we see here. These are the two musical instruments in universal requisition at weddings and funerals, and they are mentioned in the Bible as occurring in connexion with such occasions. The full ordinary band consists of such a *naï*, or flute, a tambourine, a *kemeujeh*, or rude, generally two-stringed, violin, a *tamboora*, or lute, a *kanoon*, a box with strings played with hammers, the original of our piano, and a *darabukkeh*, or drum, large at one end and small at the other, where it is held against the side under the left arm. One of the band is usually a singer, and accompanies the performance from time to time with the voice. Orientals are passionately fond of music, and there is every reason to believe that their present melodies, as well as the simply constructed instruments on which they are played, have come down unchanged from the most ancient times. The music of the East appears, and really is, very poor and defective compared with our own. They have a way of mixing their measures in a manner unknown to us, such as two-four with three-four time, giving one bar to each in turn. This is much employed in the music to which they dance, and gives an Eastern great delight. In all their music the air is more prominent, **and of greater importance**, than with us, owing to the single key-note being constantly struck by way of accompaniment. Its ordinary effect somewhat resembles that of our melodies set to a minor key, and sounds to us rather monotonous. I think it is not generally known that there is a radical difference between the musical scale that prevails in Europe and that of the East, the defect being evidently in the latter. The following short analysis will show to those who understand music in what this difference consists, and how in the Eastern scale there is no regular ratio. The numbers of vibrations of the strings are given reduced, in order that they may be the better compared.

NOTES.	DO	RE	MI	FA	SOL	LA	SI	DO
Number of Vibrations in the European Scale.....	24	27	30	32	36	40	45	48
Number of Vibrations in the Oriental Scale.....	24	27	29½	32½	38	41	43½	48

Dancing on festive occasions is a constant accompaniment of music, but it should be noted, 1. That it is rather watched as a performance than engaged in as a pastime; 2. That men and women always dance separately; 3. That female dancers are confined to towns, and are always disreputable characters, hence the peculiar shamefulness of the conduct of Herodias' daughter (St. Matt. xiv. 6). In the country districts of Palestine the dancing, as I know from every-day experience, is confined to men. Often these will join hand in hand and form a large ring, like a party of children, moving their feet with sober measured steps, which to European onlookers seem rather grave than gay. This is varied by a sword dance, and others, akin to our Highland reels, but all extreme gesticulation is

avoided, and the whole exercise is characterised by sobriety and moderation. The martial dances of the *Bedoween* Arabs are most popular, and not a little dangerous, as owing to their violent and excitable temperaments these exhibitions frequently end in a fight when warriors of different tribes take part. At the time of dancing the spectators always urge the performers to further exertions by the clapping of hands to a regular monotonous tune, which I have already described, a clapping which they will keep up for any length of time, singing as they do it with the utmost enjoyment. Indeed this clapping of hands is the invariable accompaniment of either music, singing, or dancing, and appears the most mirthful part of such entertainments, as it is certainly that feature of them which most strikes a European.

Hymns for Teachers' Devotional Meetings.

No. VII.

By MRS. ALEXANDER.



SHEPHERD of the wandering sheep,
Who, when Thy little lambs would stray,
Dost seek them on the thorny steep,
And in Thy bosom dost them lay.

We hear Thy call, Thy voice we know,
And follow on to pastures fair;
To hills where streams of blessings flow,
And fain would lead Thy children there.

And guide them on from font to shrine,
Ev'n from the grave of their new birth
To hallowed feast of bread and wine,
To God from man, to heaven from earth.

And teach them words of love and truth,
And holy living, pure and high;
A present thought of God in youth,
A comfort when they come to die.

By hymns that swell and soar above,
By Christian doctrine duly taught,
By tender tales of that dear love,
The death whereby our life was bought.

And if some words be hard and cold,
And young lips falter o'er the line,
They are but rugged husks that hold
A fruit of savour most divine.

And if our eyes no harvest see,
Still, Christ in heaven! Thy word has might;
And still the cup we give for Thee
Is brimm'd with beads of living light.

O Shepherd of the wandering sheep!
O Lover of the Lambs! We pray,
The learners and the teachers keep
Safe in Thy sheltering arms away.

Outline Address.

THE VOICES OF THE BIBLE.

BY THE REV. F. G. MONTAGU POWELL, M.A., *Vicar of Frocester.*

X.—THE VOICE FROM THE DEAD.

"Son, remember."—St. Luke xvi. 25.

GOD has kept one secret carefully guarded from men—the secret of the Future Life. Millions upon millions have passed through the narrow portals of the grave, but none have come back to tell us of what they have seen or heard. In the light of the Resurrection we have all we need to know. But our curiosity is unsatisfied, our imagination left free to rove in the unfamiliar scenes we must all one day visit. The thought of the continued existence of memory which comes to us in the story of Lazarus and Dives is so awful that curiosity is not the frame of mind in which to approach it.

I. THE GIFT OF MEMORY.

Memory binds together the otherwise incoherent moments of our being. Like a chain, it threads together our separate acts of consciousness, our separate experiences, our lives, in fact, from day to day. Break the chain, as in fevers or by injuries to the brain, and the man becomes lost; he is a separate being to the one he used to know—his experiences lost, his loves unremembered, his sorrows forgotten. The Greeks taught that the Nine Muses were the Daughters of Memory. Deprived of memory our sense of harmony, order, comparison, is lost; we wander through life unimpressed; its shadows fleet over us and leave no trace. It is a gift we may abuse, misuse, or neglect to use. Observe the value attached by St. Paul to memory (1 Cor. xv. 2).

II. THE USE OF MEMORY.

Memory holds us to the past and steadies us as we gaze on the future. There are moments when it is well to break with the past, to "burn our bridges" and start anew; but the memory of that hidden past will as a whole abide with us as a fearful warning. The single thread of a mother's love will hold a young man and help to keep him straight in far off lands and through years of folly and thoughtlessness. The memory of the Incarnation has been the salvation of the world. The Holy Spirit works upon the memory, lighting up all its past, and illuminating its present. By the power of this enlightened memory our past becomes a commentary on our present and a directory for our future. Will it last for ever?

III. THE PERSISTENCE OF MEMORY.

Among all thoughts of a future life none seems so fruitful as this, the message across the "great gulf" from Abraham to the Rich Man, "*Son, remember.*" Yes, memory has survived all—the shock of death, the pangs of dissolution. The new-born soul carries with it the impress of all its past life, all its past experiences, eternally impressed and enshrined in its memory. All its days of grace, its opportunities, its friends, its happy home, its secret trials, its secret sins, all are indelibly stamped upon its Memory, and by this gift we are assured of our identity not only from day to day, but from this world to the next. Are we writing upon the tablets of our memory what we should wish to have recalled to mind when we hear these words, "*Son, remember*"?

Notes and Comments.

THE WELFARE OF ELDER SCHOLARS AND YOUNG PEOPLE.

UNDER this heading some months ago there appeared a note in our columns announcing that the Committee of the Institute proposed to establish a Register for the reception of data respecting all classes, associations, and guilds established in the metropolis and suburbs for the benefit of young persons of both sexes.

In pursuance of this determination application was made to every beneficed clergyman within the metropolitan area to supply particulars respecting any Bible-classes, &c., held in their neighbourhood, with the names and addresses of those to whom letters of introduction might be addressed. The result of the information thus supplied to the Committee has now been published as a pamphlet, which will be supplied gratuitously to any one sending a stamped and directed envelope to the Secretary of the Society. It is greatly desired that the list should be made far more complete and comprehensive than at present it is; for instance, we do not find mention of any classes or guilds in the large and important parish of Kensington, and returns have apparently only been received from two of the Islington churches, but possibly now that the Register has been issued in this somewhat incomplete form the clergy, superintendents, and teachers of the metropolis will help to supply particulars respecting the very numerous classes and guilds which at present are not noticed in it. Teachers in the country will now have an opportunity of giving to any member of their class removing to London a letter of introduction to some person, who they may rest assured will take an interest in the scholar's welfare, and if rightly used the information given will be of the greatest use in securing the exercise of a beneficial influence over those whose circumstances compel them to remove from their former parish and to be exposed to all the dangers and temptations of this vast metropolis.

TEACHERS' EXAMINATION.

AT the last moment, before going to press, we are able to present our readers with the general numerical results of the recent Teachers' Examination. Much interest attached to the Examination this year, it being the first for the working of the revised scheme, which provides for the admission of an elementary in addition to an advanced class of candidates. The candidates who entered numbered 1,144, of whom 359 belonged to the Elementary, and the remainder, 785, to the Advanced Section. The proportion of the first named class must be regarded as being very satisfactory. The number who were examined is also high in proportion, being 950, subject to correction. We hope to be able next month to furnish our readers with the reports of the Examiners, together with classified lists of the candidates.

A DAY IN THE COUNTRY.

AT this season the appeals for help toward meeting the cost of Sunday-school Excursions are very numerous, and as a rule are liberally responded

to. No one seems to grudge giving their contribution, however small it may be. We are therefore glad to see the movement rapidly extending of taking children for a *week* or a fortnight into the country. As regards the good done by a day's outing some may reasonably have their doubts, but few can be sceptical as to the immense boon which a week's fresh air in some country farm-house does to the weak and sickly children brought up in the courts and alleys of our large towns. We understand that for the sum of four shillings a week many cottagers in the country are willing to receive and board these children. We suggest, therefore, that the teachers of our Church Sunday-schools should interest their scholars in this movement. There can be but few Sunday-schools in which 10s. or even £1 could not easily be collected for this most desirable object; and if our friends have any difficulty in themselves appropriating the sum collected, we shall have pleasure in receiving it and distributing it in a suitable way. We should like to see a hearty, liberal, and immediate response to this appeal. Let our children learn that it is more blessed to give than to receive. Let them be interested in caring for those who are poorer than themselves, and the result will exceed our expectations. We need hardly add, that any sums sent to the Editor of the *Church Sunday School Magazine* will be duly acknowledged in these pages.

CHURCH TEACHERS' PRAYER UNION.—The second quarterly meeting of the Church Teachers' Prayer Union was held in the Lecture-Room of the Institute, on Monday evening, the 5th of June. There was an attendance of upwards of a hundred, and the proceedings were very hearty. The Rev. R. C. Billing presided, and a most helpful address was given by the Rev. Churchill Julius. The Rev. W. A. Corbett, Mr. G. Martin Tait, and Mr. J. H. J. Selfe, also took part.

THE REV. F. J. HOBBS.—We much regret to know that, under medical advice, the Rev. F. J. Hobbs has had to relinquish an amount of extra local work, including the General Secretaryship of the Stepney Associations. The loss of Mr. Hobbs will be greatly felt, but the work which he has for so long directed is now happily established on a firm basis. The rapid progress of Sunday-school work in the east of London has been remarkable. A few years ago there was but one Association and two secretaries. At the present time there are two Associations, one of which consists of four divisions, each having its local committee; and the secretaries number

seven. Five monthly meetings are held, from October to April, instead of one as formerly. Sunday school work among the poor of East London is, we need hardly add, owing to the very small proportion of a middle-class population, exceptionally difficult to carry on, yet the retrospect of a few years will not fail to cheer and encourage every thoughtful labourer.

The Committee have been fortunate in obtaining the consent of the Rev. J. Greaves, Vicar of Holy Trinity, Stepney, to fill the place vacated by Mr. Hobbs.

DEATH OF AN OLD SUNDAY-SCHOOL WORKER.—We regret to have to record the death of Mr. Edmund Francis Law, J.P., founder of the Northampton Sunday School Association, and for nearly fifty years actively engaged in Sunday-school work, during the whole of which time he had been connected with All Saints' Schools in that town. Mr. Law died after an illness of two or three days, at the age of seventy-two, and his funeral, which was of a public character, took place at St. Giles' Church, amidst a wide-spread demonstration of sorrow and respect. Few men were better and more

honourably known in the town and county of Northampton than Mr. Law, who had been Mayor of the borough, and was its senior magistrate. He was eminently a religious man. A local paper says of him that, "looking upon the Sunday-school as one of the most important institutions in the land, he threw himself, from the first, heart and soul into the work, and his interest in it never abated."

CHILDREN'S SERVICE IN YORK MINSTER.—On the afternoon of May 28th a special children's service was held in the nave of York Minster, in connexion with the Church Missionary Association anniversary. The edifice was crowded, by far the greater part of the congregation consisting of children, connected with the Church schools, private seminaries, and the charity schools of the city. A short and appropriate service marked the occasion. The sermon was preached by the Right Rev. S. Crowther, Bishop of the Niger.

WHITSUNTIDE GATHERING OF SCHOLARS AT MANCHESTER.—The annual Whit-Monday procession of Church of England Sunday-schools in Manchester took place under exceptionally favourable conditions as to weather. The number who took part in the demonstration is estimated at over 19,000—a larger number, probably, than on any former occasion of the kind—and the streets were densely crowded along the line of route from Albert Square to the Cathedral. Service was, according to custom, held in the Cathedral, the preacher for the day being the Rev. J. Hope, Rector of St. Margaret's, Whalley Range.

THE BISHOP OF DURHAM AT A SUNDAY-SCHOOL FESTIVAL.—At Bishop Auckland, on a recent Sunday afternoon, the Bishop of Durham attended the annual gathering of the scholars of the seven schools in the parish of St. Andrew's. Canon Long and the Bishop's Chaplain (the Rev. G. R. Eden) delivered excellent addresses, and the singing of twelve hundred chil-

dren had a thrilling effect. The church was crowded, and many persons could not secure seats.

THE LIBERATION SOCIETY.—Preaching recently at St. Mary's, Colchester, on behalf of the National Schools, the Bishop of St. Albans alluded to a paper which, he said, had been issued by the Liberation Society to be put into the hands of all Sunday-school teachers, to this effect:—"Take care that you impress it upon the mind of every child that comes into your way, that every religion or communion whose ministers are paid by the State is hateful to God; make them understand that, and let them not go from you till they are thoroughly impressed with this doctrine and idea." How the great Nonconforming body will treat this attempt to pervert the holy and blessed office of a Sunday-school teacher into an engine of political strife and distraction remains to be seen.

LAMBETH AND WEST SOUTHWARK (SUNDAY-SCHOOL) TEACHERS' ASSOCIATION.—A soirée of an interesting character was held on the evening of Friday, May 26th, at St. Jude's Schools, Southwark, in connexion with the above. There was a very large attendance of the local clergy, superintendents, and teachers, and a very enjoyable evening was spent. The rooms were prettily decorated, and crowded with various objects of interest and works of art. A submarine diving apparatus, exhibited by Messrs. Siebe, Gorman, & Co., excited considerable attention, as did also the electric light, shown in the incandescent lamp worked from the "Bunsen" battery. Great interest was manifested in the electrical machines and galvanic batteries, while the microscopes exhibited by Mr. E. Westlake, of University College, and the magic lantern worked in one of the classrooms by Mr. Prentice, received their due share of appreciation. Short addresses were delivered by the Rev. J. W. Pitchford, Vicar of St. Jude's; the Rev. Thomas Turner, of the Boys' Home, Regent's Park; and

Mr. John Palmer, Secretary of the Institute. Some excellent vocal and instrumental music enlivened the proceedings, and the members are to be congratulated upon the success of the gathering. This was largely due to the efforts of the energetic Hon. Secretaries, Messrs. H. N. Prentice and J. C. O. Bassett.

MORNING ATTENDANCE OF SCHOLARS.—The Committee of the York Church of England Sunday-schools (instituted 1786) have during the past year been urging upon the superintendents of their sixteen schools the desirability of securing a better attendance in the morning for at least an hour before church time, which in a circular recently issued by them is referred to as "the most profitable part of the day." We are glad to hear that their appeal has been so far successful that while the net increase of number of scholars on the books at the close of the first quarter of the current year, as compared with the preceding quarter, is 30, the net increase in the average morning attendance is 91, and compared with the corresponding quarter of last year the improvement is still more noticeable, there being but 13 more on the books, whilst there is an increase of 77 in the average morning attendance.

BIBLE-CLASS POST-OFFICE.—A correspondent in *Woman's Work* magazine thus describes a plan which those who conduct Bible-classes may possibly find useful:—

"The plan of giving out to all who like to take it, a sheet of paper with written questions on the lesson just given, to be answered in the course of the week, brings me some papers that cheer my heart greatly; each servant has an envelope, with her name on it, in which she places her paper and any little written note or message, or request for prayer she may have for me. These are also used for returning to them the papers of the previous week—corrected by myself—with sometimes a word of warning or counsel. This sort of little class post-office among ourselves seems

to me to supply a needed link between the teacher and taught of a *servants'* class, it being so very difficult to have private intercourse with them. Though I have a time at which any who wish can come to see me, I find it very seldom taken advantage of, while our 'post-office' plan lets me into the secret of the difficulties, and longings, and dawning faith of many a heart. After more than a year's trial I find this plan a great help to myself and the class."

A HINT TO TEACHERS.—Self-restraint is always difficult, but many find it specially so in relation to speech. The tongue chafes against the bridle. In relation to speech how true is the little satiric touch in *Punch*—"Wishes he hadn't spoken." But wishes are of no avail. I have known many who under certain circumstances of provocation wish they had never spoken; but I cannot remember any man who was ever sorry that he was silent. When the arrow has left the hand you know not where it will lodge; and when the words have left the lips you cannot recall them. This proverb should be early taught to our children: "Of thine unspoken word thou art master; thy spoken word is master of thee."—*Evangelical Magazine*.

HADYN'S DICTIONARY OF DATES.—This well-known standard work, in its latest edition, now associates the names of Raikes and Stock as the co-founders of Sunday-schools, though, through a slip of the pen, the editor endows the last-named of the two eminent men with a doctor's degree. In regard to Sunday-schools generally, the authority mentioned says, in another place: "The first school was founded by Ludwig Hacker between the years 1740—1747 at Ephrata, Lancaster county, Pennsylvania, among the German Seventh-day Baptists there. The schoolroom was used as an hospital after the battle of Brandywine, fought in 1777. This event occasioned the break-up of the schools, about five years before the first Sunday-school was instituted in England, at Gloucester, by Robert Raikes."

Reviews.

SOME TRIUMPHS AND TROPHIES OF THE LIGHT OF THE WORLD.

By the late Rev. M. Margoliouth. London: Elliot Stock.

THE preface to this posthumous work informs us that "certain portions of it have been for some time in type for the benefit of members of the House of Israel, though not as yet presented to the general reader." It is indeed a curious and interesting specimen of the workings of the Jewish intellect. On the general reader it produces the same kind of impression as an argumentative treatise by one of the early Fathers. The verdict of our Western intellect would be—fanciful, tedious, unimportant except for incidental statements and allusions, and altogether worthy of the divine who at the Liecester Church Congress spoke in favour of improving the moral and religious tone of public schools by teaching the boys Hebrew instead of Latin and Greek!

What was the history of Dr. Margoliouth's own conversion? When he was a child, only four years old, he mistook Jehovah *Ezuz*, the Lord is strong, for Jehovah *Jesus*; the Polish pronunciation of the two words being the same. This Satanic suggestion, as he was taught to consider it, haunted him at intervals till, at the age of eighteen, being then a first-rate Talmudist, and thinking he could safely study the Christian controversy which had been forced upon his notice during his six months stay in England, he borrowed a Hebrew New Testament (he had cut one in pieces with a penknife two years before) and in three days he was converted, and within three weeks baptized.

And in what style does he argue? See page 29.

"The so-called Hoshana is composed of five green willow branchlets, with one or more of which every Jew is provided on the seventh day of the Feast of Tabernacles. Does the number five unwittingly represent—as does the five-pointed star in the Christian churches—the five wounds which were inflicted upon Christ at the Crucifixion?"

But to pronounce this hasty verdict and cast the book aside would show a very ignorant indifference to a problem demanding our best attention and study. How are we in these days to prove from the Scriptures to Jews that Jesus is the Christ? We do not forget that most English Jews are at least "*semi*-infidels" (pp. xii., 114). One of them said to the writer of this notice, "It is nonsense in a Jew to talk of changing his religion. He has no religion to change." But how shall we convince orthodox Jews? Perhaps only by arguing in the style of Dr. Margoliouth. The extract given above, selected purposely as an extreme instance from a mere appendix, is an instance of what a distinguished modern author has branded as the "*Sham-sample-swindle*" in reviewing, and so we will conclude our brief notice of these pages with a *fair* sample of their peculiar merits. Peculiar is no doubt the right epithet; but the passage appears no less persuasive than ingenious, and worthy of one who was himself a Rabbi at the age of seventeen, and whose near relation is now, at the age of twenty-four, the most accomplished linguist in the University of Oxford.

"The first intimation that we have of the real Kingship of the Almighty | over Israel is in 1 Sam. viii. 7. The people of Israel soon found to their

dismay that a king, unless he be a man after God's own heart, is but a broken reed. The dynasty of Saul was utterly wiped out. God raised up a new dynasty. The first king of that new dynasty was made to understand that for the sake of the Eventual Kingship of the Son of God would the house of David sway the sceptre of Israel for ever.

"This astounding item of revelation is more patent in the original than it is in translations. Let me read to you the conclusion of the Almighty's promises to David, as we have it in the English Version (2 Sam. vii. 16, 17, 18, 19). To say the least the last clause in the present English Version—'And is this the manner of man, O Lord God?'—is far from intelligible. The original of that clause cannot be rendered into intelligible English otherwise than 'But this is the Divine Legal Right of The Man The Lord Jehovah.' St. Paul had respect to the literal meaning of that passage when he wrote, 'The first man is of the earth earthy; the Second Man is the Lord from Heaven.' David's declaration, as we have it in the original, accounts for the Messianic character of almost all the Psalms which David was inspired to compose.

"When I contemplate my unbelief in days of yore as to the claims of Jesus to the title Son of God, Lord

King of Israel, and Saviour of the world, whilst I daily affirmed in the words of the Sixth Article of the modern Jewish liturgical creed, 'I believe with a perfect faith that all the words of the prophets are true'—I say when I contemplate all this I seem to myself in my former unbelief a monster of contradiction; which I can only explain to myself by the denunciation which Isaiah was commanded to make against our people of his day (Isa. vi. 9, 10).

"I well remember the fearful mental and soul struggles which I endured when God in His infinite love and undeserved mercy began to grant me the symptoms of the hearing ear, the seeing eye, and the understanding heart. How all the fiery darts of devouring and consuming controversy, such as the formidable armouries of Nitzachou, Chizzook Emunah, and Kobhety Wickoochim have produced, assailed me. They who forged them rose up before me like so many giants of Goliath's proportion and armour.

"Besides the hosts of living voices with their hard speeches, with their unfeeling mockery, with their cruel aspersions. But I betook myself to Him in whose strength the feeblest may fight the good fight of the Faith and prove more than Conqueror."

"CHANGES AND CHANCES." *A Tale. By Mrs. Carey Brock. Pp. 381. London: Seeley, Jackson, & Halliday.*

This is a story for girls, and the object of the authoress is to inculcate more or less directly the principles of religion and virtue in accordance with the teaching of the Church of England. The story is in fact a peg on which to hang such moral and religious precepts as the writer considers it desirable to advocate. It is obvious that in works of this class something must be sacrificed to artistic treatment, and that a tendency to mawkishness should occasionally show itself. But it must be owned that Mrs. Carey Brock, whose stories have won such golden opinions, has performed her self-imposed task in this instance with no small success, and her tale will, we are sure, be acceptable to the class of readers for which it is intended.

The heroine of the book, who rejoices in the name of Hope Saville, is "a phantom of delight," a most "lovely apparition," with perfect features, rich golden hair, and dark eyes and eyelashes. But her beauty

is perhaps the least of her attractions. She is, in short, or rather she eventually becomes—

“A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of an angel light.”

A certain Victor Raymond has made a considerable impression upon her during the time when she was in a “pension” in France. Victor is a gifted and fascinating youth—clever at music and drawing, but he is described as being “not *quite* the same to people when they are present that he is when they are absent,” and Hope has been warned by her mother on her dying bed never to “let herself love or trust any one who is not good and true, and who will not lead her right.” She manages to escape an alliance with the sprightly and captivating Victor, and is eventually happily wedded to Arthur Gordon, the brother of her schoolfellow Elsie Gordon. Arthur, unlike Victor, “is quite, quite true,” and “never promises anything without fulfilling his promises, though he is not much given to making promises.” He is in fact a perfect model of virtue and truthfulness, and consequently exactly suited to Hope.

We need not enter at length into the details of the story, which the reader will find no difficulty in unravelling; nor need we analyse the characters of the book minutely. Most of the persons introduced are drawn rather as, from the point of view of the writer, such persons ought to be, than as they would be likely to appear under similar circumstances in actual life. But probably in books of this description this will not be considered as a blemish.

Mrs. Carey Brock’s language is, as our readers who are familiar with her other works are probably aware, easy and fluent, and it has the merit of being simple and intelligible.

SHORT NOTICES.

PRAYER BOOK PRAYERS: ARRANGED FOR USE IN PRIVATE IN THE FAMILY AND IN THE SUNDAY-SCHOOL. By C. R. Ford. London: Church of England Sunday School Institute. 86 pp.

The object of this book is explained in its preface, where the compiler states: “How often have many of us known that there was a collect suitable for a particular occasion, but its words unremembered, and its place in the Prayer Book to us uncertain, we have unwillingly forborne its use. It is hoped that this book may enable those who use it, easily and quickly to find the appropriate supplication in the beautiful words provided by our Church.” All the

prayers, except a few of Bishop Jewel’s, have been gathered from the Book of Common Prayer. In a few instances it has been found necessary to make slight alterations in the prayers to adapt them for private use. The arrangement of the work appears to us to be admirable, and the Indexes which are appended enable one readily to find any collect suitable for “every event in life, and for nearly every state of mind.” Many of the most beautiful prayers in our Prayer Book are frequently overlooked, and if Mr. Ford’s handy compilation is the means of introducing these into more frequent use, the object he had in view will be accomplished.

ON THE TEACHING OF CHURCH DOCTRINE AND PRINCIPLES IN SUNDAY-SCHOOLS. By F. E. Sach. London: Simpkin, Marshall & Co. Plymouth: Leonard D. Westcott.

This is a paper read before the Plymouth and Stonehouse Church of England Sunday School Teachers' Association. It will repay perusal. The writer is a decided Churchman, and advocates the most definite Church teaching in our Sunday-schools. If controversy be avoided, we shall not be disposed to question his view. It is obviously desirable that the children in our schools should be able to state why they belong to the Church; and the Sunday-school teacher undoubtedly undertakes the duty imposed upon godparents of teaching the young "what a solemn vow, promise, and profession they made" by the mouth of their godparents when they were baptized.

CHILDREN'S FLOWERS; THE FRIENDS OF THEIR RAMBLES AND PLAY. By S. L. D. London: Religious Tract Society.

The writer, in modestly referring to her work (we think it is a lady's, and for convenience will assume so) as comprising a few "short papers," says they are not intended to serve as an introduction to the science of botany. While disposed to welcome this endeavour to teach only by exciting the best and most easily influenced feelings of childhood, without an attempt to convey technical instruction, we incline to the belief that had the writer indulged in such an intention, nothing but good would have resulted. It is not a difficult matter to gauge the extent of the writer's information on the subject she treats of, and our conclusions are all in her favour. "S. L. D." can nowhere be detected in the act of teaching; but the lessons to be learned are blent with her thoughts on every page, and in a manner calculated to win the attention of children. Though put forth as a child's book, her production will be read with unmixed pleasure and profit by readers of all ages, and

this is as good a testimony to its genuine nature as can be offered.

(1) BENEATH THE SURFACE. A SKETCH.

(2) STIMULANTS IN WORKHOUSES. By Norman Kerr, D.D., F.L.S.

(3) UNFERMENTED WINE. By the same Author.

London: National Temperance Publication Depot.

These three pamphlets are useful in their way.

The first sets forth the acknowledged evils of intemperance in the form of a dream, which led a young man who had an offer of a good post in connexion with a brewery to refuse it, and to devote his life to the cause of teetotalism.

The second contains statistics in support of the efforts that have been made, and are being made, to curtail or abolish the use of intoxicants in workhouses and other such institutions.

The third contains a series of arguments and authorities to show that it is not necessary for wine to undergo the process of fermentation, and that some of the wine spoken of in Scripture was, or at any rate might have been, unfermented, and therefore unintoxicating.

HOLIDAYS IN SPAIN. By F. R. McClintock. 204 pp. London: Edward Stanford.

Mr. McClintock during the autumn of the years 1880 and 1881 visited Spain, and he now presents to the public an interesting account of his travels. We presume that at this season of the year most of our readers have decided on the place they propose visiting, if not, we advise them to peruse Mr. McClintock's book, and probably the result will be that they will visit that country, which has such a romantic historical interest—such varied scenery, and such a healthy climate. Mr. McClintock enters into various minor details, which must prove of great use to intending travellers. After a careful perusal of his "Notes," for such they really are, we agree with him in wondering why Spain is not more often visited by the travelling British public.

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Sculcoates, Hull.*

Lesson XXXV.—OUR NEIGHBOUR.

THE GOOD SAMARITAN.

"Go, and do thou likewise."

READ—St. Luke x. 25—37. FOR REPETITION—Gal. v. 14; 1 John iv. 10, 11.

HYMN—"One there is above all others."

THE GENERAL DRIFT OF THE PARABLE.

He only really fulfils the law of love who accounts every man his brother, imitating the example of our Good Samaritan who, by His crowning act of love to humanity, made Himself a neighbour to all, and all men neighbours one to another.

HINTS TO THE TEACHER.

The story of the Good Samaritan is probably one of the best known of all our Lord's parables, and never fails, in the hands of a good teacher, to prove attractive whether to a junior or a senior class.

There is much to be said for the opinion that it is a narrative of an event which had actually occurred not long before. The children will be interested to learn that the road between Jerusalem to Jericho has still a bad reputation, and is infested with robbers.

The interpretation of the parable taken at some length at the close of the Sketch is so ancient, and one to which all the circumstances of the parable yield so easily, that it finds acceptance with many commentators, and no consideration of the parable would be complete without a reference to it.

NOTES ON THE TEXT.

1. "*A certain lawyer*" (ver. 25). A lawyer among the Jews was one well versed in the law of Moses, which he taught in the schools and synagogues.

2. "*Tempted Him*" (ver. 25). The questioner may or may not have had an evil intention. To "tempt" means merely to try, to put to the proof.

3. "*From Jerusalem to Jericho*" (ver. 30). Jericho was about nineteen miles east of Jerusalem. The traveller was said to go "down" from Jerusalem to Jericho, not merely because Jerusalem stood at a much greater elevation than Jericho, but because Jerusalem being the metropolis people were said to go "up" to it.

4. "*Fell among thieves*" (ver. 30), rather "among robbers." Lying as the road did through wild and dreary solitudes it was infested with robbers. In Roman times it was necessary to erect a fort for the protection of travellers, and modern travellers tell us that the road is still unsafe for those who travel without a guard.

5. "*A certain priest . . . a Levite*" (ver. 31, 32). Jericho was the residence of a large number of priests and Levites who would therefore pass along this road in going to and from their duties at the Temple.

6. "*Oil and wine*" (ver. 34). Remedies commonly used and much esteemed in the East; they would be found among the stores of every traveller.

7. "*Two pence*" (ver. 35). Roman denarii both worth about 1s. 3d. of our money. The sum was not large, but probably the Samaritan was only going to Jerusalem and expected to return in a day or two.

8. "*Which now . . . was neighbour?*" (ver. 36). "The lawyer had asked, 'Who is the neighbour to whom it is my duty to show love?' But the Lord, answering question with question, demands, 'Who is a neighbour—he who shows love or he who shows it not?' For it was this which He desired to teach, that love has its own measure in itself: like the sun, which does not inquire upon what it shall shine or whom it shall warm, but shines and warms by the very law of its own being."—*Trench.*

SKETCH OF LESSON.

Picture a child at father's knee, asking questions. Why does it ask? Wants to learn something. How kind and patient the father with it! Is not vexed, worried, angry. Glad to teach the child. New Testament tells us much of One always kind, patient, willing to teach. Who? Did all the people like His teaching? (St. Matt. xiii. 57, xv. 12; St. John vi. 66.) The scribes and Pharisees often offended at Him.

I. A QUESTION ASKED.

Imagine the rabbis listening to what Jesus had to say. Who is this standing up? (ver. 25.) He is a lawyer. [*Note 1.*] Studies the Law of Moses diligently—explains it to the people. This lawyer has heard much about the Galilean Teacher—perhaps wants to hear what His teaching really is—perhaps expects to put Him in a difficulty [*Note 2.*]—asks Him a question. What is it? (ver. 25.) "*What shall I do to inherit eternal life?*"

An important question surely! See how Jesus answers it (ver. 26). By asking another. "What does God's law say? You are one of the teachers of the law." What is the lawyer's reply? (See ver. 27.) A right answer too. He is not ignorant of the law. (See Deut. vi. 5; Lev. xix. 18.) Puts his finger on the "great commandment." (Comp. St. Matt. xxii. 36, 37.) He is to "love

God" and "love his neighbour." "Quite right," says Jesus, "you *know* the law, *do* it and all will be well." But is the lawyer to be beaten? No, must defend himself for asking a question so easily answered. See the question he now puts to Jesus—"Who is my neighbour?"

II. THE QUESTION ANSWERED.

Notice how Jesus replies to this question. Does not answer it directly. Tells a story.

1. *The Story told.*

Imagine Jesus telling it. How eagerly the crowd listens! It is a story about something which happened on a road they all know well (ver. 30). What road is that? [*Note 3.*] A dangerous road between Jerusalem and Jericho. Infested by highwaymen. Caves in the rocks around where the robbers could hide. One part called the "Red Way"—dark deeds of violence and blood done there. This road still has a bad name—robbers often plunder travellers there now.

A lonely traveller "going down" to Jericho from Jerusalem. (We speak of going *up* to London. Jerusalem was the London of the Jews. Moreover the road from Jerusalem to Jericho down hill.) See what happens (ver. 30). Traveller robbed, beaten, nearly killed. [*Note 4.*] How

thankful to hear footsteps! Who is this coming? A priest. Does he see him? Yes. Does he stop? No. Yet see what the law said (Ex. xxiii. 5; Deut. xxii. 4). He was to help if even his brother's ass or ox had fallen. But here is his brother *himself*! Other footsteps. The poor man's hopes raised again. A Levite coming. Has been at his duties at Jerusalem. [Note 5.] Does he stay? Only to look. Perhaps is afraid of the robbers himself—the priest has hurried on, why should not he? Leaves the poor man to his fate.

But who is this? Poor man's eyes turn to the new comer. Any hope? None. It is a Samaritan coming. How Samaritans and Jews hated each other! Would not speak to, associate with, ask anything from one another. The Jew cursed the Samaritan in his synagogue—would have thought it a righteous act to leave a half-killed Samaritan to die. But does this Samaritan treat the poor plundered traveller in this way? (See ver. 34, 35.) No. Stops—dresses his wounds [Note 6]—puts him on his own beast—takes him to the inn—provides for him. [Note 7.]

2. The Story's meaning.

How interested the people in the story! The lawyer's question almost forgotten. Imagine Jesus turning to him—"Which was the poor traveller's neighbour?" Not much difficulty in answering this question.

(a) Let us see what the story taught the lawyer. He was to "do likewise" (ver. 37)—to show always a true neighbourly spirit. The Samaritan looked to see if he could be a neighbour to the poor Jew. There was to be no bitterness, hatred, hard thoughts of others if God to be truly served.

(b) And what has the story to teach us? Can teach us, first, the lesson it taught the lawyer. All men should be "neighbours." All one family, one brotherhood. (See Acts

xvii. 26.) One thing we expect to find amongst brothers—what is that? (1 Pet. iii. 8.) Not true Christians if we are un-brotherly, un-neighbourly. [*Illust.*—*Christian efforts for care of sick, suffering, orphaned—for liberation of slaves.*] (Gal. v. 14 [*Rep.*].) But see some other teaching the parable has for us.

How happy man once was! When? God then, Adam's companion and friend. How different afterwards! Why? (Rom. v. 12.) [*Illust.*—*Sovereign. Queen's image on it—but marred, defaced, hardly recognisable.*] Man like this. Left Jerusalem (vision of peace)—went down to Jericho (the city cursed). Ruined, robbed of innocence by Satan. Half-dead.

See who came by. Priest and Levite. Old Dispensation. Law could not cure man's evil. Could look on—see his wounds—but could not bind them up (Gal. iii. 21, 22). But One came Who could. Our "Good Samaritan"—Jesus. "Went" to man. Where from? (St. John i. 14.) Loved man (1 John iv. 10, 11 [*Rep.*]). Pitied him—helped him—bound up his wounds—especially his great wound which would have proved fatal—what was that? (See Ezek. xviii. 4.) Poured in oil and wine. See what the wine means (1 John i. 7)—the oil (St. John xiv. 16).

Notice what the Good Samaritan does now. Leaves the man on the road? No. Provides for him. Where? So does Jesus Christ. Where is He now? Will come again. When? Meantime man provided for in the Inn of His Church. Sacraments and other means of grace are left to help him. The Church of Christ to take care of souls for Jesus—teach them—feed them—tend them (St. John xxi. 15–17). How important for her to do her duty well!

How foolish if the wounded Jew had refused the offers of the good Samaritan! Yet this what many do now. Refuse the means of healing provided by Jesus Christ—refuse to let Him bind up their wounds.

Lesson XXXVI.—THE GOSPEL FEAST.

THE GREAT SUPPER.

"Come, for all things are now ready."

READ—St. Luke xiv. 15—24. FOR REPETITION—Isa. lv. 1; Rev. xxii. 17.

HYMN—"Go labour on, spend and be spent."

THE GENERAL DRIFT OF THE PARABLE.

The invitation to the Gospel feast, first given to the Jews, is offered freely to the spiritually poor, blind, and needy of all humanity. Many, however, absorbed in the riches, cares, and pleasures of the world still make light of it and refuse to sit down at the Banquet of the Kingdom of Heaven.

HINTS TO THE TEACHER.

There is a great similarity between this parable and that of the Marriage of the King's Son; so much so that some writers have maintained that they are different versions of the same parable. But there is no ground for this supposition. They were uttered on different occasions—the parable of the Great Supper being spoken at a meal in a Pharisee's house, whilst the other was uttered in the Temple at a later period of our Lord's ministry after the Pharisees had altogether broken with Him.

It should be clearly pointed out that no one of the invited guests was kept away by what was in itself sinful. It is a lesson often needed amongst our elder scholars that a thing however harmless in itself becomes sinful when it keeps us from communion with our Master.

NOTES ON THE TEXT.

1. "*Sent his servant at supper time*" (ver. 17). To summon the guests when the hour of festival had arrived was the usual custom, and Dr. Thomson speaks of it as still prevailing in Lebanon. "If a sheikh, beg, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in St. Luke xiv. 17, 'Tefuddulû, el'asha hâder'—'Come, for the supper is ready.'" (*Land and Book*, Part 1, chap. ix.)

2. "*With one consent*" (ver. 18). Not that there was a conspiracy to reject the proffered hospitality; the indifference was general.

3. "*Five yoke of oxen*" (ver. 19). Oxen were employed for all agricultural purposes. To test their fitness for the plough was an important matter.

4. "*Compel them*" (ver. 23). Urge them—earnestly persuade them; otherwise these dwellers in the highways and hedges might deem themselves unworthy to sit at the rich man's table.

SKETCH OF LESSON.

Think Jesus Christ ever went to a feast? Yes. Some people astonished at it—said John the Baptist did not do so—called Jesus hard names because of it (St. Luke vii. 34). Jesus sanctified human pleasures—taught us how to use earthly enjoyments.

Imagine the guests taking their places on one occasion. Does Jesus

push up to the chief places near the host? No, but others do. See how He notices them (ver. 7). Rebukes them too (ver. 8—11). Has a word for His host about kindness to the poor (perhaps a hint about the poor dropsical man whom Jesus had just healed in that very room). (See Lesson XI.) (ver. 12—14).

One man listening earnestly—

hears Jesus speak of a time of recompense—thinks of the coming kingdom of Messiah—makes some remark about the happiness of sharing in the blessings of the great kingdom. Jesus listens—has a parable for him (and for us too).

I. THE INVITATION.

Ever invited out to tea? By whom? By people who dislike you very much? Not likely. Invitations intended to show kindness, good feeling, &c. Our Lord's story is about a great man's invitation. He is going to give a great supper. What preparations at his house! How busy the servants! What numbers invited! Often grand feasts in ancient days; *e.g.*, the feast of Ahasuerus—lasted seven days. (See Esth. i.)

The day has come—supper prepared—who are these going here and there from the great man's house? (ver. 17.) The servants. Going to tell the guests that all is ready. [Note 1.] Just what happens in some parts of the East now.

All this to remind the guests at the Pharisee's house of One who had given them an invitation. Who was that? The Maker of the Feast was God. The Feast was the good things God has for men in Jesus Christ. See who were invited to sit down first (St. Matt. xv. 24). Would they? (See St. John i. 11.) The invitation sounds in all our ears now. (See Isa. lv. 1 [Rep].)

II. THE EXCUSES.

How were the messengers received? Surely the guests would get themselves ready and go? But no. Did not care to go. One gave this reason, another that. [Note 2.] Just the sort of excuses which men give now in response to God's invitation.

1. See what kept the first away from the supper (ver. 18). Was a rich man—had bought an estate—had no time to think about anything else but his property—thought more of his wealth than the supper or the great man who had invited him. How many like this man now! Yet

see how plainly the Bible speaks to them (St. Mark x. 23). The thoughts about earthly possessions must not be allowed to push out of mind thoughts of God. [Illustr.—*Rich man pointing proudly to his lands, "That is mine—and that—and that."* Friend near him points heavenward, says, "Is that thine?"]

2. What kept the second away?

Was a very busy man. Had his land to plough—his living to get—must look after that. See what he had bought (ver. 19). Must go and try the oxen. [Note 3.] No time to go to the supper. What a common excuse now—"no time"—too busy to think of God and holy things. Yet see what ought to have the first place in our thoughts (St. Matt. vi. 33). How foolish to give our whole thoughts to what can only last a little while! (See Ps. xlix. 17.) [Illustr.—*Man in Bunyan's "Pilgrim's Progress" spending his life in raking worthless straws together.*]

3. Why did the other man want to be excused? (ver. 20.) Home had all his attention. Thought only of his own comfort and present happiness. Too many like this now—kept from God by selfishness, ease, and pleasure.

But notice how many made excuses. "All." The neglect of the invitation was general—but none the better for that. So is the neglect of God's invitation very common. How many living bad lives! How broad the way is to destruction! What a crowd on it! (St. Matt. vii. 13.) Never mind—be brave—hard to pull against a stream, but it strengthens the arms—let us be faithful, though many around us thoughtless. [Illustr.—*Youth in a factory or pit—confirmed—comes regularly to Holy Communion—often ridiculed, yet a steady, faithful servant of God—what a power he may be among godless, prayerless companions!*]

III. THE SUPPER.

Imagine the lord when the servants brought him the excuses. How vexed and angry at the ingratitude! But are there no guests? What a strange company! Where are they

from? (See ver. 21—23.) From streets, lanes, highways, hedges. Poor, maimed, halt, blind. Brought in by command of the lord. But were they fit? Were they clean enough? Had they clothes good enough? Yes. The giver of the supper had attended to all this.

Were *all* the poor, maimed, &c., there? Some of *them*, no doubt, refused to be persuaded. [Note 4.] Preferred their dirt and poverty—how strange! Yet this like what some men do now when God invites them (St. John iii. 19).

This story gives us a picture of the Feast Jesus came to call us to.

1. When is supper? When toil is ended, and day closed. The Great Supper of Jesus is *begun* now—yet its full joy to come. When? (Rev. xix. 9.) When we sit down with Him in heaven.

2. What guests at the Gospel supper! Men of every nation. Which nation was first invited? Pharisees, scribes, rulers invited. What did *they* think of the invitation? Then those in the streets and lanes invited—the publicans, and sinners, and outcasts (St. Mark ii. 16, 17). Then others called in—Gentiles—Indians, Africans, Englishmen, *us*. What are we doing with the invitation?

3. The servants still going out with the invitation. [See *Collect for Third Sunday in Advent.*] Clergy bearing God's messages everywhere—teachers inviting too—we can all help to bring guests. (Rev. xxii. 17 [Rep].)

4. But is there room for all? Any turned away? Never. How clean the guests' robes! How is that? (See 1 John i. 7, 8, 9.) May we all sit down at the last Great Supper!

Lesson XXXVII.—THE LOST ONE SOUGHT.

THE LOST SHEEP.—THE LOST PIECE OF MONEY.

"The Son of man is come to seek and to save that which was lost."

READ—St. Luke xv. 3—10 [St. Matt. xviii. 12—14]. FOR REPETITION—St. Luke xix. 10; 1 Tim. i. 15.

HYMN—"There were ninety and nine that safely lay."

THE GENERAL DRIFT OF THE PARABLE.

The erring and the fallen are ever dear to the heart of God. It was the work of Jesus Christ as it is that of the Holy Ghost in His Church to bring back the wandering and recover the lost.

HINTS TO THE TEACHER.

Under the heading of this Lesson we shall combine the consideration of the parable of the Lost Sheep with that of the parable of the Lost Piece of Money, as these twin parables have in them very much that is common.

It will be well for the teacher to bear in mind the relation of these with the story of the Prodigal Son, which we shall consider in our next Lesson. As is remarked by Abp. Trench (from whose work on *The Parables* many of the thoughts in this Lesson are borrowed), the first two of these three parables in St. Luke xv. exhibit the *seeking* love of God, whilst the third dwells more upon the response of the erring one, his penitence and return.

It would, however, be a mistake to suppose that the second parable simply said over again, but in a different form, what had been said

in the previous one. The teacher will perceive that several interesting differences in the two parables are pointed out in the Sketch.

NOTES ON THE TEXT.

1. "*Publicans*" (ver. 1). The Jewish publicans were regarded by their countrymen with intense hatred as renegades and traitors to their nation. The tribute they collected was a token of the humiliating servitude of the Jews to a heathen power, and a man who could lend himself to such an occupation was looked upon as having lost every spark of national feeling. Their chief duties were the collection of dues at harbours, at city-gates, and at the frontier.

2. "*Sinners*" (ver. 1). These were men of notoriously bad character—outcasts from society.

3. "*The wilderness*" (ver. 4). Not a bare barren desert—rather a grassy plain, or a green hollow among the hills, where there would be proper pasturage for the sheep.

4. "*Layeth it on his shoulders*" (ver. 5). Properly "*his own shoulders*"; he does not give it to another to carry.

5. Some expositors have seen in the lighting of the candle an allusion to the Incarnation, the "Divine glory which the Saviour has within shining through the fleshly covering"—others interpret the candle as the Word of God, the ministry of which the Church exercises. There are others who do not seek an interpretation at all, regarding it as simply describing the care and pains of the seeker.

SKETCH OF LESSON.

Some people always murmuring at Jesus—who were they? One thing especially which made the Scribes and Pharisees angry. (See ver. 2.) Pharisees very careful whom they mixed with—reckoned themselves so "religious" that they must keep aloof from others they thought not so good as themselves (St. Luke xviii. 9). How astonished they were to see Jesus talking to, actually eating with publicans! [Note 1.] Men with them too, noted for their bad character. [Note 2.]

But *why* was Jesus among such people? (See 1 Tim. i. 15 [Rep.].) Wanted to do them good. [Illustr. —Does a physician keep aloof from sick people?—have nothing to say to them?] These "sinners" too much loved by Jesus to be let alone (St. Matt. ix. 13). See now how Jesus shames the Pharisees for their pride. Gives them two short parables.

I. THE LOST ONE.

1. See what the first parable is about (ver. 3—7). A picture familiar to them all. An Eastern shepherd with his hundred sheep going across the hills. One missing—has lagged

behind perhaps—wandered away—lost! What does the shepherd do? Let it go? Say he can spare it? No; leaves the ninety-nine in safety —[Note 3]—goes over the hills—searches everywhere—brings the poor starving, frightened thing back.

2. The next parable very similar (ver. 8—10). A woman loses a coin in the house. How carefully she looks for it! Looks in every corner and crevice—sweeps the house—seeks diligently—finds it. How glad she is!

This lost sheep, this lost coin, a figure of us. The Bible often speaks of us as poor silly sheep wandering away from the shepherd (Isa. liii. 6; 1 Pet. ii. 25). This what we confess at church that we are. Where? (See *General Confession*.) Can any of us miss out that part as not applying to us? Not one (Ps. liii. 3). Even these proud Pharisees were lost sheep if they had only known it.

But look at the coin. What has it stamped on it? [Illustr.—*English coin. Queen's head on. Perhaps figure of Britannia or St. George.*] The stamp shows which country it

belongs to. How many of us stamped with God's stamp—God's own property—members of His kingdom—yet lose ourselves—get far away from God!

II. WHO SEEKS IT.

A figure very common in Church windows and in sacred pictures. Ancient Christians used to draw it roughly on the walls of their churches. [*Illust.—Figures on walls of Catacombs.*] A shepherd. What is that he is carrying? A lost sheep. Whom did this figure represent? (St. John x. 11.) Jesus the Good Shepherd. To save the lost sheep just the reason why He came down from heaven (St. Luke xix. 10 [*Rep.*]).

Is Jesus seeking the lost now? Yes. But where is He? Does not walk the earth teaching and drawing men to Him as He did 1800 years ago. Yet still seeking. How? (See St. Matt. xxviii. 19, 20.) Has left His Church to do it. The woman searching for the coin a picture of what the work of the Church is—to bring His lost ones to Him. But all the work of men and women of no use without the help of One greater than they (see St. John xiv. 16, 26; 1 Cor. ii. 12, 13). The Holy Ghost the worker—men and women only the instruments. [*Illust.—Not the gas-fittings that give light—but the gas coming from the gasometer.*]

III. HOW HE SEEKS IT.

Look again at the shepherd setting off in search of the lost one. Does he go far?—turn back if he does not catch sight of it soon? No. Takes pains to find it—toils over the mountain side—gives himself no rest till it is safe. The lost one more in his mind than all the others whilst he is looking after it. [*Illust.—Mother watching by child dangerously ill. All her thoughts about this one—not anxious or troubled about the others just then. They are well.*] So the ninety and nine safe—the anxiety is over the lost one.

Now look at the Good Shepherd—girding up Himself—"became incarnate"—set out to the world to save His lost sheep. See what He

gave up for them (2 Cor. viii. 9; Phil. ii. 7, 8). What sorrow, weariness, and ill-treatment He underwent! Would a hireling shepherd toil and suffer much for a wandering sheep? Why not? Does not care so much for them. Here is the secret of what the Good Shepherd did. He *loves His sheep.*

But notice how many sheep were lost. Only *one.* And yet such trouble taken over it! Shows how valuable one soul in the Shepherd's eyes. Reminds us that He cares even for *you* and *me*—and how anxious we should be not to lead any one soul wrong (St. Matt. xviii. 6, 14).

Look again at the woman. Notice one way she tries to find the lost piece of money. Lights a candle. What for? Throw light into the dark corners. We read of a certain lamp in the Bible to give men light—what is that? (See Ps. cxix. 105.) The Word of God the lamp which the Church carries—this the "candle" she holds as she goes out to seek the lost. [*Note 5.*] And how joyful the woman is when she finds the lost piece!—it is worth all her trouble.

But see the shepherd when he has found the poor wandering sheep. What does he do? Does he smite it, ill-treat it, *drive* it home? No. What then? Lays it on his shoulders (ver. 5). [*Note 4.*] He is happy—thinks nothing of his toil and trouble. What a picture of Jesus Christ! How tender and loving to the poor penitent—takes him home—speaks encouraging words to him—how He longs for him to stay there in peace!

But what is all this feasting and rejoicing at the shepherd's (and the woman's) home? *Others* are rejoicing because of the finding of the lost sheep (coin). See what this is to teach us (ver. 7, 10). There is "joy in heaven" always—but special joy sometimes. When? What a grand thing to help to find the lost and make joy among God's angels! How if we are wandering ourselves? The Shepherd will find us and take us home if we will let Him (2 Pet. iii. 9).

Lesson XXXVIII.—THE LOST ONE'S RETURN.

THE PRODIGAL SON.

"I will arise and go to my Father."

READ—St. Luke xv. 11—32. FOR REPETITION—Isa. lv. 7; St. Luke xv. 18—20.

HYMN—"Just as I am—without one plea."

THE GENERAL DRIFT OF THE PARABLE.

Our Father is ever gracious and merciful even to His rebellious children, and welcomes them back on their true repentance to His bosom and their home.

HINTS TO THE TEACHER.

The story of the Prodigal Son is so full of beauty and significance that it has been termed by Stier the "crown and pearl of all our Lord's parables." Every line, every touch of the picture is full of exquisite tenderness and meaning, and so much Evangelical truth is enshrined in the setting of this parable that it has been called by some writers a "Gospel within a Gospel."

The chief point which divides the expositors of this parable is the interpretation placed upon the "elder" and the "younger son," some seeing in the latter the Gentile and in the former the Jew, whilst others recognise in the two sons the two classes whom our Lord was addressing, viz., the self-righteous Pharisees and the publicans and sinners at whose reception by Christ they murmured. The teacher will find some clear useful notes on this subject in Bishop Walsham How's (S.P.C.K.) *Commentary*.

NOTES ON THE TEXT.

1. "*Wasted his substance*" (ver. 13). He is rightly called by the Church the "Prodigal" Son, though the narrative itself does not speak of him under this name.

2. "*Riotous living*" (ver. 13). A course of life which led him to spend all.

3. "*To feed swine*" (ver. 15). An employment most repulsive and degrading to a Jew.

4. "*No man gave unto him*" (ver. 16), *i.e.*, no man gave him better sustenance than the swine's food, of which he was glad. The "*husks*" were the pods of the charub tree.

5. "*Against heaven*" (ver. 18), *i.e.*, against God. The Jews often used such an expression to avoid the use of the holy name of God.

6. "*The best robe*" (ver. 22). The word in the original is "first." Some think it means the "former" robe, that which he had before he went away; others think it means the first in dignity.

SKETCH OF LESSON.

How strange and wrong have been heathen notions of God! [*Illust.—Children burnt—self-inflicted tortures—all to please God!*] Thought God a terrible Being, delighting in bloodshed, cruelties, and human

pain. How do we know that these notions are not true? He tells us so in the Bible. (See 1 John iv. 8; Ps. ciii. 4.) Then see what He tells us to call Him (St. Matt. vi. 9). Not what we expect from a father,

that he should be cruel, terrible. Expect him to love us.

Beautiful story once told by Jesus to show how kind and good and forbearing our Father is. (See St. Luke xv. 11—32.) Look at the story, and see what it means.

I. THE SON AT HOME.

Home—what a happy place it ought to be! Father, mother, children living happily together—no quarrels, no bickerings, no selfishness. (Do *we* always try to make home happy?) (1 Pet. iii. 8.)

A home in Palestine. Father kind and good. Younger and elder brother. Father well-to-do—good house—servants—plenty. How happy these two boys ought to be! Nothing to be discontented about. The younger son perhaps loved even more than the other—father anxious no doubt to see him happy, and to see him grow up a good man.

Like this son, we have a Father—a “Heavenly Father.” How pleased our Father to see His children near Him—sitting at His knee—telling Him their wants! (St. Matt. vii. 11.) One time especially when we were taken to Him, placed at His feet. When? [Quote *2nd Answer in Catechism.*] Near God is the soul’s best home on earth. A better home still being prepared. Where? (St. John xiv. 2.)

II. THE SON FAR FROM HOME.

But trouble has fallen on that Eastern home. What is the matter? One of the family missing. Which? The younger son miles and miles away—in a foreign land. No news of him at home—father sometimes gives him up as dead.

1. *What brought him there?* Perhaps somebody enticed him—told him what a grand thing it is to be free from father’s control. Anyhow, boy began to be tired of home. (See ver. 12.) Wanted his own way. His heart turned away from his father—soon his *steps*—set off “not many days after” (ver. 13).

Just like many another boy. Leaves school—church—Bible—gives up his prayers—turns his back on

good ways. He is going into a “far country”—getting as far from God as he can.

2. *What happens to him there?* Does his father let him go? Yes. Lets him have his own way. So God allows us to leave Him if we will—does not *compel* men to be good.

Look now at this young man in the “far country.”

(1) See him “enjoying himself.” How happy he seems!—ridicules the hum-drum life of his father and brother—spends his money freely—what a merry life he has! [*Illust.—How glittering a gilded toy! But gilt soon wears off—toy soon broken.*] So with this youth.

(2) See him “in want.” Money spent. [Note 1.] Miserable. Starving. Where are his boon companions? Where his pleasure now from his “riotous living”? [Note 2.] Sinks lower and lower—has to take to a hateful occupation. What is that? (ver. 15.) [Note 3.] Glad enough even to feed on the swine’s food. [Note 4.] What a picture this of the wanderer from God! See how he wastes God’s gifts—health—strength—cleverness—all used wrongly. In Whose service ought they to be used? But is there no pleasure in all this? Yes, of a certain kind. How long does it last? Only “for a season”—and sure to end badly (Numb. xxxii. 23).

(3) See him rousing himself. Ever seen one awaking from a swoon? We say he is—? “Coming to himself.” Just what is said of this young man. Is not really happy—not really at home in that foreign land—pictures to himself his old home. Any want there? No, the very servants better off than he is! See what he determines to do (ver. 17—19). [Note 5.] The very best thing he could do.

And the best resolve he can make who has left God. “I will arise, &c.” Is the sinner really happy? Is it happiness to be in slavery? Yet what slavery like sin’s! (St. John viii. 34; 2 Pet. ii. 19.) What is a famine? How terrible the craving for food when there is none to satisfy

it! Some such a craving in the sinner's soul—wants something which sin does not give—longs for peace, happiness, true satisfaction. Ah! sin will not give him this. What a happy thing if God gives him grace to make the resolve of the prodigal!

III. THE SON AT HOME AGAIN.

And does the prodigal act upon his resolution? (See ver. 20.) "He arose."

1. *His return.* Imagine him starting. Many a misgiving. Will his father receive him?—will he have strength for the journey? But he goes forward. Home at last in sight.

Notice that he did not wait till he was better off—till he got better clothing—went just as he was. What an encouragement for the penitent. Is he in rags? God will clothe him. How? (Comp. Isa. lxiv. 6; Phil. iii. 9.) Need not wait—must "arise" (Isa. lv. 7 [*Rep.*]).

2. *His reception.* Had he to wait long at his father's? How was that? (See ver. 20.) His father saw him "a great way off." Had often looked for him (ver. 18—20 [*Rep.*]). What a joyful meeting! The kiss—the penitence—the clean,

beautiful robe in place of his rags—the ring, the shoes (he is still a *son*—a slave not allowed to wear these things). [*Note 6.*] And what a feast! The whole house rejoicing.

What a beautiful picture of God's forgiveness of His penitent children! How ready to receive them!—waiting—watching for—longing for them. [*Illust.*—*Son had run away from home. Mother always left door unbolted in case he might return.*] So God longs to forgive (Micah vii. 18, 19). Are we wandering? Let us come back—"Father, I have sinned."

But who is this complaining about this joy? The elder son. How surly he is! Boasts of his own faithfulness—complains of his brother's reception—will not even call him "brother." How like some of those Jesus was speaking to! They complained of His taking notice of sinners.

Are we ever like this elder brother? Thinking too much trouble is being taken over some bad people—half glad when some good boy falls into sin?

Are we like the younger brother? Are we wandering yet? Or have we come back home?

Lesson XXXIX.—CHRISTIAN PRUDENCE.

THE UNJUST STEWARD.

"O that they would consider their latter end."

READ—St. Luke xvi. 1—9. FOR REPETITION—Rom. xiv. 12; Col. iii. 1, 2.

HYMN—"Awake, my soul, stretch every nerve."

THE GENERAL DRIFT OF THE PARABLE.

The good may learn wisdom and prudence from the bad. Let the "children of light" be as eager and earnest in the pursuit of their ends as the "children of this generation" are in the pursuit of theirs.

HINTS TO THE TEACHER.

This seems to be the most difficult of all our Lord's parables. The number and diversity of interpretations and explanations given by expositors are perhaps greater than those advanced with regard to any other single parable.

It is not unlikely that our Lord is here adapting the circumstances of a real occurrence to the purposes of His public teaching. Possibly

the dismissal of the steward and the means he adopted to save himself from ruin were topics of common conversation at the time. If this were so it would add great force and point to His teaching, and in referring to the occurrence for this particular purpose He would not be supposed to approve of the steward's proceedings as a whole.

The simplest and best way to treat the parable in a Sunday-school lesson is to regard it as teaching a lesson of Christian prudence. Let the "children of light" be as prudent in heavenly matters as the "children of this world" are in worldly matters.

NOTES ON THE TEXT.

1. "*Steward*" (ver. 1). The agent or manager of his property. Eliezer held the office in the house of Abraham.

2. "*Accused*" (ver. 1). The accusation would seem to have been just; he had been neglecting his master's interests—probably living in luxury himself.

3. "*His lord's debtors*" (ver. 5). Probably merchants or factors who had purchased the produce of the estate and had given notes of hand for the goods.

4. "*Measures*" (ver. 6). The *batos* was the tenth of an homer and held between nine and ten gallons.

5. "*Wisely*" (ver. 8). "Prudently" would be a better rendering; and so the word was translated in Wiclif's version.

SKETCH OF LESSON.

A large estate—many farms—many men employed. Can the nobleman look after it all himself? Then what does He do? Employs an agent—somebody who will manage it all for him. Does the agent put the rents into his own pocket?—do just as he likes with them and with the estate? No. A reckoning day perhaps every year.

There were agents of this kind in our Lord's time. One of His parables about one (see St. Luke xvi. 1—9).

I. THE STEWARDSHIP OF THE UNJUST STEWARD.

Notice for whom this parable was intended (ver. 1). Jesus had just been speaking to the Pharisees—now turns to His disciples—not only the "twelve," but to those who perhaps were beginning to think well of Him. Had something to teach His followers.

1. *The Steward careless.*

The story about a steward. [Note 1.] A good steward? (See ver. 1.) Perhaps lived an idle life—lived in luxury—was careless of his master's

property. Master hears of it. [Note 2.] Will he allow his goods to be "wasted"? Certainly not. Gives him "notice to leave." An "account" to be given (ver. 2). Think the steward pleased?

2. *The Steward dishonest.*

Imagine him thinking it all over. Ruin staring him in the face. What is he to do? (ver. 3.) Can't work—has not been used to it. Much too proud to beg! See however what he does (ver. 5—7). Sends for those who owe debts to his master—falsifies the accounts. [Note 3.] Tells, e.g., one man to pay for 80 instead of 100 measures of wheat. [Note 4.] Was this right? Perhaps a steward allowed to make what arrangements he wished—but would he have liked this if he had been master? (St. Matt. vii. 12.) Was cheating his master.

But what was his object? (See ver. 4.) Wanted to make friends against the time when he was "put out of his stewardship."

3. *The Steward commended.*

Praised and yet dishonest? Yes.

But not *because of his dishonesty*. Why then? (See ver. 8.) Had done "wisely"—looked ahead—provided for the future. [Note 5.] Notice who it was that commended him—his "lord" (not Jesus Christ). How strange that his master should have praised him! But an artful, bold act like this just the thing an Eastern master would admire. Now see what this parable has to teach us.

II. OUR STEWARDSHIP.

What is the difference between a steward and an owner? Steward cannot do as he likes with the property. Only manages it as long as owner pleases. Notice now that—

I. *We are all stewards.*

Then have we something that belongs to another? Yes, all we have (1 Chron. xxix. 14). Then who is the owner? We only hold His gifts for a time. [*Illust.—Suppose some one lent us a valuable book. Expects us to take care of it.*] This what God expects.

Yet see how God's goods wasted. Our very life a gift (Ps. c. 3). Yet how men waste it—waste health—waste time! Money, possessions, these too part of God's goods (yet men fond of speaking of "my" property). Wealth how wasted! Gambler wastes it—man who quietly spends it all on himself wastes it—even the man who hoards it up wastes it! It is wasted in God's sight, *if not treated as His property*.

Other things often wasted which are God's. How clever this man!—how influential the other!—can make hundreds of people do as he wishes them. Who gave them this intellect, power, influence? Can it not be wasted? When is it? [*Illust.—Byron, Voltaire, how clever! yet "wasted God's goods."*]

Some other gift of God we can waste. What is that? (See 1 Pet. iv. 10.) His *grace*. Do we make the most of it? What opportunities of prayer, instruction, Holy Communion, men miss! These opportunities part of our stewardship. Does God notice this waste? Yes, all registered.

2. *We shall have to give account of our stewardship.*

One particular day looked out for by the steward. What day is this? Is a good steward afraid of it? Why not?

And God will reckon with us. When? (Rev. xx. 12, 13.) Our great account then (Rom. xiv. 12 [*Rep.*]). But God often asks for an account of stewardship whilst men are alive. [*Illust.—Rich man becomes suddenly poor. Strong, healthy, energetic man struck down in sickness.*] So He did with Solomon (1 Kings xi. 14, 23, 26). How often men summoned to the great reckoning almost without warning!

3. *We must keep our eye on the future.*

Just what the unjust steward did. Was shrewd enough to act with a view to his future. We must not imitate his dishonesty—we may his forethought. This just the lesson Jesus wished to teach His disciples. (See ver. 8, 9.) See how the children of this world set God's servants an example. How zealous, energetic, pushing they are!—keep their eye on the object they are aiming at—make steadily for it. Look at this man trying hard to be rich, or eminent—the head of his profession. How hard he works! Denies himself. Rises early. Leaves no stone unturned—does not allow his attention to be taken off his own work. And what for? How long will it last? (1 Cor. ix. 25.) [*Illust.—The crown of laurel leaves in the ancient games—how the competitors struggled for it—and how soon it faded!*] How much more important for eye to be kept on the crown that "fadeth not away" (1 Pet. v. 4). What a good thing if God's servants served their Master with the zeal the "children of this generation" show!—kept their affections on "things above" (Col. iii. 1, 2 [*Rep.*]).

Look now at the way Jesus sums up the teaching of this parable (ver. 9—13). Let the wealth, powers, and other gifts of God be used, not for our injury, but for our good and the glory of our Master.

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE SEVENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXVI.—THE TE DEUM AND BENEDICITE.

"Praise the Lord of heaven, praise Him in the height."

Read—Rev. v. 6—14. Learn—Ps. cxlv. 1, 2.

OUTLINE OF LESSON.

Spoke last Sunday of one hymn of praise—a Jewish hymn. (What?) Now of another. What do we sing after first Lesson? "Te Deum." Why Latin name? Grandest Christian hymn; said to have been made long ago by two very good men—St. Ambrose, of Milan in Italy, and St. Augustine, an African bishop. When we sing it may think of *Text for repetition* (Ps. cxlv. 1, 2).

Look at its contents.

(1) Address of praise (vv. 1, 2). See Psalm lxvi. 4.

(2) Praise from the heavenly host (vv. 3—6). See Isa. vi. 2, 3; Rev. iv. 8.

(Note that "*Sabaoth*" means "hosts.")

(3) Praise from all the Church of God in heaven and earth to the Holy Trinity (vv. 7—13).

(Note "*The Father of an Infinite Majesty*" means "The infinitely Majestic Father." "*Honourable*" means "to be honoured.")

To whom is this praise addressed? The blessed Trinity.

[Refer to Lessons XXVIII., XXXIV., and LIII.]

(4) Praise to the Son our Redeemer in the past, and our Judge in the future (vv. 14—19).

(5) When we think of Christ as our Judge we end our hymn with prayer to Him to keep us on earth and to bring us to the number of His saints in heaven (St. John xiv. 3) as we trust in Him (Isa. xxvi. 3).

A grand hymn for Church on earth; now read (Rev. v. 6—14), the praises of Church in heaven, and compare with *Te Deum*.

The Benedicite. There is another hymn which we sometimes sing, grand, but not so grand as *Te Deum*, calling on all creation to praise God (Rev. v. 13). Said to have been sung by Shadrach, Meshach, and Abednego in the fiery furnace. (Dan. iii.) Notice last verse, and refer to Dan. i. 6, 7.

The *Benedicite* being less jubilant than *Te Deum* is often used at such times as Lent and Advent.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 10.

AFTERNOON.

LESSON LXVII.—EPHPHATHA.

"The ears of the deaf shall be unstopped."

Read—St. Mark vii. 31—37. Learn—Isa. xxxv. 5, 6.

NOTES.

Ver. 31. — "*Coasts*" means "borders," not "sea-coast."
"*Decapolis*" was a district to the

east of the Sea of Galilee, but the names of the ten cities, from which the name is derived, are variously

given. It contained a mixed population of Jews and Gentiles.

Ver. 32.—This miracle is only recorded in St. Mark's Gospel.

Ver. 34.—“*Ephphatha*,” an Aramaic word, the vernacular language

of the Jews of Palestine after the Captivity. St. Mark is particularly accurate in recording the gestures, looks, and exact expressions of our Lord.

OUTLINE OF LESSON.

What does *Text for repetition* (Isa. xxxv. 5, 6) say? Read a fulfilment of this prophecy.

I. BROUGHT TO CHRIST. (Read vv. 31, 32.)

Picture condition of man, and faith both of his friends and himself. (Refer to Lesson LXV.)

II. CURED BY CHRIST. (Read vv. 33, 34.)

Could not speak to the man, had to make signs to him to make him understand, looked up to heaven in prayer. (What does Collect for to-day tell us that God is? “Lord of all power and might, giver of all good things,” able to help, and willing to help.) “Sighed” over human sorrow and its cause; what? (Rom. v. 12.)

The results. (Read vv. 35—37.)

(1) To the man, healed “straightway.”

(2) To the bystanders, “beyond measure astonished,” so that in spite of Jesus’ command “they published it.”

Now for ourselves.

Are we like this man? (See St. Matt. xiii. 15 and 19.) What do we pray every day in church? (Ps. li. 15.) Do we mean this? Are we anxious, like the deaf man, to have our ears opened and our tongue loosed, and like his friends, to publish the good news of God? We have the use of our tongues, but how do we too often use them? (Jas. iii. 5—10.) Look at Eph. iv. 29, and St. Matt. xii. 35—37.

Refer to—

Lessons on the Gospels (Miss Cawthorn), 55.

Lessons on the Life of Our Lord (Eugene Stock), 49.

Lessons on the Miracles and Parables (Rev. J. Watson), 19.

THE EIGHTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXVIII.—THE BENEDICTUS AND JUBILATE.

“*Thanks be unto God for His unspeakable gift.*”

Read—St. Luke i. 67—80. Learn—Ps. c. 1, 2.

OUTLINE OF LESSON.

What do we sing after second Lesson in the morning? Why have these hymns Latin names? (Lesson LXIV.) Where does first of them come from? Who wrote it? When? (St. Luke i. 59—67.)

I. THE BENEDICTUS. Divided into different portions.

(1) *Praise to God for redemption.* (Read vv. 68, 69.)

Zacharias uses words like those of Psalms which he had often used in

Temple (Ps. xli. 13, cxi. 9), and see Acts iii. 26. Redemption had not actually come, but Zacharias knew that his son was the messenger sent to announce that the Messiah was at hand (St. Luke iii. 4; St. Matt. xi. 10, 14).

(2) *The fulfilment of the promises.* (Read vv. 70—75.)

The promises were given of old to God's people through the prophets [enumerate, according to age of class, more or less fully], ending with

Malachi, who spoke both of the Messiah and the Messenger (Mal. iii. 1, iv. 5). What enemies did prophets prophesy deliverance from? (Egyptians, Exod. xiv. 13; Canaanites, Josh. iii. 10; Syrians, Isa. viii. 4; Assyrians, Isa. xxxvii. 33, &c.) Real enemies. What are enemies whom Zachariah means in v. 74? (See St. Matt. i. 21.) Sins, as real enemies as the others; but with God on our side, can serve "without fear" (Ps. cxviii. 6; 1 John iv. 18).

(3) *The office of St. John the Baptist.* (Read vv. 76—80.)

To be the messenger of salvation (Isa. lii. 7), a great office (St. Matt. xi. 11), till the day break ("day-spring" means *sunrise*, Mal. iv. 2), and the shadows flee away. (See Ps. xxiii. 4; Isa. ix. 2; Eph. v. 8, 14.)

Benedictus is almost the first Christian hymn.

II. THE JUBILATE.

Where does this hymn, which we sometimes use instead of the other, come from? The Psalms. It is Psalm c., a psalm of rejoicing in the worship of God. (See Ps. cxxii. 1.) But when we say "we are sheep of His pasture," remember confession we have said before, "lost sheep" but for His goodness (St. Luke xv. 4—7). Therefore we should rejoice in His mercy (last verse, see Ps. ciii. 11, 12), and say *Text for repetition* (Ps. c. 1, 2) from our hearts.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), II.

AFTERNOON.

LESSON LXIX.—SPECIAL LESSON: HOME MISSIONS.

"Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven."

Read—St. Mark xii. 28—44. *Learn*—1 John iii. 17.

NOTES.

Ver. 35.—Notice the force of the question, "How say the scribes that *the Messiah* is the Son of David?"

Ver. 39.—"*Uppermost rooms*," i.e., "chief places."

Ver. 41.—"*The treasury*" was the box for collecting money for the repairs of the Temple (2 Kings xii. 7—11).

Ver. 44.—"*Abundance*." Rev. Ver., "superfluity."

OUTLINE OF LESSON.

Speak to-day of word we often hear and use, "Religion"; what does it mean? First of all, "something that keeps us back," restrains us from what is wrong. But that not all.

I. WHAT RELIGION IS. (Read vv. 28—34.)

A "scribe" (called in St. Matt. xxii. 35, "one of the Pharisees, a lawyer") asks Jesus a question. What? What Jesus' answer? Where could lawyer learn this for himself? (Ten Commandments.) What does Catechism say they teach us? "Duty to God," and "duty to neighbour." Some things that Jesus

said here. (Refer to Catechism.) What was Jesus' new commandment? (St. John xiii. 34. See 1 John iv. 20, 21.) Lawyer knew these commandments, "answered discreetly." Jesus said, "not far" from kingdom, may have attained it, but necessary not only to *know*, but to *do* (St. Matt. vii. 21; Jas. ii. 15—18). When the "door is shut" those who are "not far" off outside as badly off as those a long way off.

II. WHAT OUR RELIGION TEACHES. (Read vv. 35—37.)

[With a senior class point out how this is an argument for the Divinity

of our Lord, and refer to St. John iii. 16, 17, and 1 John iii. 16. With a junior class it might be well to omit the heading altogether.]

III. WHAT RELIGION IS NOT. (Read vv. 38—40.)

Not a matter of outward observance; remember outward forms and ceremonies are not in themselves wrong, on the contrary (St. Luke xi. 42) "these ought ye to have done." What is important is the spirit in which we do it; not what we *do*, or *think*, or *feel*, but what we *really are* in our lives every day. We in our way, in our services, &c., may be hypocrites, as they were. [Enlarge, according to age, sex, &c.]

IV. WHAT WE CAN DO. (Read vv. 41—44.)

Text for Repetition (1 John iii.

17). Look at description of pure religion in James i. 27. Can all give our "mites" of money, sympathy, &c., to help others, and so to God Himself (St. Matt. xxv. 40). All have small chances, few have great ones; if miss small will never find great. Can be missionaries for God in everyday life, which is *where He means us to be*. [Instance Moses, Samuel, David, Elisha, Peter, John, all called when about ordinary daily work, not looking for some special manifestation.] Many little things make up a great one. (Refer to "*treat*," probably just over or just coming, and the many small things that must be thought of to make it a success.) Each of us has work to do *which no one else can do*. Find it out and do it. [Enlarge according to circumstances.]

THE NINTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXX.—THE MAGNIFICAT AND CANTATE DOMINO.

"The Tabernacle of God is with men."

Read—St. Luke i. 46—55. *Learn*—Ps. xcvi. 1.

OUTLINE OF LESSON.

What do we sing in evening service after first Lesson, the same place as *Te Deum* in morning? Then sing grandest Christian hymn (Lesson LXVI.), in evening first Christian hymn. Who made it? When? (After angel had told her of birth of Christ.) What was Child to be? (St. Matt. i. 23.) Why was He to come? (St. Matt. i. 21.) So may call this "Hymn of Incarnation and Salvation," so good to be used in Christian Church. Hymn like it in O.T. (1 Sam. ii. 1—10); Hannah's hymn of praise after birth of Samuel. [With a senior class it may be interesting to compare the two in detail.]

I. Now look at contents of *Magnificat*.

(1) *Joy in God*. (Read vv. 46, 47.)

All true joy comes from God, and

when Mary has heard the good news (what?) she at once thanks God with heart and soul. (See St. John iv. 24; Phil. iv. 4.)

(2) *God's mercy to man*. (Read vv. 48—50.)

The reason of her joy: she was trying to serve God in a lowly life, and God chose her out. (See Lesson LXIX., last division, and 1 Sam. xvi. 7, and Mal. iv. 2.)

(3) *The wicked put down and the righteous set up*. (Read vv. 51—53.)

Whom did Christ's coming overthrow? (St. Luke x. 18; St. John xii. 31; Heb. ii. 14.) Who then is the "proud in the imagination of his heart," "the mighty," "the rich"? (St. Luke xi. 21, 22.) Who are "them of low degree," "the hungry"? Ourselves—all

who are willing to accept His gifts and blessings (St. Matt. v. 6).

(4) *The promises fulfilled.* (Read vv. 54, 55.)

Promise first made, Gen. iii. 15, renewed to Abraham, Gen. xxii. 18. May we not well "rejoice in God our Saviour," and say *Text for repetition* (Ps. xcvi. 1) ?

How do we end all the Canticles except the *Te Deum* ? With *Gloria*. (*Te Deum* one prolonged *Gloria* in

itself.) Particularly appropriate to *Magnificat*. (See St. Luke i. 35.)

II. THE CANTATE DOMINO.

Sometimes we use Ps. xcvi. instead of *Magnificat*—a psalm of rejoicing. Some verses (1, 2, 3) very like verses in *Magnificat*.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 12.

AFTERNOON.

LESSON LXXI.—WEAK FAITH FOILED.

"Why could not we cast him out?"

Read—St. Mark ix. 14—29. *Learn*—1 John v. 4.

NOTES.

Ver. 14.—Observe the close connexion between this scene and the glory of the Transfiguration.

Ver. 15.—"*Were greatly amazed*," probably at His sudden appearance among the excited crowd.

Ver. 19.—These words were probably addressed to the whole "gene-

ration" of Jews, not specially to those then present.

Ver. 23.—Compare the translation of this verse in Rev. Ver.

Ver. 24.—Rev. Ver. omits "with tears."

Ver. 29.—Rev. Ver. omits "and fasting." (See St. Matt. xii. 45; Eph. vi. 12.)

OUTLINE OF LESSON.

[Sketch or question out shortly the scene of the Transfiguration, and picture sight that met Jesus and the three apostles on their descent. Raphael's well-known picture may be referred to.]

I. THE DIFFICULTY. (Read vv. 14—18.)

Had apostles had power to cast out devils? (St. Mark vi. 7, 13.) Bad case of possession; father comes in despair to apostles; they attempt to cast out, fail; scribes take advantage to question, raise doubts and objections, scoffing; multitude excited.

II. WHY THE APOSTLES FAILED. (Read vv. 19—23.)

What did Jesus often say was necessary for a miracle? (St. Matt. viii. 13, ix. 28, 29, xv. 28; St. Mark ii. 5, v. 34, 36, x. 52; St. John xi. 40.)

(1) Apostles had not faith enough, confidence enough in Jesus—had not

prayed, as in St. Luke xvii. 5 (see v. 29).

(2) Father of child had not faith enough—doubts "If thou canst do anything" (v. 22).

What does Jesus say? (v. 23.)

Text for Repetition (1 John v. 4). What would have enabled apostles to overcome? What enables us to overcome our difficulties?

III. THE DIFFICULTY REMOVED. (Read vv. 24—29.)

Father confesses his want of faith, but what? Prays—and his prayer is granted.

Any one "possessed of the devil" now? Not perhaps in same way, but look at Rom. vi. 16; 1 Peter v. 8; 1 John iii. 8. All of us when we sin are in the power of Satan; but the boy in this chapter could not help it, we can. How? Same way that devil was cast out—by prayer and faith. We can overcome (*Text*) and

look at promises "to Him that overcometh" (Rev. ii. 7, 11, 17, 26—28, iii. 5, 12, 21, xxi. 7). Will you prefer the wages of sin? (Rom. vi. 21—23.)

Refer to—
Lessons on the Life of Our Lord (Eugene Stock), 53.
Lessons on the Miracles and Parables (Rev. J. Watson), 21.

THE TENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXII.—THE NUNC DIMITTIS, AND DEUS MISEREATUR.

"Peace at the last."

Read—St. Luke ii. 25—35. *Learn*—Ps. lxxvii. 1, 2.

OUTLINE OF LESSON.

What do we sing after second Lesson in the evening? Bible reading for the day finished, we have heard the "good news," suitable time for song of peace and thanksgiving.

I. THE STORY OF SIMEON. (Read vv. 25—28.)

Sketch story, pointing out that the "Consolation of Israel," means the Christ, the Messiah (Isa. xl. 1). Refer to Mal. iii. 1. The "custom of the law" is to be found in Lev. xii. 6, 8.

II. THE NUNC DIMITTIS. (Read vv. 29—32.)

(1) *Departing in peace.* It was revealed to Simeon who this child was, and he felt that now he had seen the Messiah he could die happy. (See Numb. xxiii. 10; Ps. xxxvii. 37.) We may pray for a happy death too, but how can we have it? As Simeon did, through Jesus Christ, if we take Him to ourselves (Ps. xxiii. 4). We shall depart in peace if we can use the words of Ps. xxxi. 5.

(2) *The cause of this peace.* God's salvation (Isa. ix. 6, lii. 10). A light not only to Simeon and the Jews, but to the Gentiles (*i.e.*, to us) and the whole world. (See Lesson X.) May we not well say *Text for repetition* (Ps. lxxvii. 1, 2)? Is not this a fit hymn to sing after we have heard God's Word, and just before we profess our own firm belief in it?

Simeon added some words to Mary and Joseph (vv. 33—35), pointing out that this salvation would not come without suffering.

III. THE DEUS MISEREATUR.

Sometimes sing Ps. lxxvii. instead of the Song of Simeon. Not unlike; a psalm calling upon all people to praise God for His goodness and mercy, in causing "His face to shine" on us and His "saving health" to be known. (Compare vv. 1 and 2 with *Nunc Dimittis* vv. 2, 3, 4.) Also a very suitable psalm to sing.

Refer to—
Lessons on the Prayer Book (Rev. A. C. Macpherson), 13.

AFTERNOON.

LESSON LXXIII.—THE LIGHT OF THE WORLD.

"Whereas I was blind, now I see."

Read—St. John ix. *Learn*—St. John xii. 46.

NOTES.

Ver. 2.—It has been a popular belief, not only among the Jews but elsewhere, that special suffering is a

punishment for special individual sin; this spirit Jesus rebukes. (See St. Luke xiii. 1—5.)

Ver. 4.—Notice the variation, "We must work," in Rev. Ver.

Ver. 7.—The pool of Siloam still exists at Jerusalem; a very ancient inscription has been lately discovered in its wall.

The comment, "which is by interpretation Sent," seems to point to a symbolical meaning in the direction to go to the pool. Compare the story of Naaman (2 Kings v. 10).

Ver. 14.—Making the clay would be in the eyes of the strict Jews a servile work and a breach of the Sabbath.

Ver. 24.—"*Give God the praise*" is not an exhortation to thank God rather than Jesus, but is a form of putting the man on oath to speak the truth (Josh. vii. 19).

Ver. 34.—"*Cast him out,*" i.e., "put him out of the synagogue" (v. 22), excommunicated him.

OUTLINE OF LESSON.

[The chapter is long, and must be read through, but it will not need much paraphrase, as the narrative is simple.]

In last Morning Lesson spoke of Jesus as "a light"; who called Him so first? (Recapitulate.) Now see what He says Himself. We have history of a blind man, a man who had no light.

I. CURED BY CHRIST. (Read vv. 1—12.)

Had faith (refer to Lesson LXXI.) (See St. Matt. ix. 28, 29; Acts xiv. 8—10.)

II. CONFESSING CHRIST. (Read vv. 13—27.)

Shows his faith by his works (Jas. ii. 17, 18)—not ashamed to confess Christ before men (St. Matt. x. 32, 33).

III. SUFFERING FOR CHRIST. (Read vv. 28—34.)

What does Jesus say of those who

suffer for His sake? (St. Matt. v. 11, 12; St. John xvi. 2, 3, 33.) How shall we overcome the world? (1 John v. 4, 5.)

IV. WORSHIPPING CHRIST. (Read vv. 35—38.)

See Isa. lxvi. 5.

A picture of Christian life when Christ has opened the eyes of the soul (Ps. cxix. 18; Eph. i. 17—19; Rev. iii. 17, 18.)

What does *Text for repetition* (St. John xii. 46) say?

And what does Jesus say of those who trust in their own light? (Read vv. 39—41. See St. John iii. 19; St. Matt. vi. 23; Isa. i. 11.) Will you abide in darkness?

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 56.

Lessons on the Miracles and Parables (Rev. J. Watson), 23.

THE ELEVENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXIV.—THE PSALMS.

"Singing with grace in your hearts to the Lord."

Read—Exod. xv. 1—21. *Learn*—Jas. v. 13.

NOTES.

The "Psalter" properly means a musical instrument, a "psaltery"; then it was used for the songs sung to that instrument. The Psalms in the Prayer Book are from the "Great Bible, translated by Tyndale in 1535,

earlier than the" Authorised Version. The Hebrew words found at the beginnings of some of the Psalms in the Bible are of uncertain meaning. Probably in most cases they refer to the music. Though the

Psalms are well fitted for private use, it must be remembered that the greater part of them were intended originally to be sung in the public services of the Temple.

The Psalms were probably sung antiphonally in the Temple ser-

vices as we use them now. The "Gregorian tones" are the oldest traditional Church music.

[In preparing this Lesson the teacher should refer throughout to Lesson XXIX. of this Course.]

OUTLINE OF LESSON.

What part of our Church services is the oldest? Has been used much as we use it now for many hundreds of years? The Psalms; sung in Temple by singers arrayed in white linen (like a surpliced choir) as we sing them (2 Chron. v. 12; Nehem. xii. 27, 28, 46, 47).

By whom were Psalms written? Many different people at different times. Look at Ps. xc. Who wrote that? Ps. cxxxvii.? Written in time of Captivity, about 900 years after the other; some perhaps written even later. Who wrote more than any one else? David. (See Lesson XXIX.)

What is earliest psalm or poem in the Bible, probably earliest poem in world? Not in book of Psalms, but Exod. xv. 1—21. [*Read*, and compare references to Psalms.] These Psalms collected into a book, sung by Jews and Christians ever since David's time, all over world. How often do we sing Psalms through? Once a month. How do we turn Jewish Psalms into Christian Psalms? By adding *Gloria* to each.

What does *Text for repetition* (Jas. v. 13) say?

Find other texts like it (Eph. v. 19; Col. iii. 16).

So on special days (7 times in year) have "proper Psalms." What? Five days of rejoicing, two days of sorrow. [Look out "proper Psalms" and point out their appropriateness with greater or less detail according to age of class and as time allows. See 1 Cor. xiv. 15.]

Psalms tell us—

(1) Of God's glory in nature (Ps. viii., xix., xxiii., xxix., civ., cvii.).

(2) Of God's goodness and mercy. (Many passages throughout Psalms may be cited at discretion.)

(3) Of Jesus Christ (Ps. xxii., cx. 1, cxviii. 22, &c.).

In singing them remember two things—

(1) To look back, and remember that God is the same to us now as then when Psalms were written, and that His Church everywhere in all times and lands is one. (See Lesson XXVIII.)

(2) To look forward to when we shall sing His praises more perfectly in heaven (Rev. xv. 3).

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 14 and 15.

AFTERNOON.

LESSON LXXV.—THE RESURRECTION AND THE LIFE.

"In Him was life."

Read—St. John xi. 1—46. *Learn*—1 Cor. xv. 55.

NOTES.

Ver. 2.—See St. Matt. xxvi. 7; St. Mark xiv. 3; St. John xii. 3.

Ver. 6.—"The place where He was," i.e., beyond Jordan (ch. xi. 40).

Ver. 8.—See ch. x. 31.

Ver. 9, 10.—The meaning of these

verses appears to be that in doing the work which God has given us to do we need not fear, but if we choose to go our own way, not His, we are like people wandering in darkness.

Ver. 16. — "Didymus" means "the Twin."

Ver. 27.—Notice the tense in Rev. Ver., “I have” (already) “believed that Thou art the Christ,” which involves belief in a resurrection through Christ.

It must not be assumed that Martha *expected* a miracle, though acknowledging Jesus’ *power* to work one if He pleased.

Ver. 33.—“*He groaned in the spirit and was troubled.*” The words seem to mean that by a violent effort He suppressed His emotion.

Ver. 37.—See Rev. Ver. The reference is evidently to the miracle in ch. ix., which had made so much noise in Jerusalem.

Ver. 38.—Notice that the grave was a *cave*, out of which a person might walk, with a stone as a *door*; not a *pit* with a stone as a *lid*.

Ver. 39.—Decay sets in so early in hot climates that burial must take place at once. (See Acts v. 6, 10, and the circumstances of our Lord’s own burial.)

This miracle is only recorded in St. John’s Gospel. The reason may probably be found in ch. xii. 10, 11. To have mentioned it in the earlier Gospels would have been dangerous to Lazarus, if still living, but St. John’s Gospel was the latest in date, and at the time it was written Lazarus was probably dead.

OUTLINE OF LESSON.

Look at Collect for this Sunday. What does it teach us? That God “declares His almighty power chiefly in showing mercy and pity.” What is greatest sorrow in a family? A death. What is most wonderful display of power? To raise the dead. Will read to-day how power was declared in showing pity.

I. THE SICKNESS. (Read vv. 1—10.)

Jesus’ friend sick, news brought to Him. What does He say? (v. 4. See Rom. viii. 28.) Does He hurry off at once? Delays for two days. God’s ways not our ways (Isa. lv. 8, 9); a reason for it. Then He starts for Judea. Disciples surprised. Why? (v. 8.) Was Jesus afraid? Knew He was about His Father’s business (vv. 9, 10.) [See Note above; Ps. xxiii. 4, xci. 11; Isa. xxvi. 3.] We can have same confidence if we walk in God’s way, not our own (Isa. xxx. 21; 1 John ii. 11. Enlarge).

II. GRACIOUS PROMISES. (Read vv. 11—27.)

Death often called a “sleep” in Bible (Dan. xii. 2; St. Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 20. See Ps. xvii. 15). “Cemetery” means “sleeping-place.” Picture scene of meeting with Martha. What did Jesus promise her? (vv. 23, 25, 26.) Promises in which we

may share (1 John v. 11, 12; 1 Thess. iv. 13, 14).

III. MERCY AND PITY. (Read vv. 28—37.)

[The simple narrative hardly needs comment.]

IV. ALMIGHTY POWER. (Read vv. 38—46.) (Picture scene.)

Who is it that Collect says declares His almighty Power? Who must Jesus be then? *God*, the Lord of Life. Some day we shall hear this voice as Lazarus did (St. John v. 28, 29; 1 Thess. iv. 16; Rev. xx. 12, 13).

What will our rising be? (Dan. xii. 2; St. Matt. xxv. 46.) How does Collect say we may “obtain the gracious promises”? By “running the way of His commandments.” What is His commandment? (1 John iii. 23.) What is His “gracious promise”? (St. John vi. 47, 54.) Then when our time comes we shall be able to say *Text for repetition* (1 Cor. xv. 55), and Ps. xxxi. 5.

[In preparing this Lesson, the teacher may refer to Lessons XXXII. and XXXVII. of this Course.]

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 70, 71.

Lessons on the Miracles and Parables (Rev. J. Watson), 24.

Lessons on the Collects (Rev. J. Kyle), Eleventh Sunday after Trinity.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(*Being extracts from Dean Goulburn's work on "The Collects."*)

SEVENTH SUNDAY AFTER TRINITY.

THE Latin indicates what it is difficult to express in a translation, that the increase of religion in us can only be brought about by two processes—one, God's nurturing what He has implanted; the other, His guarding and keeping what He has nurtured. "Of Thy great mercy" is, literally, "with the solicitude of fatherly affection." "Graft." What an implication that this love is not there naturally! You cannot have a beautiful rose-tree in your garden unless some one brings it in and plants it there. Your garden does not grow rose-trees naturally; nor with all your digging and weeding and watering could you ever make it do so. Then if the rose-tree of the love of God is to grow in your heart, God must transplant it out of His nursery garden into your heart, which by nature can bring forth nothing but thorns and thistles, or at best poisonous gourds and wild grapes. . . . But does nothing more need to be done, when God has transplanted into the soil of any one's heart the fair slip of His love? Plants are planted to *grow*; and if the love of God's Name is a living plant, it will show its life by shooting and blossoming in the heart. What "true religion" is St. James tells (ch. i. 26, 27): Self-restraint, sympathy, unworldliness, purity; and at every step grace must guard it. Our heavenly Father knows the momentary risks to which that very delicate plant, the spiritual life of His children, is exposed. The soil in which the slip of His love is set, is the human heart, "deceitful," &c. The climate is the raw, ungenial climate of the world; and there are prowling beasts which bark the young trees or root them up. With all the affection of a parent He will watch over the life which He has implanted, and shield it from harm, and take care that ground gained one day shall not be lost the next; and if we will but co-operate with Him, all is secure.

EIGHTH SUNDAY AFTER TRINITY.

The idea put before us in the prayer is, that we are journeying through life, that in this progress we know not what may befall us, and that if we attempted to conjecture, we might grievously err; that even if we knew what might befall us, we might have no control over it, so as to avert what was really evil; and that if the choice of what should befall us were left to ourselves, we should often choose amiss, being deceived by the mere outside show of good and evil. Therefore we throw ourselves down before God's footstool (whose providence is infinite, so that He never is out in any of His calculations, and whose control over events, however complicated, is absolute), and beseech Him that He would summarily remove out of our path, as we journey on, all such impediments as really block our progress to the heavenly Canaan, and give us one after another all such things as may really further us on our road thither. The pilgrimage of Israel through the wilderness being typical of the Christian's pilgrimage through the world, we cannot better illustrate the way in which God puts away hurtful things from His people, than by a reference to the old story of their wanderings. "He led the people about," but it was "the right way." Their bitter disappointments were not "hurtful," for the frequent crosses and ruggednesses would keep alive their hopes of the promised land.

NINTH SUNDAY AFTER TRINITY.

The order of the words in the original Latin make a break between the thinking and doing, which is very significant and very suggestive. Good thoughts are by no means always followed by good actions. Nay, the

thought may go beyond a thought, may even pass into a purpose or resolution, without taking any effect outwardly, just as a tree may sprout, may even blossom, and yet bring no fruit to perfection. It is a great thing to strike while the iron of the heart is hot with a good impression, that so a permanent dint may be made upon the character. (See 2 Cor. viii. 11.) The three distinct points of the Collect are: 1. The Christian not able even to *exist* without God: "In Him we have our being." 2. The Christian largely endowed by God with the spirit to think what is rightful, and to consummate it in action. 3. The Christian thus gradually "created after God in righteousness and true holiness," and *living*, i.e., living the spiritual life, of which God is the model and the source.

TENTH SUNDAY AFTER TRINITY.

Literally, "The ears of Thy mercy." God's justice has ears as well as His mercy, and the cry of human wickedness, coming up into those ears, calls down vengeance (Gen. iv. 10; xviii. 20, 21); it is the Blood of Jesus that closes the ear of justice, and opens that of mercy. But see Ps. xxxiv. 15; ix. 12; x. 17; cxxxviii. 6. What are we to gather from the circumstance that in one passage God's ears are said to be open to the prayer of the *righteous*, and in others to the prayer of the *humble*? That by the former are meant not those who endeavour to stand before God on any independent ground of merit in themselves, but those rather who, in despair of themselves, throw themselves upon His pardoning mercy in Christ, and thus submitting themselves to what the Apostle calls "God's righteousness." . . . The later clause in the Collect makes a great advance upon the earlier. God's ears may be open to a prayer, and yet the prayer may not be granted. Whenever a prayer is breathed from the humble heart of one sincerely endeavouring to serve God, it is always *heard*, but it does not follow that it is *granted*. . . . The burden being cast upon Him, we shall feel an unspeakable relief. That the heavenly King has held out to us the golden sceptre of acceptance is enough; He does not say to us, as Ahasuerus to Esther (ch. v. 3). He who reads both the heart and the future might perchance see that the temporal boon which we covet would be fraught with deadly mischief to our higher interests, or even perhaps come into collision with our earthly welfare in a circuitous way.

ELEVENTH SUNDAY AFTER TRINITY.

"Most chiefly," &c. The highest exercise of the prerogative of the Crown is to show mercy, and remit the capital sentence. But this, though an illustration, offers no explanation. Sin presents a real difficulty to God—the greatest of all difficulties—and the overcoming of this difficulty is the chiefest and most signal display of the Divine power. The most beautiful, sublime, and tremendous effects in Nature tax God's power very little indeed, or not at all, because His power is infinite. The hurricane, the tornado, which tears up firmly-rooted oaks, and sweeps them along on the wings of the blast as if they were straws or rushes; the earthquake, which with a single shock shakes a whole city into a pile of ruins; the sea, in the very height of its fury, when the bulkiest man-of-war dances upon it like a cork; these are lofty and terrible displays of God's power, and yet, as to effort, they are done with a word (Ps. cvii. 25). The overcoming of sin, however, does offer a difficulty, which none of these do. Neither God's natural laws nor His moral laws can be broken with impunity. We cannot live in foul air, and drink contaminated water, and inhale infected air, and yet retain our strength. God's moral laws are much more serious and awful things than His natural laws, and so the consequences of breaking them proportionately grave, and the providing of a remedy proportionately difficult. Can I then possibly suppose that the blood of the Son of God would have been shed if it had not needed to be shed? If a very large steam engine is constructed

of several thousand horse-power, who could believe that it is designed merely to pluck up a weed or tear off the branch of a tree? But it was necessary that Christ's blood should be shed, and His Spirit poured out, in order that a blow might be struck at sin in its guilt and power. Thus the "showing mercy and pity" to sinners is the chiefest declaration of God's "almighty power." Yet "fools make a mock at sin!"

Bible Stories from the Old Testament.

BY SARAH GERALDINA STOCK.

XLIV.—ALL CAME TO PASS.

(*Josh.* xi.—xix., xxi.)

WHEN Joshua had defeated the five kings that were gathered together against him, and had conquered the cities in the south of Canaan, his work was not over. There was a powerful king in the north called Jabin, King of Hazor. Jabin called all the other kings from far and near, and they came together to fight against Israel. But Joshua was not afraid. He went out with his army, and fought with them, and defeated them, and conquered all the north of the land right up to the foot of Mount Hermon.

It was now five or six years since the Israelites had first crossed the Jordan, and the greater part of the land was in their hands. And though there were some places left which they had not yet conquered, God told Joshua that the whole was to be divided between the different tribes, and then each tribe should finish conquering the country which was given to it.

Before the division began a man came to speak to Joshua. He was the oldest of all the Israelites except Joshua himself. Can you remember his name? It was Caleb, who with the other spies had searched the land more than forty years before, when the Israelites were at Kadesh. I told you how the spies had then passed by Hebron, where Abraham used to live, and how when they got back to Kadesh they had told the people about the giants they had seen there, who were called Anakim, or sons of Anak. The other spies had been afraid of the Anakim, and told the people they never could fight against these great giants; but Joshua and Caleb had never feared them, and Caleb had tried to encourage the people to go forward at once. Forty-five years had passed since then, and Caleb was eighty-five years old. All that while he had been looking forward to having Hebron and the country round it for his own some day. He had waited a long while for his inheritance, and now at length he came to Joshua to ask that it might be given to him, as Moses had promised him long ago. Though now an old man, God had kept him well and strong, and he was just as ready and able to attack the giants as he had been forty-five years before, not because he trusted in his own strength and courage, but because he trusted in God, and believed God's promise. And Joshua blessed Caleb, and said that Hebron and the "mountain," that is, the hills all around, should be his. So Caleb went to Hebron, and there he fought the Anakim, and defeated them, and conquered the country.

Caleb was, as you remember, the only man over twenty years old at the time the land was searched who lived to go into Canaan, and have his inheritance there, excepting Joshua. It was said of him that he "wholly followed the Lord" (*Numb.* xiv. 24, xxxii. 12; *Deut.* i. 36, ch. xiv. 8, 9); and God never forgets those who follow Him. Other people may think them very strange and very foolish, but God will certainly give them a glorious reward one day. There are wonderful promises for those who follow the Lord Jesus (*Matt.* xix. 28, 29; *John* xii. 26).

Caleb belonged to the tribe of Judah, and when the land was divided the inheritance of Judah was given first. It was in the south of the land, and stretched right across from the river Jordan on one side to the great sea on the other. There were beautiful hills and valleys in it, and many of them were covered with vines, which bore very fine grapes. It was in one of the valleys near Hebron that the spies cut down the large bunch of grapes which was carried back to Kadesh by two men on a staff.

You know that the twelve tribes of Israel were descended from Jacob's twelve sons, and were called by their name. But when Jacob was an old man he had said that Ephraim and Manasseh, the two children of his favourite son Joseph, should be counted as his own sons. So we seldom hear of the tribe of Joseph, but we hear of the tribe of Ephraim and the tribe of Manasseh, and to each of these two tribes a separate inheritance was given. Ephraim's inheritance was in the middle of the land, and was perhaps the best part. The valley of Shechem, with the two mountains Ebal and Gerizim, belonged to it. Manasseh had a strip of land close to Ephraim, but only half the tribe settled there. For the other half had had their inheritance given them on the other side of Jordan, part of the land of Bashan, where the giant King Og had reigned. Two other tribes had their inheritance in the land which Moses conquered before they crossed the Jordan. These were Reuben and Gad. But they did not settle in their homes until the land of Canaan was conquered, and ready to be divided among the rest.

Each of the other tribes had its own inheritance. The larger tribes had more, and the smaller ones less. But in the division there was one tribe left out altogether. This was the tribe of Levi.

Do you wonder why Levi was left out? It was because God had chosen this tribe specially for His own. The Levites were set apart for God's service, and therefore they were not to be reckoned among the other Israelites, nor to have one particular part of the land for their own. God's word to Moses about them had been this: "The Lord is their inheritance" (Deut. x. 9, xviii. 1, 2; Josh. xiii. 33). Then did He leave His people without homes? No; forty-eight cities were set apart for them out of the inheritance of the other tribes, with the fields and vineyards and orchards round about. Thus they were well provided for, for Levi was one of the very smallest of the tribes.

So at last all the Israelites were settled in happy homes of their own, with their own fields and gardens to cultivate. Work was pleasant and easy in the beautiful land God had given them. It was very different from the bondage in Egypt, which many of them could remember. It was very different from wandering in the wilderness, moving about from place to place, without any spot that could be called "home." All of them, except the very young children, could remember the wilderness, for the greater part of their lives had been spent there. God had taken care of them all through that wilderness life, and had supplied their wants and kept them from harm. And I daresay many of them had been very happy in the wilderness. But Canaan was better. No Israelite would want *now* to turn and go back again. They had found that God's promises were all true. Long ago He had promised to bring them into this land. He had told them it was a good land. He had said that it should be their own. He had promised to give them the victory over all their enemies. They had been very slow to believe His word. They had murmured and rebelled over and over again. But at length He had taught them to trust Him, and now they saw how wonderfully He had kept His word. "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; ALL CAME TO PASS" (ch. xxi. 45).

And God is the same now. Everything that He says will certainly come to pass. And all His promises will be kept. He has given His only Son to die for us, and He says that whoever believes in the Lord Jesus Christ shall

have eternal life (St. John iii. 16). Now "eternal life" means peace and happiness here, and a glorious home with God by-and-by. And whoever believes God's Word will surely have this. But there are so many that do not believe it. Some people—and some children—think they can be much happier without the Lord Jesus, and they do not care to remember Him who died for them. They are not trusting God at all. And as long as they go on like that they can never, never have what He has promised. But if you will only believe Him you will find everything that He says perfectly true. If He promises to guide you, He will do it. If He promises to take care of you, He will do it. If He promises to help you through your difficulties, He will do it. If He promises to fill your heart with joy, He will do it. Every single promise will come true, as long as you are in this world. And what after *that*? Then comes the best of all. If you are really loving and trusting God, your home is not here. There is a beautiful and glorious home which the Lord Jesus is getting ready for you. You will never know half its beauty till you get there. But it shall be yours for ever. It shall never be taken from you. You shall never be turned out. And the brightness, and the beauty, and the safety, and the gladness of it will be this, that your home will be with the Lord Jesus, where He is. God has said: "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (Isa. xxxii. 18). And

"He is faithful that promised."

QUESTIONS.

1. When did Joshua begin to divide the land of Canaan among the Israelites?
2. Who came forward to ask for his inheritance?
3. When had Caleb been at Hebron before?
4. What is said about Caleb in the Bible?
5. Which tribe received their inheritance first?
6. What were the children of Joseph called?
7. Where was their inheritance?
8. Which tribes settled on the other side of Jordan?
9. Why was Levi left out? How were the Levites provided for?
10. Could the Israelites ever have expected to possess such pleasant homes of their own? Why might they have expected it?
11. What has God promised to all who believe in the Lord Jesus?

Object Lessons for Elementary Classes.

By THE REV. F. LETHBRIDGE FARMER, *Vicar of Millbrook, Staleybridge.*

XXI.—CHILDREN OF GRACE.

A LESSON ON A GOLD RING.

Suitable Hymns—"Children's voices, high in heaven"; "Jesus, Lord, I come to Thee"; "Jesus, Lover of my soul."

To be Learned—Mal. iii. 17; Eph. ii. 8—10.

The Church Catechism tells us that when we were baptized we were made "*Children of Grace*." Is not this a beautiful name? You know what *grace* means? Favour, kindness, free gift, spiritual strength from God. "*Children of grace*" are those who have these blessings.

But why *need* we be made children of grace? The Catechism tells us this also, teaching us that we were

all "born in sin, and the children of wrath." That is, we are naturally sinful, inclined to do evil rather than good, and hence at enmity with the Holy God, who hates all sin (Rom. viii. 7; Eph. ii. 3).

How kind and loving is God, to take us into His favour, making us His children "by adoption and grace"! We may come to Him without fear, unworthy though we

are, as to a loving Father (Rom. viii. 15).

I. PRECIOUS TO GOD.

1. Look at this ring. It is made of gold. Gold is one of the precious metals, and men take a great deal of trouble to obtain it. Very little gold is found in Europe. Some is brought from Africa, but more from Australia and California. The gold that is found is taken great care of, and anything made of gold is valuable.

2. See Isa. xliii. 4; St. Luke xii. 7. God's children are precious in His sight. God seeks us far more longingly and untiringly than men seek for gold (St. Luke xix. 10). Men sometimes go to distant lands to look for gold; but God's own Son came from heaven to earth to seek *us*. Anything made of gold, such as this gold ring, is kept carefully. So God ever guards and keeps His "children of grace" (Ps. cxxi.). *Why* are we so precious to God? Just because *He loves us*. A loving mother would give all her gold to find her lost child, though the little one could do nothing to deserve or repay her love. So we do not deserve God's love, it is a *free gift* (Eph. ii. 8, 9; Titus iii. 4, 5).

II. PURIFIED BY GOD.

1. When the gold in our ring was first found, it was not pure and bright as it is now. Some gold is found mixed with sand in rivers, and is purified by washing the sand away. In the "gold diggings" nuggets, or lumps of ore, are found, and these are crushed by machinery, and the metal separated.

2. Children of grace need to be *purified by God*. The dross of sin has to be separated and cast away. See in Zech. xiii. 9 and Mal. iii. 3, how God Himself promises to do this. Sometimes God allows *trials* to come upon His children to purify them, and bring out their true gold from the dross (1 Peter i. 6, 7). Should not this comfort us in *any* trials that may come upon us? (Rom. v. 3—5; 2 Cor. iv. 17.)

III. PERFECTED BY GOD.

1. Notice how carefully our gold

ring is formed. We can find no roughness of surface or irregularity of shape. It is quite smooth and round. And to add to its beauty, it is set with precious stones. [*Name them.*] What great pains have been bestowed upon making it!

Very delicate and beautiful things can be made of gold, because it is exceedingly *ductile* and *malleable*. That is, it can be bent and hammered out to almost any extent. Thus, to make "gold-leaf" it is sometimes beaten by machinery into thin sheets, not more than one 200,000th part of an inch in thickness.

2. Now repeat Eph. ii. 10. Whose "workmanship" are we? God makes us His "children by adoption and grace," and then by His Holy Spirit works in us to renew and fashion us, and make us beautiful and perfect. (Comp. Catechism: "God the Holy Ghost, who sanctifieth," &c. And see Collect for Christmas Day; Phil. ii. 13; Heb. xiii. 21.) And as our ring is set with precious stones, so God adorns His "children of grace" with precious jewels of holiness. There is *wisdom*, which is "more precious than rubies" (Prov. iii. 15), *lips of knowledge* that are "a precious jewel" (Prov. xx. 15); "the ornament of a *meek and quiet spirit*" (1 Peter iii. 4); "*precious faith*" (2 Peter i. 1); "*good hope*" (2 Thess. ii. 16); *love*, the best of all graces (1 Cor. xiii. 13), &c.

Do we wish to be *perfected by God*? If so, we must put ourselves into His hands, be *ductile* like the gold, and allow Him to shape and fashion us according to His will (1 Peter i. 14—16). Then, though we do not *reach* perfection in this life, we shall be "going on unto perfection" (Heb. vi. 1), and shall reach it in heaven (1 John iii. 2).

And now repeat Mal. iii. 17. What a beautiful promise! If we give ourselves up to God now to be purified and perfected, we shall be *His jewels* on that day. But if not—Ah, see in Ps. cxix. 119, what will be the end *then*! May we live as God's children of grace on earth, and in heaven be counted among His jewels!

The Institute's Work.

RECORD OF ASSOCIATION MEETINGS, &c.

DIOCESE.

CHESTER.—The Inaugural Meeting of the Staleybridge Association, which has been reconstructed, was held in the Town Hall, at Staleybridge, during the month of April, under the presidency of the Rev. J. B. Jelley-Dudley, Vicar of Old St. George's. Mr. J. G. Fleet attended as the representative of the Institute, and gave an address. Among the other speakers were Bishop Kelly (Arch-deacon of Macclesfield), the Revs. J. Grant Bird, C. Sutcliffe, the Mayor of Staleybridge (Mr. Councillor Warhurst), and Mr. Roberts-Dudley, J.P.

On the afternoon of May 7, a Special Service for Sunday-school teachers and scholars was held at St. Thomas' Church, Stockport. The Rev. M. Pugh, Rector, read the Litany, and the Rev. F. Lethbridge Farmer gave an Address.

On May 7, a Sermon on Sunday-school Work was preached at St. Paul's Church, Staley, by the Rev. F. Lethbridge Farmer.

DURHAM.—A Meeting of the Darlington Association was held in St. Paul's Mission Room on April 24, when there was a large attendance of clergy and teachers, upwards of 150 being present, who took great interest in a Training-lesson given by Mr. J. G. Fleet, who afterwards answered numerous questions which were put to him.

GLOUCESTER AND BRISTOL.—On April 17, 18, and 20, the Rev. H. Roe gave three Addresses to the members of the Bristol and Clifton Sunday-school Association, at Hannah More's School, Christ Church School (Clifton) and St. James' School (Barton) respectively. The subject was, "Thoroughness in Sunday-school Work," treated under the heads of (1) The Teacher in himself, (2) In his study, (3) In his class, (4) Out of doors, and (5) With God. From 50 to 60 members were present at each centre.

LLANDAFF.—The Annual Meeting of the Newport Association was held at the Waters' Lane Mission Room, on April 28, and was attended by the Rev. H. Roe as the Deputation from the Institute, who gave a Training-lesson, and subsequently an Address. Ten clergy and about 70 other members were present. From the report which was read previous to the proceedings noted, it appeared that there are now in connexion with the Association 1,555 children and 117 teachers, and that, of the former, 703 are members of the Juvenile Temperance Society. A report of peculiar interest which followed was that of the Rev. A. Wilkins, containing an account of the visits paid by him to the various schools belonging to the Association, with observations on their condition.

LICHFIELD.—An Industrial Exhibition was held at Dawley, Shropshire, for three days during the month of April. The undertaking originated with the Secretary of the Sunday-school Association, and its primary object was to give an impetus to the industrial pursuits of young people; but the scheme eventually assumed larger proportions, and the contributions came in from all quarters. Much success attended the exhibition during the three days it was open.

On April 18 an Address to Teachers was given by the Rev. W. A. Corbett, at St. James' Schoolroom, Handsworth.

On April 19, at a Meeting of Teachers held at Ogley Hay, a Training-lesson and an Address were given by the Rev. W. A. Corbett.

On April 16 and 17, the Rev. W. A. Corbett was at Holy Trinity, West Bromwich. On the former day he preached in aid of the funds of the Institute, and to the Sunday scholars in the afternoon; and on the latter gave a Training-lesson and an Address to teachers.

MANCHESTER.—A Meeting of the Stockport Association was held at Christ Church Schools, Heaton Norris, on April 22. Mr. J. G. Fleet gave a Training-lesson, and afterwards answered a few questions. There was a good attendance of teachers.

RIPON.—On April 20, a Meeting of the Wakefield Association took place. The Rev. N. D. J. Straton presided and spoke, and the Rev. W. A. Corbett gave an Address.

ROCHESTER.—An excellent Paper on "The Superintendent: His Duties and Difficulties," was read by the Rev. W. Walsh before about 60 members of the Newington Association on April 25, at Holy Trinity Schools. An interesting discussion followed.

A very able paper on the "The Preparation of the Sunday Lesson" was read by the Rev. E. Hartley at a large meeting of the members of the Newington Association, held at St. Andrew's Schools, on May 23, under the presidency of the Vicar, the Rev. Dr. Robinson.

ST. ALBANS.—At Walthamstow an Industrial and Fine Art Exhibition was opened during the month of April, in the Girls' National Schools. It was promoted by the officers of the Association, and at first only intended to afford an opportunity for the exhibition of the handiwork of scholars and others having some connexion with the parish, but, in its development, the scheme expanded, and a show of things more general in character was the result.

Mr. Wright, Secretary of the Association for Walthamstow, gave a Lecture to senior scholars on April 25, at St. Saviour's Schoolroom. Messrs. Glass and Chamberlain afterwards addressed those assembled.

ST. ASAPH.—Meetings of Sunday-school teachers and friends were held at Denbigh, on May 5. In the afternoon a Training-lesson and an Address were given by the Rev. W. A. Corbett. At the evening meeting he delivered an Address, and the Rev. D. Williams addressed the audience in Welsh. On Sunday, May 7, the Rev. W. A. Corbett preached three times at Denbigh, the Sermon in the afternoon being addressed to Sunday scholars.

SALISBURY.—A very interesting meeting of the Avon Vale Association was held at Woodborough, on May 20, the Ven. Archdeacon Buchanan in the Chair. A marked feature of the proceedings was the unusual intelligence of the mixed class of children from ten to thirteen years old, showing very earnest and careful Sunday-school teaching.

IRELAND.

ARMAGH.—On April 26, the Rev. W. A. Corbett attended a meeting at Dungannon, and gave a Training-lesson and an Address.

On April 27, a Meeting was held at Moneymore, at which a Training-lesson and an Address were given by the Rev. W. A. Corbett.

The Annual Meeting of the Portadown Association took place on April 25. The Rev. W. A. Corbett gave a Training-lesson and addressed the teachers. The Revs. A. Fitzgerald and A. M. Dobbs also spoke.

DOWN, AND CONNOR, AND DROMORE.—The Ballymena Association held its Annual Meeting on May 1. The Rev. W. A. Corbett gave a Training-lesson, and afterwards answered questions in an Address. The Revs. Dr. Murray, Dr. Grainger, and J. N. Shearman spoke.

On Sunday, April 30, the Rev. W. A. Corbett preached for the Institute in Ballymena Church in the morning, and at Broughshane in the evening. He catechised the scholars in the former church in the afternoon.

On April 28, at a meeting held at Ballycastle, the Rev. W. A. Corbett gave a Training-lesson, and addressed the teachers.

A Meeting of the Banbridge Association took place on May 2. A Training-lesson was given by the Rev. W. A. Corbett, who also delivered an Address. The Archdeacon of Dromore was present, and spoke.

On April 22, the Rev. W. A. Corbett attended a meeting of teachers at Newcastle, Co. Down, and gave a Training-lesson and an Address. On the following day he preached at Newcastle and Maghera.

At a Meeting of teachers, held at Newry on April 24, the Rev. W. A. Corbett gave a Training-lesson, and addressed the audience.

[A number of Reports are held over until next month.—ED. C.S.S.M.]

The
Church Sunday School Magazine.

AUGUST, 1882.

The Revised Version as a Commentary.

BY THE REV. W. SAUMAREZ SMITH, B.D., *Honorary Canon of Chester, and
Principal of St. Aidan's Theological College, Birkenhead.*

V.

WE now come to the latest group of the Pauline Epistles, which are generally known as the "Pastoral" Epistles; so designated, because they are full of injunctions and instructions, bearing upon the "pastoral" duties of those who are set apart to special offices of ministry in the Church. I shall, also, take illustrations of the use of the Revised Version from the Epistle of St. James, which is probably the earliest of the Epistles which we have in the N. T., and forms one of the group called "Catholic," *i.e.*, "General," Epistles.

Keeping to the arrangement adopted in the last paper, let us, first, observe the most noticeable changes of "text" which appear in the Revised Version of the Epistles now under review, and, afterwards, note the principal alterations which have been made in the translation of the unaltered text.

I. In 1 Tim. i. 4 the phrase "godly edifying" becomes "*dispensation of God.*" The change is very slight in the actual Greek text (OIKONOMIA instead of OIKODOMIA): but the new reading is very noteworthy. According to the old rendering, the Apostle told Timothy that the "fables and endless genealogies" were to be avoided as being unpractical. The new reading shows us that the "genealogies" and legends, with which the false teachers tried to draw away men's minds, were a substitution of *speculative* human teaching for the *historical* revelation which God had given to men, that "dispensation" of which Christian ministers are, in a special sense, stewards and ministers.

Ch. iii. 16. We read here, "great is the mystery of godliness, *He who* was manifested in the flesh, &c.," instead of, "God was manifest in the flesh, &c." And a marginal note says, "The word *God* in place of *He who* rests on no sufficient ancient evidence. Some ancient authorities read *which*." The first thought that may occur to some minds on seeing this change in the text is that the change involves a loss of a remarkable proof-text of the Divine Nature of Jesus Christ: and a strong feeling of regret will be felt that the familiar phrase "God was manifest in the flesh" cannot be now cited as Scripture. Further reflection will however show that the passage, as it stands in the Revised Text, is still a notable testimony to the Incarnation; for the phrase, "manifested in the flesh," implies a pre-existence; and we know that St. Paul was speaking of Him of whom St. John says, "the Word became flesh." Yet, even if we were deprived, in this instance, of a "proof-text," (as by the omission of 1 John v. 7 (part) we have to let go a text bearing upon the doctrine of the Trinity,) it should not be forgotten that we must not, as Christians, wish to cling to any false supports of religious doctrine. The textual critic's business is to find out, as far as he may, what was really the original text among the variations which appear in the different manuscripts. In the passage before us, there is a great *consensus* among critics that the primary reading is the Greek word for WHO instead of the Greek word for GOD. It is a not improbable conjecture that the clauses in ver. 16 which begin with, "was manifested," are part of an early Christian hymn or poem, for the clauses are placed one after another in a rhythmical parallelism. It may be, therefore, that the Apostle introduces this quotation as illustrative of the statement he had just made.—Indisputably great (he had said) is the revealed-truth ("the mystery") upon which our religion is based, for it consists in the Wonderful Person, of whom the hymn says,

" Manifested was He, in flesh,
Justified in spirit,
By angels seen;
Proclaimed was He among the nations,
Believed-on was He in the world,
To glory taken up."

But whether this be so, or not, it is evident that the Apostle points to the Person of Jesus Christ and to His wonderful career as "the mystery of godliness," the magnitude of which was acknowledged on all hands, by those who proclaimed it, and by those who received it. That Person, that career, was the very basis upon which the practical, religious life of men was henceforth to rest: with the knowledge of Jesus, and with faith in Him, men would know, and grow in, true "godliness."

vi. 19. Instead of "eternal life" the Revisers read "life, *which is (life) indeed.*" The Greek expression is the adverb, "*really,*" or "*essentially,*" instead of the adjective "eternal." This gives a striking and suggestive description of life in the world to come as contrasted with the mere passing, temporary, life here. The worldly life is soon over, and is unsubstantial, taken by itself; but life, such as the thankful and humble believer (verses 17, 18) knows it, begins here in service of God and of our fellow-men, and leads on to the essential fulness of life, to *real life*, which shall be revealed in "the time to come."

2 Tim. iv. 1. A change of reading here (from a preposition rendered "at" to the conjunction "and") makes the "appearing" of Jesus Christ to form part of the adjuration with which St. Paul urges Timothy to be active and diligent in his ministerial work. "I charge thee in the sight of God, and Christ Jesus . . . *and by his appearing, &c.*" That looked for advent of Christ is a solemnizing and animating motive for the Christian minister.

James ii. 20. The reading "*barren,*" instead of "dead," gives to us an additional epithet for that inoperative and pretentious "faith," which St. James is condemning as not being the real, living, fruitful, principle, which Christian faith ought to be.

Ch. iii. 12. The new reading (instead of repeating the figure of verse 11) furnishes a third example of incompatibility between source and result. "Can a fig tree yield olives? or a vine, figs? neither can *salt water yield sweet.*" The implied inference is, Make "the tongue" good, and then the conversation will be consistent with your Christian profession, but if you do not bridle it, monstrous results will follow.

Ch. iv. 5. This verse is a very difficult one to interpret; and the Revisers show that it is so by the two marginal notes, which they have subjoined to the rendering they have adopted.

The change of text made here is the alteration of "dwelleth," into "*he made to dwell.*" But the vagueness of reference to the Scripture, and the obscurity of the expression "*unto envying*" ("to envy," A. V.) remain as before; and it seems still matter of question whether "the spirit" should be interpreted as the human spirit implanted by God in man's nature, or as the Holy Spirit given by God to men to renew their nature, and to enable them to fight against the evil influences to which they are liable. The Revisers, besides adopting the change of text, divide the verse into two interrogations: "Or think ye that the Scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?" I confess that I cannot satisfactorily to myself explain this passage, and therefore I will not attempt to explain it here, but must leave the interpretation an open question for students to investigate over and over again.

Verse 12. The addition of the words, "*and judge*," increase the solemn impressiveness of the statement, and of the accompanying rebuke to the brethren who were hasty and uncharitable.

Verse 14. A slight change here is yet a noticeable one. Instead of, "it (*i.e.*, life) is a vapour," we read, "*for ye are a vapour*." And so not our period of earthly life, but our own selves are designated as transitory.

II. We now turn back to the Pastoral Epistles, and note some of the changes in translation, which are worthy of attention.

I Tim. i. 5. The change of "commandment" to "*charge*" connects the thought in this verse with the "thou mightest *charge*, &c.," in verse 3. The object of the precautionary admonitions which Timothy was to give was a practical life of faith, rectitude, and love, as contrasted with vain and unprofitable speculations.

Verse 11. Another instance is presented here of the additional significance which appears in the rendering of a genitive in the original by a genitive in the version, instead of merging the two nouns into a noun and epithet, "The gospel *of the glory* of the blessed God" is a stronger expression than "the glorious gospel of the blessed God."

Ver. 16. Instead of, "that in me *first*, &c.," we read, "that in me *as chief*, &c." This draws attention to the fact that the last word in verse 15 is directly referred to in the statement which the Apostle here makes of Christ's exhibition of long suffering to him as a "chief" sinner, *i.e.*, one who has been a 'primary' instance of guilt, is a 'primary' instance of God's pardoning love.

Ver. 18. Definiteness is added to the idea of the warfare which Timothy had to wage by the reproduction in the translation of the definite article which occurs in the original Greek—not merely "a good warfare," but "*the* good warfare."

Ver. 19. The rendering, "*thrust from them*," instead of "put away," brings out vividly the idea of violation done to the suggestions of "a good conscience."

Ver. 20. Instead of "learn," we read "*be taught*." The discipline put upon them will compel them to learn, what they were not otherwise willing to learn.

Ch. ii. 2. The last word in this verse, "honesty," is changed to "*gravity*." This translation is an accurate one, and, even if "honesty" be taken in its old sense of "honourable behaviour," is a more adequate representative of the Greek word used in this place than "honesty" (or "honour.") The A. V. use "gravity" in the other two places where the Greek word occurs (I Tim. iii. 4; Tit. ii. 7).

Verse 4. The clause, "who will have all men to be saved," is

changed into the clearer form of sentence, "who *willeth that* all men *should* be saved."

Ch. iii. 11. We note that "*women*" takes the place of the former rendering "*wives*." This indicates that the Revisers considered the "*women*" here to be not necessarily the wives of deacons, but rather women-deacons, or "*deaconesses*" (see margin of R. V. Rom. xvi. 1.)

Verse 13. The not very intelligible expression, "a good degree" becomes "a good *standing*"; and instead of the term "purchase" we read "*gain*." The whole clause is made clearer than before: "They that have *served well as* deacons *gain* to themselves a good *standing*."

Ch. iv. 8. The A. V. is misleading here. It seems to make the Apostle deprecate bodily exercise, instead of acknowledging that bodily exercise is a good thing whilst he states that godliness is a better thing. It is an improvement therefore to render, as the Revisers do, "bodily exercise is *profitable for a little*, but godliness is profitable for all things."

Ch. v. 4. The word "nephew" in old English meant "grandson," from Latin *nepos* (Fr. *neveu*), but is used differently now. The Revisers therefore have changed the word "nephews" in this verse to "*grandchildren*."

Verse 9. "Let none be *enrolled* as a widow," is given instead "Let not a widow be taken into the number." The new rendering suggests more clearly the idea of a register, or list, in which the names of the widows were inscribed, as having claims upon the support of the Christian community.

In verses 24 and 25 the R. V. renders the Greek word translated in the A. V., "open (or, manifest) beforehand," by the word "*evident*." (The "beforehand" of the older version was owing to the translators taking a preposition in the compound Greek word to refer to *time* instead of to *publicity*. The word means 'manifested-*forth*' and not 'manifested-*beforehand*.')

Ch. vi. 2. The change of order in the words here helps us to understand the sense of the latter portion of this verse: "let them [*i.e.*, the slaves] serve them [*i.e.*, the masters] the rather, because they that partake of the benefit are believing and beloved." That is to say, the Christian slaves should be more than ever desirous to serve, faithfully, their *Christian* masters, because those who are benefited by their service are brothers in Christ.

Verse 5. A mistake in the A. V. is here corrected. According to the Greek, "godliness" must be the subject and not the predicate of the clause "supposing, &c." The Apostle does not say that those who were "corrupted in mind and bereft of the truth" supposed that gain was godliness, but that "godliness was a way of gain"; and then he adds, that such a statement about godliness is, in a deep spiritual sense, true.

Verse 8. Instead of the narrower term "raiment," we read in the R. V. the broader term "*covering*."

Verse 10. The substitution of the indefinite article for the definite, and the insertion of the words "kinds of" before "evil" (though the margin points out that the Greek is "evils") put the statement about the love of money into a less absolute form. "The love of money" is not "the root of all evil," but "*a* root of all *kinds* of evil."

Verse 17. Attention to grammatical accuracy has issued here in a suggestive rendering. The "rich in this present world" are exhorted not to "*have their hope set on the uncertainty of riches*." (The perfect tense, and the genitive case are in the A. V. lost in a simple present, and an adjective; "trust," "uncertain.")

2 Tim. i. 7. In this verse the R. V. gives "*fearfulness*" in place of "fear"; and "*discipline*" in place of "a sound mind." The former correction is, I think, a distinct improvement. The latter sounds somewhat strange; and I think "self control" (as Bishop Ellicott translates the word) would have been a more appropriate term. (The cognate verb is rendered in Tit. ii. 4, R. V. by "*train*.")

Verses 12 and 14. The substitution of "*guard*" for "keep" may be noted. This suggests not only the idea of retention, but that of defending against all assaults.

Ch. ii. 1. The change from, "be strong," to, "*be strengthened*" might, at first, appear, perhaps, a little unnecessary; but, when we think, we shall find in the altered phrase an indication of process or growth, which the former rendering does not suggest. And this *being strengthened* is just what the original word implies. We draw fresh supplies of grace out of the fulness of Christ which not only makes us strong for one occasion, but strengthens us continually.

Verse 4. The changes here are from general phrases to more specific ones. Instead of, "no man that warreth," we have, "*no soldier on service*." And in place of "him who hath chosen him to be a soldier," we have, "him who *enrolled him as* a soldier. The description is thus made somewhat more vivid and definite."

Ver. 5. The same remark will hold good of the substitution of "*contend in the games*" for, "strive for masteries." The picture of the athlete at once rises more vividly before our mental eyes.

Ver. 6. The simple insertion of "*the*" before first, and a change of "partaker" into "*to partake*" makes the emphasis which should be put upon the word "first" clear.

Ver. 15. "*Give diligence to present thyself, &c.,*" is a more close rendering of the original words than "study to shew thyself, &c.," and perhaps brings out more strongly the idea of the constant care with which the Christian minister should subject himself to

God's judgment. We miss a familiar phrase in the new Version in the latter part of this verse; for "rightly dividing the word of truth" is displaced by "*handling aright* the word of truth." The change however is due to a proper appreciation of the Greek term. (The word literally means "right-cutting" or "straight-cutting," and was applied to laying out a road correctly. The emphasis therefore of the composite word as used here rests rather on the idea *rightly* than on the idea of *cutting*. The faithful minister is (to use Theodoret's simile, cited by Bishop Ellicott) like a ploughman who is to be praised for cutting his furrows *straight*.)

Ver. 26. A remarkable alteration is found here. The Greek, reference to which is made in the marginal note of the R. V., is somewhat obscure. There are two different pronouns used for "him" and "his." Literally rendered, the last clause of the verse is "having-been-taken-alive by him unto that-one's will": and the question arises, who are meant by the two pronouns. The Revisers have here ventured upon interpreting the pronouns instead of re-producing them. They take the "him" to refer to "the Lord's servant" of verse 24, and the "that one" to "God." And so instead of making both pronouns, as the A. V. seems to do, refer to the devil, it makes neither of them refer to him. In place therefore of reading, "taken captive by him at his will" we have "taken captive by *the Lord's servant* unto the will of *God*." Thus, the clause now refers not to the enslaved condition of those who had been ensnared, but to the rescue of those who are recovered.

iii. 15. Every reader will note the change from "Holy Scriptures" to "*Sacred Writings*." This is made, doubtless, for accuracy's sake—the words rendered "holy" and "Scriptures" in the A. V. being different from those thus rendered elsewhere. And although we may miss the familiar ring of the words when we read the revised rendering, we gain another phrase, and are enabled to identify the "*Sacred Writings*" of the Jewish people, of which St. Paul spake, with the inspired Scriptures to which he immediately refers.

Ver. 16. The alteration of rendering in this verse may possibly give a shock to some minds from the supposition that the force of the passage in favour of 'the inspiration' of Scripture is diminished by the change of statement. Such persons, however, will be reassured when they read Bishop Wordsworth's note on this verse, where he accepts the same construction as that approved by the Revisers. The difference between the older and the more modern rendering is this. The former states that "all scripture" is "inspired": the latter that "*every* scripture inspired *of God* is also profitable, &c."

In the one case, "inspiration" is predicated of the totality of

the Scriptures (*i.e.*, the "Sacred Writings" just mentioned): in the other case, it is implied that every particular portion of them is divinely inspired.

iv. 7, 8. It is worth noticing in these verses the additional definiteness given to the statements made by the insertion in English of the definite article where the A. V. has omitted it "*the* good fight," "*the* course," "*the* crown of life."

Titus i. 4. The rendering "my *true* child" is an endeavour to express more accurately the force of the original. (Comp. 1 Tim. i. 2, "my *true* child." The same word is rendered "true" in A. V. Philipp. iv. 3).

ii. 11. The transposition of words here makes a perceptible difference in the statement laid down, which is not that "the grace of God hath appeared to all men," but "the grace of God hath appeared, *bringing salvation* to all men," *i.e.*, providing salvation for all.

Verse 14. Instead of "a peculiar people" the Revisers render "a people *for his own possession*." See my remarks, *supra*, on Ephes. i. 14.

James i. 1. The R. V. substitutes for the general expression "the twelve tribes which are scattered abroad," the technical expression (as we may term it), "the twelve tribes which are of *the Dispersion*."

Verse 11. Instead of "a burning heat" the Revisers render "the *scorching wind*." (See marginal notes to R. V. St. Matt. xx. 12; St. Luke xii. 55.)

Verse 15. The fearful picture of personified Sin has force added to it by the substitution of "*full grown*" for "finished."

Ver. 18. Instead of "he begat us" we read in the R. V. "he *brought us forth*"; and it is remarkable that this figure is used of God giving spiritual life to us. The Greek word used is the same as that which was used to express the relation between "sin" and "death" in ver. 15.*

Verse 21. The phrase "superfluity of naughtiness" is simplified into "*overflowing of wickedness*."

Verse 25. The substitution of "*doing*" for "deed" is a correction, and an improvement. Not one act is referred to, but a process of action.

Ch. ii. 2. The reproduction of the word "*synagogue*" in the

* Bishop Wordsworth's comment on the use of this term here is noteworthy. He says that "it is properly used, as in verse 15, of *maternal* conception and generation, and we are taught by its use here, as compared with its use there (the only two places in the N. T. where the word occurs), that while, as to sin, the *conception* is in the concupiscence of our appetite, which is impregnated by the consent of our will, and so brings forth sin, and sin *gives birth* to death, it is *God and God* alone who acts in our *New Birth*. With reverence be it said, in the work of our *Regeneration*, He is both our Father and Mother."

English version (instead of "assembly"), indicates what we may term the Jewish colouring of this Epistle and of its writer. (The word *ecclesia* is not used, but the well-known older term *synagogue*.)

iii. 1. We see more plainly the connexion between verse 1 and what follows by the alteration of the rendering "masters" into "*teachers*." The "*teachers*" are just those who most need to be reminded of the duty of rightly guiding and controlling the tongue.

Ver. 4. The rendering in the R. V. is more close to the original, and more clear in expression: "turned about *by* a very small *rudder* whither the *impulse* of the *steersman* willetth."

The Mission to Sierra Leone.

BY THE RIGHT REV. BISHOP CHEETHAM.

CHAPTER I.

T was not to Sierra Leone that the Church Missionary Society first sent missionaries, but to Susu-speaking tribes on the banks of the Rio Pongas, which is situated about 120 miles north of Sierra Leone. A few boys from the Susu country had been previously brought to England, and were placed at school at Clapham. They made good progress in their education, and kindled hope among Christian friends that their country-people would readily receive instruction, and be easily accessible to Christian influence and missionary labour.

The first missionaries of the Society, Mr. Renner and Mr. Hartwig, left England on the 8th of March, 1804; but they remained at Freetown, in Sierra Leone, till they were joined by three others in 1806. Four of these were directed to settle in a Susu town on the Rio Pongas, while the fifth, Mr. Nylander, remained in Freetown to fill the office of Chaplain in the settlement. Mr. Butscher, in October, 1807, was the first to proceed to the Pongas, where he visited a chief, Fan Timami, the father of one of the Susu boys at Clapham, who received him and made him very welcome. At first, everything seemed to be full of promise. The owner of a factory in the river made over to the purposes of the Mission very suitable buildings, which enabled Mr. Butscher at once to send for his companions to follow him from Sierra Leone. They arrived, and a boarding-school was at once begun, and the Mission established.

In 1811, the buildings having been enlarged, there were as many as 120 African children under instruction; a large measure of confidence was reposed in the missionaries by the chiefs and people, who were anxious that, at all events, their children should

learn the white man's Book. The children, too, were apt scholars, so that the late Rev. Edward Bickersteth, who visited the Mission in 1816, could write after he had examined the schools at Bassia: "No English school that I am acquainted with would have answered the questions so seriously and so feelingly. Surely the labour of God's servants has not been in vain. Surely God's Spirit has striven, and is yet striving, with the hearts of these children." On Easter Sunday Mr. Bickersteth admitted six of them to the Supper of the Lord. These were the first-fruits of the Society's labours among the heathen. Four years previously to this, in 1812, a second station had been formed at Canoffee, a school opened and a church built; besides which Mr. Butscher had also formed a small settlement on the River Dembia, forty miles to the south of the Pongas, to which had been given the name of Gambier; and there is to this day a stone that is supposed to mark the site of the settlement. But, notwithstanding these encouraging circumstances, forces were at work which led to the abandonment of all these stations. The Mission had not proceeded long without death thinning the ranks of the labourers: so early as January, 1809, Mr. Prasse had died; and within eleven years seven out of ten missionaries had found an early grave. Moreover, the slave-traders were implacable. The Government could not do otherwise than seek to punish the slavers; and they, doubtless recognising the inevitable tendency of Christianity to subvert their practices, wreaked their vengeance on the missionaries, and scrupled at no measures of persecution and of cruelty to destroy the Mission. Churches, schools, Mission house, stores, were destroyed by fire, and ill-will and opposition kindled among the chiefs.

Amid these trials the missionaries held on with a brave spirit; though not entirely harmonious among themselves, and on many accounts made to feel how very critical their position was, they would not encourage thoughts of abandoning their work. But Mr. Bickersteth thought otherwise: he came to the conclusion that, for a time at least, it was not required of them to remain exposed to so much suffering. The station at Bassia was first relinquished in 1816, and the one at Canoffee in 1818, when Mr. and Mrs. Renner, accompanied by sixty children—forty more having been sent home at the request of their parents—abandoned their last stronghold at Canoffee and retired to Sierra Leone, where they might live in safety under the protection of the British Flag.

It had been a brave attempt to plant the standard of the Cross; to preach Jesus Christ and Him crucified; to train children and to bring them up in the nurture and admonition of the Lord. And it was not in vain in the Lord; as many as 393 had received instruction and been brought under Christian

influences. The cause of withdrawal was the slave trade; Mission work for the present had to flee before it.

It was in 1816 that Mission work was entered upon in good earnest in Sierra Leone; but previously to that some beginnings had been made; Mr. Renner and Mr. Hartwig had remained in the settlement three years before visiting the Susu country, and had sought out the Susus living in Freetown; they had also, between many attacks of fever, ministered to some of the settlers from Nova Scotia, and had done what good they could. Mr. Nylander, too, had become Chaplain in Freetown in 1807, and having gone to plant a Mission in the Bullom country, was succeeded in that office by Mr. Butscher on his return from England in 1813, who also applied himself to missionary work among the heathen in the settlement. Mr. Bickersteth also, on his arrival in 1816, had found a Christian Institution at Leicester Mountain, where about 300 children were being instructed, partly at the expense of the Government, and partly by contributions from private individuals.

Therefore, when losses, disappointments, and trials brought the surviving missionaries from the Pongas and settled them in Sierra Leone, these beginnings of missionary work had already been made, and were doubtless esteemed by Mr. Bickersteth to be indications of God's directing providence. But one very principal reason for the settlement of the Mission in Sierra Leone was the encouragement given by Sir Charles Macarthy, who at that time was Governor of Sierra Leone. He pointed out the advantage of concentrating effort upon the liberated Africans, who were being brought into the settlement at the rate of 2,000 per year. The Governor proposed to divide the settlement into parishes, and to give every facility to the missionaries of the Society in their efforts to instruct and convert the people. Mr. Bickersteth returned to England to recommend the adoption of this proposal; he saw, on the one hand, how perilous was the position of missionaries at a distance from any protection from the Government of Sierra Leone, and exposed to the relentless fury and ungovernable passion of the slave-trader; and, on the other hand, the value of the friendly protection of an established Government that would be accorded at Sierra Leone. Besides, the settlement seemed to offer not only a safer, but a larger sphere of labour. Into it were being imported large numbers of liberated slaves, gathered from upwards of a hundred different tribes in various parts of Africa, and who, if instructed in Christianity and brought to a knowledge of the truth, might be expected in happier days and under happier circumstances to spread abroad the Gospel among their own tribes. It was therefore argued that to bring these to the knowledge of Christianity would be not only to do good to

them, but by means of them to benefit a large portion of the continent. Accordingly, from this time, whilst the Missions in the Bullom and at Gambier were feebly continued, the Society devoted itself to Sierra Leone, and made it for the time the great field of its labours.

With this determination none was better satisfied than Sir Charles Macarthy himself, for doubtless it was to him a most difficult problem how to reduce to order and civilisation the several thousands of captured slaves who, released from so terrible and cruel a captivity, had been already landed in Sierra Leone, and whose numbers in years to come would be in the same manner so largely increased. At that time, and for many years after, the British men-of-war were active upon the coast in pursuing and capturing slavers. These were brought to Sierra Leone, and their living freight was deposited ashore. Several hundreds of these poor creatures would arrive at a time, and be sent off in large numbers, some to Regent, some to Kent, some to Waterloo, to become mixed and incorporated with previous arrivals.

For many years the population was thus increased, some 2,000 rescued slaves being added to it annually; and at one period, the three years previous to 1839, not fewer than 13,000 were imported into the settlement. The total number of slaves thus released and registered at Sierra Leone up to the year 1878 exceeded 95,000. The condition of these persons—men, women, and children—was a very sad one. On their arrival it took time to convince them that they were perfectly safe and free; they thought the healthy among them would be re-sold as slaves and the rest be killed. When they got to the villages where they were located there was no common medium of intercourse but a little broken English. To cover their nakedness they cared not; when clothing was given to them they would sell it or throw it away, and could hardly be persuaded to wear it. On being assured of their freedom they preferred a free life of lawlessness to one of order, of which they had no experience and no understanding. None seemed to live in a state of marriage; they were prone to lay hands on whatever they desired; fowls and ducks and pigs they sought to have for the stealing, and it was of little consequence whether they were eaten raw or cooked; and, though Government provided them rations, their preference was for any refuse they could pick up.

It is not difficult to imagine how severe a task ordinary Government officials would find it to reduce to order so degraded and promiscuous a mass of humanity, and how glad of the co-operation of missionaries the Governor would be, for, indeed, the task must oftentimes have seemed to him to be insuperable. But, just at this time, God had provided an agent, and endowed

him with singular gifts and graces, to benefit and bless these simple creatures.

A month before Mr. Bickersteth left the settlement, on his return voyage by way of Barbadoes to England, there arrived a vessel—the *Echo*—bringing out four new schoolmasters; and it was one of Mr. Bickersteth's last engagements to assign to these persons their labours. Among them was a Mr. Johnson, who was God's chosen instrument of blessing to thousands of the liberated Africans.

William Augustus Bernard Johnson was a native of Hanover, and by trade a sugar-refiner in London. When he was 28 years of age he offered himself as a schoolmaster to the Church Missionary Society, and was accepted. He was sent to Sierra Leone, and being assigned to Regent, entered upon his work in June, 1816. Mr. Johnson seems to have been a plain, humble, sincere Christian man; a man of no attainments in learning, but knowing the Bible, having a firm grasp of God's Truth as it is revealed there, and a warm love to the Lord Jesus Christ his Saviour. He recognised the Almighty Power of God, and believed that He was ready to display it in works of grace and mercy in bringing salvation through Jesus Christ home to the hearts of the most wretched and miserable of humanity; so that, though he was greatly shocked at the condition of the people, he did not despair. He was, too, a man of common sense, and saw the necessity of a strong, firm hand; he believed in the establishment of authority, of homes and marriage, of labour and industry. But besides these, he had another weapon—the Gospel. He believed in the Sword of the Spirit, which is the Word of God. And, as regards himself, he seems to have been a consecrated man, who had first given himself to the Lord and then to the work the Lord had put into his hand. And so, partly as manager of the district for the Government, partly as missionary of the Gospel, he spent his whole energies to save the people with a two-fold salvation; and wonderful was the success that attended his labours. He was in Africa scarcely seven years in all; once during that period he visited England, and was on his way thither again when it pleased God to remove him.

For three years Mr. Johnson laboured; and the success of his labours has been thus summed up by an eye-witness in 1819:—"I could not believe it possible that so glorious a progress could have been made as we have beheld. The love which the people manifest among themselves, their anxiety to make known the Gospel to others, and the fervour of their prayers, are worthy the admiration of all Christians. They may almost be said to dwell in love; a dispute is seldom known among them; every one has cast off his gree-gree, and nearly all are become worshippers of the blessed Jesus. Once naked savages, they are now all

decently dressed, and flock together in crowds to the house of prayer." And again, from the Rev. S. A. Walker's "History of Sierra Leone," the following extracts are taken:—"The state of cultivation further manifests the industry of the people; all are farmers—gardens, penned in, are attached to every dwelling, all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles." "Many of them, besides the cultivation of the ground, have learned and exercise different trades; 50 of them are masons and bricklayers, 40 carpenters, 30 sawyers, 30 shingle-makers, 20 tailors, 4 blacksmiths, and 2 butchers." "The appearance and manners of the people have improved in an equal degree; they are all now decently clothed, almost all the females have learned to make their own clothing; about 400 couples are married. They were accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries—not a drum is now left in the town. In six months only six deaths occurred, while in three months forty-two children were born. To Mr. Johnson's knowledge not an oath had been heard in the town for the last twelve months, nor had any drunkenness been witnessed. The attendance on public worship is regular and large three times on the Sunday; on an average not less than 1,200 or 1,300 negroes assemble, while Mr. Johnson's first congregation amounted but to nine. At morning and evening prayer daily not less than 500 are present; and the schools, which opened with 70 boys and 50 girls, with 36 adults, now contain upwards of 500 scholars."

In 1819 Mr. Johnson visited England. Easter Sunday, April 11th, was the last day previous to his departure, and this was his day's work: "The church"—a large church which he and the people had themselves erected—he says, "was full at nine o'clock. I married two couples, baptized 110 adults and 6 infants, and administered the Lord's Supper to 253 black brethren and sisters, and 4 whites, with myself making up to 258." It has been said more than once, in the writer's hearing, that Mr. Johnson preached on Sunday and whipped on Monday; and yet, no exercise of discipline nor administration of justice seems to have diminished the love of the people for him. During the week following the Sunday just mentioned he left for England; hundreds of men and women, boys and girls, accompanied him to Freetown, and only left him at the water's edge, and then not without giving expression to their simple affection by saying, "Massa, suppose no water live here, we go with you all the way till no feet more."

The name and work of Mr. Johnson have been specially mentioned; such a view of individual labour adds interest and vividness to the scene; but it must not be supposed that he alone was successful. As were his labours, such were the labours

of many others, and to them also God vouchsafed abundant showers of blessings. There were many who died before they had entered into their labours, and passed on to their rewards, because it was in their hearts to consecrate their lives unto the Lord in so perilous a service. There were others who laboured for a little while and then departed; whilst there are a few noble names, such as Renner, Butscher, Nylander, and Wilhelm, who for twenty years or more endured as seeing Him Who is invisible. But even to this day the savour of Johnson abides; a few—a very few, like the heroes of Waterloo—survive, but they are the best of the people; the roads which Johnson made were for many years the best made roads in the settlement. Regent—Africa's mountain valley—the scene of his labours, is still thought to be a pleasant place for ministerial labour, beautiful for situation; its church, its school, its parsonage, its people, still seem to bear traces upon them that sixty years ago there was a man among them whose passion it was to live only for God and souls.

Work and Workers.

BY MRS. C. E. MALDEN.

CHAPTER IV.

“HE Sunday-school Teacher's Duty towards the Church” was mentioned as the subject of this article, and few probably will deny that it is a very important and a very difficult subject; so much so, indeed, that only suggestions can be offered in a paper of this kind. The difficulty of course lies in the attempt to impress Church doctrine and Church views upon your scholars; and I must own that personally I have found this the very hardest part of teaching. It is not wonderful that it should be so, if we consider that the class of society from which our scholars usually come is in just about the same state of mind in regard to Church matters as our class was at the beginning of this century, when the great Wesleyan revival had roused people to a sense of religion, but, alas! to very little sense of religion as connected with the Church. Any one who remembers the conversation on religious topics of persons educated in the early part of this century will remember how—unless they happened to be the extreme of one party—they scouted with horror Church views which would now be openly avowed by the most moderate and unimpassioned Churchmen. In some ways, indeed, the lower classes in England are worse off now than their betters were eighty years ago; for science and scholarship, both less advanced then, have brought us many and great blessings, and, as the necessary dark side to such blessings, much rationalism. The science and scholarship have

scarcely penetrated yet to the lower classes, though good men are doing their best to take them there, but the rationalism has, and has taken strong hold there, as it is always sure to do with people who are deficient in imagination, and who are so ignorant that they cannot be shown their own ignorance. The women of the working-classes, if they have been "brought up to the Church," as they say themselves, generally cling to it from old associations, but they are seldom educated enough to have any strong hold upon their husbands in matters of abstract opinion, and so it too often is seen that the husband, unless he has had a specially happy bringing-up, is either a Dissenter or an Unbeliever. The children therefore grow up in an atmosphere of what is at best indifference to Church matters; boys especially very soon catch this tone, and therefore you generally find two opinions prevalent among your scholars. No. 1: "That it doesn't matter what a man believes as long as he's a good man"; No. 2: "That it can't matter whether a man says prayers in church out of a book, or out of his own head." The teacher therefore has to defend the Church against two assailants—Unbelief and Dissent—for, be it observed, they are the attacking parties, not we; they are the aggressors, we the garrison. How can we meet these difficulties? Often and often I have pondered the question returning from my Sunday class, and often and often I have tried different means, and wondered whether any of them were of any use; but now that I am no longer actively engaged in teaching, and can think over both my own and others' work, some ideas strike me which may be useful to others.

Now in this, as in everything else, it matters much less what you do, than what you are; the first and greatest step towards making your class sincerely Church people is to be a good Churchman (or Churchwoman) yourself. By "a good Churchman" people generally mean one holding the same Church views as themselves; in this case I mean that you should hold your views distinctly, rationally, and conscientiously, not red-hot upon any one point or idea; not condemning as either Popish or Methodistical any one who differs much from you, but realising to the best of your capacity all the blessings and all the responsibilities that arise from being a Church member, and being thankful to Him who has brought you into one branch of His holy Church. The most hopeless thing in the world is to be vague as to your belief in anything: first find out what your own Church views are, why you hold them, and then hold them firmly; you will never impress them on any one else if you do not.

It is curious how vague many people are contented to be as to their Church views; of course one generally sees this most in the people who are not extreme partisans of one side or the other,

and I fancy it is because the people who wish to remain in the *via media* are afraid of examining Church claims too closely lest they should find themselves compelled to side too much with one party or the other. But surely the business of every follower of Christ is to seek the truth wherever and however it may be found, and if we shut our eyes to everything but our own wishes and refuse to examine the grounds of our belief in any matters, we are very likely to find our footing insecure when a storm rises, and to be obliged either blindly to follow some human being whom we respect, or else to live in miserable doubt and uncertainty. All vagueness is really ignorance; if we want to be clear in our own minds upon any subject we must know all about it; and though in the matter of Church claims this may involve a good deal of study and thought, surely no one can think that the time for such work would be misspent. Only, as far as possible, go to the fountain-heads for information; do not accept the opinions of great writers at second and third hand; and do not accept any opinions in a hurry. Every one's view looks plausible till you have heard the other side. The field of such study widens very much as one goes on, but most people have some books at hand with which they can begin. Furthermore, people might study secular history on this point more than they sometimes do; the true position of our Church cannot be really understood without such study, and if one works at historical reading with this idea in one's mind, it is curious what unexpected enlightenment one gets.

Perhaps some will be inclined to think that all this is a very unnecessary amount of labour for the mere object of teaching half-a-dozen children for a couple of hours once a week; but it is not entirely for their sakes. As I began by saying, it is what you *are* that will influence those around you, and a cultivated educated Christian is always worth more than an uneducated one; and further, if it were only for the children's sakes, can any one seriously underrate the importance of training the young into sound views and doctrine early in life? They are certain to find plenty of teaching opposed to the Church as they go on in life; if they have not been well grounded in Church doctrine beforehand, they are most likely to be "carried away by blasts of vain doctrine," and then on whom rests the responsibility? With elder classes especially, both of boys and girls, and with Bible-classes, the teacher, if he can, may do so much towards making them sound Churchmen and women, and I may add that the task would not be as hard as it often is, if they had been given more ideas upon the subject when they were really children.

And now, how to give those ideas? Here is indeed a problem, and one of which almost every teacher must have

felt the perplexity. So much depends upon influences entirely beyond his control—the sort of clergyman under whom he works, the kind of scholars he gets, the general tone and influences of the day-school, and when all these are against him, he is tempted to despair indeed. But do not do that; make up your mind that your class shall not finally leave you without some ideas on the subject, and then persevere in instilling facts into their minds, giving them at first only such deductions as they can take in; then, if you are with them long enough, leading them by degrees to make those deductions for themselves. Do not be disheartened by the extraordinary ignorance you may discover, not even if you are told that the object of Baptism is “to make us grow, teacher”; this answer was really given, and arose, I imagine, from some association with the watering of plants. Many parts of the Old and New Testament history may be taught with reference to the idea of a Church, just as much as the Catechism and Prayer Book may, and if taught in this way will give far more connexion to a series of lessons than if they are given as isolated episodes.

Among the readers of this Magazine are likely to be found many differing considerably in their views upon Church authority, &c., and it is obvious, therefore, that it would be impossible, even if becoming, to suggest what points should be most enforced, and any teacher may select his own style of lesson from the multitudes now published, and work accordingly; but I should like to say to any one, of whatever party in the Church, Beware of bigoted teaching, beware of making any human definitions infallible, beware of letting your scholars believe that any one set of views, however firmly you hold them yourself, contains the whole of truth. If you do, and if your scholar, as he almost certainly will, finds out some day that good and earnest people hold almost opposite views to yours, his faith will be shaken to its foundations, and—the thing is seen every day round us—he will fall either into Dissent or Unbelief, because he cannot separate in his own mind the views of truth that you taught him, from the truth as it is in Christ Jesus.

Probably many readers will think that I might have pointed out in this article more distinctly how to teach Church doctrine, and also why the Church of England deserves the hearty support of those who belong to her; but I have given above my reasons for not doing the first, and the second has been so well done at length by many great writers that I think it would be a mistake to make this paper a mere hasty *résumé* of their statements. It is of course quite impossible in a magazine article to say half that one could say on any important subject; my only hope in this one is to direct the minds of teachers to the importance of

this subject ; and I do so, because I have both heard and seen a great deal of teaching intended for Church of England Sunday-schools that would have answered perfectly for a Scotch Presbyterian, an English Nonconformist, or a German Lutheran school. It is, perhaps, necessary to add that the teaching I allude to was not simply upon those great doctrinal and fundamental truths in which all these denominations share ; had it been so I should of course not have found fault with it.

Some may think it would be better not to attempt teaching about the Church while there are such conflicting parties in it : but first, if we belong to the Church ourselves we must have some reason for doing so, and that reason ought to make us anxious to see our scholars distinctively of the same principles ; and next, I do not see how it is possible for a Churchman or woman to give fair and really valuable religious teaching without including teaching upon the Church ; it seems to me a contradiction in terms. There must be differences in the Church, as long as there is a Church upon earth. God does not reveal every side of His truth to any one human being, but the "unhappiness" of the differences lies in the spirit in which we receive them, and we make them often far more bitter than we need. The natural narrow-mindedness of the uneducated makes them very slow to see this, and to this—among other causes—may, I think, be traced much of the want of Church feeling among the lower classes ; they cannot understand a state of society where people can "agree to differ," and they take refuge in forms of belief that seem to them more harmonised. The teacher who can bring his class to esteem it a privilege and a glory to belong to a Church which can gather varieties of opinion within her ample fold, a Church truly apostolic, because in her we find union in essentials and differences of individual opinion and feeling (as there were in the days when St. Paul wrote his epistles), such a teacher would indeed be a blessing to the Church of England, and to his scholars, and might well hope that his earnest prayers and patient toil would bring forth good fruit, even though he should never see it.

Flower-Services for Children.



HERE is an old truth which is occasionally brought home to one with a wholesome freshness, and it is this, that there is "no new thing under the sun." We do not say that a modern flower-service is an event of history which, like many a remarkable discovery or saying, is but a repetition of what has happened in time past, but it may certainly be denuded of any great pretensions to novelty by an industrious bookworm conversant with the manners and customs of our forefathers.

On indisputable authority we might go back to a very remote era for the origin of the flower-service, taking the time of the year into consideration, and find plain evidence of its association with the floral festival of pagan institution, having midsummer for its celebration, the rites of which were engrafted on the Christian faith in the earlier centuries.

The unquestionable prototype of our modern flower-service is to be found in later days, however, in an old English custom, which, to our own knowledge, maintained a lingering existence in the rural parts of a northern county far within the present century. We allude to the recognition of the Sunday after Midsummer Day by the wearing of "posies" on that day. We well remember the aspect of one little church, and, in particular, the goodly bunch of flowers of the most herbaceous and strongly fragrant kind stuffed into a half-gallon pitcher by the side of the rector's desk.

The modern revival (as we take leave to term it) of the old custom referred to has been no sudden event. The flower-service in its present form has been gradually developed during an entire generation, for it is now close upon thirty years since the first so-called "Flower Sermon" was preached in the church of St. Katharine Cree. "Its object was," says the Rector, Dr. Whittemore, "to please some friends who desired an annual sermon from me, which I resolved should be on a floral subject, thinking it would be a good opportunity of leading my youthful hearers to a closer contemplation of God's wisdom and love, as manifested by the beautiful and fragrant flowers which He has scattered in such rich profusion around us." Since then the idea has been developed and refined almost into newness. The flower-services of these days are not chiefly attended by the curious, who are mindful to carry away the bouquets they bring with them; nor is the admission to the churches in which the services are held free without limitation to all having a desire to see and be seen. A flower-service now-a-days would, in the general opinion, be deprived of its *raison d'être* if it were not essentially a service for children, and if its beauty of suggestiveness were not in close identity with all that may be extracted from the word "charity."

To set apart, for a benevolent purpose, a certain day in each year is not a plan to be recommended in all cases. A "Hospital Sunday" we welcome; but the sometimes-urged proposition that one day of the year should be fixed upon for the general holding of flower-services we strongly deprecate. The sentiment associating the flower-service with the culminating point of Midsummer, and linking its simple ceremonial with that of the mythological ages, is admirable for poetic purposes only. To flood the hospitals with the very perishable commodity of cut

flowers for one day in the year, and leave them without leaf or blade for every other day of the flowery months, is not an example of what we may call economical benevolence. We think the time has come when some attempt at organisation for the better arrangement of our flower-service days is imperatively called for. At two or three of the West-end churches, notably at Christ Church, Paddington (Canon Boyd Carpenter), the usual flower-service was this year held early in June, but on Sunday, the 25th June, the same kind of service was held in a number of churches at the West-end of London. It must be remembered that, in addition to the gifts of London churches at this time of the year, huge baskets of flowers come up to all the well-known hospitals from the country, and the sight of the baskets alone, which, in most cases, the matrons are politely requested to return, are enough to drive these hard-working officials to distraction. We have been assured, on sufficient authority, that piles of those baskets and hampers known to contain flowers only are, at certain of the London hospitals, but opened so that the contents may be taken away as refuse.

How beneficial all these good gifts might be if the plan of their distribution were conducted more systematically, must occur to any one disposed to thought on the subject. What solid advantages would accrue to the inmates of hospitals if the extravagant liberality at present in vogue were reduced to a system of moderation which provided for them the gifts of summer the summer through; and extended to them the blessings of the season for so long as the world enjoyed them out-of-doors. How easily might the clergy combine for the adoption of a sound working principle for the regulation of their flower-services, in regard to time and order. What a heart-cheering thing it would be to know that the hospitals of every district were as happy as a kindly distribution of God's gifts could make them for a whole season, instead of but for one short day. And how sensible the method would be of taking or sending a few rooted flowers and plants in pots occasionally to the nearest hospitals and charitable institutions. Lately we heard of a church where the offerings of fruit and flowers realised a large sum when sold, but, though the local charities received the full benefit of the proceeds of the sale, we cannot but regret that the poor inmates were deprived of at least one day's flickerings of happiness, and possibly of their only anodyne.

Foremost in character amongst the several services referred to as being held simultaneously, were those at St. Jude's, Kensington, at the Parish Church of St. Mary Abbots, Kensington, and at Berkeley Chapel, Mayfair, and, in each case, the arrangements for the distribution of the gifts were most thoughtfully planned, as well as circumstances would permit, and perfectly carried out.

At St. Jude's, Dr. Forrest preached from the words, "And I will raise up for them a plant of renown" (Ezek. xxxiv. 29), addressing himself to the young, who constituted the greater part of a crowded congregation, and the service lasted an hour. The gifts were distributed in the south-west and west-central districts of the Metropolis.

At St. Mary Abbots, although the service began at an early afternoon hour, and, at the request of the Vicar, the regular congregation absented themselves, yet no sooner were the doors opened than the church filled to overflowing. The whole of the hymns had been chosen from a children's hymn-book, and the service was in every way appropriate to the occasion. Mr. Glyn gave a short address from the words, "And Samuel ministered before the Lord." At the conclusion of the service, the children and young people, of all classes, passed round the church and laid their offerings of flowers, fruit, and plants in a bewildering variety at the chancel steps. The gifts were conveyed, in a number of private carriages and cabs, to different hospitals, those at the East-end of London benefiting equally with others nearer home. We may add, that the children of this parish undertake the expense of supporting a cot at the Victoria Hospital, Chelsea, and another at the Margate Convalescent Hospital, an institution in connexion therewith. These practical ways of training the young of the higher classes of society to the exercise of a wise benevolence, and associating their early life with the work of charity, are worthy of the mother Church and the reputation of the "Old Court Suburb."

The service at Berkeley Chapel, which was the one to come more immediately under our notice, was a model one. The chapel is but a dull-looking place, with a gallery designed to cover in the lower part of the church, and an obstructive arrangement of pillar as nearly as possible completing the plan of entombing the people below-stairs, but having, withal, a homely appearance which made one almost forget its architectural vices, even before the service began. The one special hymn that was sung followed the opening of the service, and no better could have been chosen:—

O Thou Whose bounty fills the earth,
Accept the gifts we bring;
For all their beauty, all their worth,
From Thy perfection spring.

These flowers that on our borders blow,
Each in its time and place,
Shine out like smiles that come and go
On some beloved face;

They make us happy, for they tell
Of love unseen but sure;
Let others then be glad as well—
The suffering and the poor.

To beds of anguish and of death
We send our store of flowers,
To whisper with their fragrant breath,
Their Father's love and ours.

Take, Lord, our gifts; but take us too,
Thy human flowers to prove
By lives unselfish, kind, and true,
That Thou, our God, art Love.

The incumbent, Mr. Teignmouth Shore, at all times effective in his children's addresses, was never more happy in his efforts than on this occasion. When he announced as his text the words, "A basket of summer fruit" (Amos viii. 1) many eyes glistened. The preacher was as felicitous in the application of his text. Two homely illustrations, bearing respectively on fruit and flowers, formed the basis of an address occupying little more than ten minutes in delivery. While passing along an East-end thoroughfare, one day, he (Mr. Shore) overtook a child following in the wake of a fruit-huckster's cart, and, during its stoppage, the little one was tempted to purchase a basket. In proceeding on her way again the child discovered that, with the exception of two or three pieces of fruit on the surface (which are, we have the idea, technically called "toppers"), the contents of the basket consisted of the merest refuse. This was too much for the child, whose tearful dismay was pictured in a few pathetic sentences which touched all hearts. It must be remembered that the address was being directed not to children of the poorer class, but to those who had come from the mansions of the wealthy, and from royal palaces. Then followed the story of a mother's gift of a flower which was the means of saving a son, who had left home, from entering upon a career of evil, and moulded his character for all time. The entire service, bright and hearty, from first to last, occupied only half an hour.

The three quarters of an hour preceding the service were taken up by the reception of the offerings; the incumbent, and assistants being engaged in receiving the gifts. So excellent were the arrangements, and so quietly were the offerings made, that it needed the evidence of one's eyes to be sure that anything was going on. But a glance was convincing enough, and the chancel soon underwent a metamorphosis, as the givers of good gifts filed past. Height was added to height, and beauty to beauty, in piles of the most delicate exotics, whose witching effect was enhanced by their cunning arrangement as bouquets, or in baskets. Nor were there wanting good comfortable-looking bunches of flowers of a commoner sort, recommended by their fragrance. The fruit (apricots, peaches, grapes, and homelier delicacies) was in pyramids, and some of it of abnormal proportions and of a perfection of tint fit to have graced a banqueting-table. The children who were watching the proceedings attracted one's attention; one group in particular, in their little persons,

" Like summer flowers in best array,
All silence and all smiles."

In summer white costume themselves, the Princesses Louise, Victoria, and Maud presented offerings of both flowers and fruit. The former, it was pleasing to think, might have been altogether

their own—the growth of their own garden-plots, flowers of their own tending, and arranged with their own hands to look their best as a heart's-gift. Long before the preacher had taken his text we could not help taking one for ourselves, and equally short—"the beauty of simplicity"—so that the intervening minutes were not unprofitably occupied.

At the conclusion of the service no time was lost in the transmission of the offerings to their destinations, and no less than sixteen different hospitals were benefited thereby. Enormous as the bulk of the offerings appeared when viewed within the church, their extent could be better realised outside when seen crowding the much available space in open carriages, which were quickly laden, and as quickly disappeared in various directions. Amongst the ladies who conveyed the offerings was the Princess of Wales, who, with her daughters, were the first to speed on their good way; going direct to the Hospital for Women and Children in the Waterloo Road, where Her Royal Highness passed through all the wards, visiting each cot, and, in presenting flowers and fruit to each patient, accompanied the gift with the kind word which was as a spot of sunshine over it. R.

Illustrations of Lessons on the Parables.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE INTERCESSOR.

THE BARREN FIG-TREE.

"A fig-tree planted in his vineyard" (St. Luke xiii. 6).

HE fig-tree is a common one in most hot countries like Palestine, where it may often be found growing wild amongst the rocks in the neighbourhood of a spring. It is a very hardy tree, and will grow in poor soil and with little or no cultivation. When I desired to plant a fig-tree in the gardens of my house on Mount Gareb, in the immediate neighbourhood of Jerusalem, the *fellahheen*, or country people, would break off a large bough from one of their trees and plant it in the ground, and then with constant watering for a little time it would take root. Wherever its seed falls a little tree springs up, but the figs of such self-sown trees are worthless until they are grafted. Its fruit is of inestimable value in a country where, owing to the heat, people are compelled to live chiefly on vegetable food. It would seem to be the tree which of all others comes second in importance (the vine being third) amongst the "fruitful trees" of Palestine. This may be gathered from the first parable of which we have any record, that of Jotham, given us in Judges ix. 7—15, where the trees in seeking a king are represented as going first to the olive, which is undoubtedly the principal fruit-tree of the country, and then in the second place offering the crown to the fig. The ripe fruit is most delicious,

much more so than any one could imagine who has only eaten that which reaches us here. The varieties principally cultivated in Palestine bear a small fruit. "The first ripe figs," or literally, "the first-fruit figs" (Jer. xxiv. 2 ; Hosea ix. 10 ; Micah vii. 1, &c.), I take to mean fresh figs generally as opposed to dried figs, the annual crop which comes once a year in August. Those eaten fresh are a special kind, and of a green colour outside. The people break open the green rind, and bite out the bright pink centre, which, both in size, colour, and flavour, is not unlike a fine strawberry. I have never cared to eat a fresh fig in this country, but in Palestine they became one of my favourite fruits. Like the grape the fig is a most nourishing food, and during the fig-harvest people quit their villages to spend several weeks encamped in the fig-orchards, and subsist almost entirely on their produce.

This is always a season of great rejoicing. At such time I have much enjoyed pitching my tent amongst them in the neighbourhood of Bethlehem, but the bad forms of ophthalmia, which are such a plague of the country, and seem specially connected with the glutinous exudation on the rind of the fruit, render it necessary to be very careful while camped amongst figs. Not only are they thus eaten fresh, but another kind, larger and of a green and purple colour, when left to dry upon the trees in the sun forms, not a luxury as with us, but a regular article of food during the winter months. Before being laid by for this purpose they are washed in sea-water, or brine, and pressed into large cakes. This is done with all the dried Smyrna figs that come to this country. The salt water "causes some of the saccharine matter the fruit contains to come out upon the surface in the form of finely powdered sugar," which leads people to suppose that the fruit is packed with a sprinkling of sugar. The blossom of this tree is invisible, or rather is in the form of a small fig, which when it falls off leaves a seed vessel that develops into a fig. Its thick, shining, handsome leaves are larger than those of most Eastern trees, and hence their use by Adam and Eve to make themselves girdles. Hence also the fig-tree affords a dense shade, which is the more sought by an Oriental because the tree is supposed to exert a healthy influence on those who sit or sleep under it during the heat of the day, while the shade of the walnut is said to be hurtful. "The tree being very long-lived, and the main branches generally dividing close to the ground, they are often borne down by age, and with the shoots growing up from the roots form a natural bower." In this dense and grateful shade, the favourite resort of a family possessing such a tree, "they may often be seen seated on mats, partaking of a meal or entertaining friends." This, it will be seen, adds great force to the picture of ease and prosperity given us in those evidently proverbial words of the prophets, "dwelling under the vine and fig-tree" (1 Kings iv. 25 ; Micah iv. 4 ; Zech. iii. 10). This connexion of the fig-tree with the vine for the purposes of rest and refreshment is the more natural seeing that both are constantly found together, and both afford an excellent shade, though the former is preferred for this purpose. It is true that figs are cultivated generally in large orchards by themselves, but they are far more frequently planted in vineyards than commentators seem to be aware of. Indeed the ancients used to place them as regular supports for their vines.

"He came and sought fruit thereon" (St. Luke xiii. 6).

That would be at the proper season—the one only season when figs bear fruit such as an owner comes to take, which in Judea is in August. There is much misconception on this subject; many writers speak of three distinct crops of figs—one in early spring, the other in August, and one again in winter. This has arisen from their mistaking the fig-like blossoms which appear in March before the leaves for figs themselves, and also their ignorance of the fact that after every harvest some fruit is left on the trees which becomes dry and dark, and remains not only through winter, but often into the following spring. It is true that there is a variety of fig which Dr. Thomson mentions which bears in May, but it is not a kind commonly cultivated in Palestine. When this species has borne its main crop thus early in the year it does not bear again. We cannot read of this coming of the man to seek fruit on his fig-tree without having our thoughts immediately carried to the closely related miracle of our blessed Lord in blasting the barren fig-tree on the Mount of Olives, on which He too came "seeking fruit" (St. Mark xi. 12—14). The whole question of the fig-harvest enters so much into the explanations, generally unsatisfactory, which have been given of this, perhaps the most discredited by adverse critics of all our blessed Lord's wondrous works, that I think it important to give the latest, and what appears to me the best explanation of that miracle, bearing as it does very intimately upon our subject. "Most interpretations do injustice to the character of our Lord, or misrepresent the nature of the tree. Among the latter, the most extraordinary statement is that of a very respectable authority, who affirms that it was customary to plant fig-trees by the roadside because it was thought that the dust, by absorbing the excessive sap, increased the productiveness of the tree! Others have asserted that, as this particular tree grew by the road-side, it could not have any particular owner, so that the withering of it could injure no one. Such are not aware that in Western Asia every fruit-bearing tree, wherever it stands, has an owner, who is often not the proprietor of the soil whereon it grows, no more than the owner of land is necessarily the proprietor of the house built upon it. Other commentators maintain that this tree was wild, not knowing probably that the fruit of such cannot be eaten. Others, again, state that there was an early crop, imagining that the tree yields two crops annually, and probably mistaking the fig-like blossoms of March (Cant. ii. 13) for the ripe fruit of a much later period, and overlooking the fact that the evangelist distinctly states that 'the time of figs was not yet.'

"Some of these views cannot escape the imputation of representing our Lord as ignorant of some natural facts which were familiarly known to His disciples and the people among whom He lived. They even give us a picture of this incident which implies a movement of passion or disappointment, which led our Saviour to the performance of a miracle for the punishment of a senseless tree, totally at variance with the beneficent character of His other 'wonderful works.' In presenting an interpretation of this difficult passage which may not lie open to the foregoing objections, by harmonising at once with the character of our Lord and with all the facts in the case, we would suggest that it is but a fragmentary account, which cannot be fully understood without

allowing the imagination to fill up the existing chasms with the probable circumstances which have been omitted in the narrative. These might be supplied somewhat as follows.

"On the path which leads from Bethany, over the top of Olivet to Jerusalem, stood a fig-tree by the wayside. It was of the kind which is eaten green or fresh. Now it often happens that some of the fruit, being hidden by the leaves, is not picked, and it comes in sight when the leaves drop at the coming of winter. These figs become dry and dark, and when the fresh leaves come out in March they can easily be distinguished by their colour. Almost every fig-tree has thus some fruit left upon its topmost branches until the ensuing season. They are indeed poor fare, even for the poorest; but our Lord belonged to the latter class. He had passed that way not long before, and had either seen them, or had plucked and eaten some of them. The owner of the tree may have been an enemy, or he may simply have been vexed by the sight of strangers who went 'across lots' along the shorter path, instead of taking the high-road to Jericho, climbing on his trees and picking the old figs of last year, to the danger of injuring the young shoots and blossoms of the present crop. He cared not that Moses allowed them (Deut. xxiv. 19—21). So he shook off and threw away the remaining figs. Our Lord's conduct on the occasion presents us an example of the mysterious union of the human and Divine nature in one Being. He looked into the tree for fruit as a man, and He understood all the circumstances of the case as God alone can. He punished the churlish owner in faithfulness to his soul, just as He had punished the Gadarenes for keeping unclean animals by letting the 'legion of devils' go into the swine (St. Matt. viii. 32). But the matter concerned not the apostles, and He told them nothing of it. For them there was only a lesson of faith. The knowledge of the punishment inflicted would have destroyed the effect of the warning they had already received upon that subject (St. Luke ix. 54—56)." *

"Let it alone this year also, till I shall dig about it and dung it"
(St. Luke xiii. 8).

When fig-trees are planted in rows in vineyards or fig-orchards the cultivation consists in digging around each tree. A single tree, however, when planted in a garden or vineyard would not ordinarily be treated in this way unless its fruitfulness was impaired. It would then be "dug about" and manured, and this digging and dunging takes place in the spring. Manure, strange to say, is never used on any arable lands, but an exception is made in the case of gardens and fruit orchards. The "dung" in these cases is either dry goats', sheep's, or pigeons' dung. In Egypt and in the north of Syria there are large towers where vast flocks of pigeons are fed and kept for no other purpose than to obtain the manure they deposit on the floor. If after this spring cultivation a tree continues barren an Eastern would in almost every instance "cut it down," for few in the country districts would ever dream of keeping a tree for the sake of ornament. It is a part of the utilitarian principles that

* *Bible Lands, their Modern Customs and Manners, Illustrative of Scripture.* By H. J. Van-Lennep, D.D. John Murray: London, 1875. A very interesting and valuable work.

prevail in Palestine and all the adjacent countries that they only preserve and care for trees that bear fruit, and every other kind they cut down for fuel.

BOTH FORGIVEN.

THE TWO DEBTORS.

"Thou gavest me no water . . . no kiss . . . my head with oil thou didst not anoint" (St. Luke vii. 44—46).

The ceremony of washing the feet of a guest is not commonly witnessed now, because the sandals of Bible times, which linger among the *fellahkeen* and *bedaween*, are not often worn by the townspeople, being replaced by the modern yellow morocco shoe with outer boot, but it still takes place on certain occasions, and the hands, at all events, are regularly washed before and after a meal. The manner of this washing, whether of hands or feet, is as follows: a copper ewer, or jug, and a basin of the same material—both these vessels being always of one general pattern—are taken round to each guest. The lower part of the basin has a perforated strainer in the form of a cone, so that as the water is used in the one invariable manner, by being simply poured over the hands or feet, it passes away out of sight. The top of the strainer, which is about on a level with the top of the basin, forms a little round dish, in which generally rests a round ball of soap. Thus one basin is sufficient for several guests, each of whom has clean water poured over him, and that which is soiled is not seen. A servant presents the basin to each guest in turn, dropping as he does so upon his right knee, while he supports the basin upon his left, with a towel generally slung over his shoulder. Thus it was our Blessed Lord washed the feet of His disciples (St. John xiii. 4, 5), though it is specially said in His case that He girded Himself with the towel.

Men in saluting one another in the East constantly kiss, when the salutation is a friendly and hearty one, and hence the perfect naturalness of the direction in the Epistles to greet Christian brethren with an "holy kiss" (Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26, &c.), or, as it is in 1 Pet. v. 14, "a loving kiss." When an inferior salutes one much above him in rank he takes hold of his hand and kisses it, though etiquette requires that the superior should appear to resist it. Sometimes the hem of the garment and sometimes the feet are kissed in this way. If they are near relatives or very dear friends "they fall upon the neck and kiss," as did Esau (Gen. xxxiii. 4), Joseph (Gen. xlv. 14, xlv. 29), the father in the parable (St. Luke xv. 20), and the elders of the Ephesian Church (Acts xx. 37). In this greeting each friend in turn lays his head upon the other's left shoulder, and kisses his right cheek, and then a second time reverses the action by laying his head on the right shoulder and kissing the left cheek. The usual method, however, adopted with guests, and that I suppose to which our Lord refers, is the same action as the last, but instead of laying the head upon the neck or shoulder the hand is laid instead. Simon the Pharisee, our Saviour's host, had probably treated all his other guests as friends and equals by going up to them as they arrived, and placing his right hand upon their left shoulder and kissing them on the right cheek, and then placing his left hand on their right shoulder and

kissing them on their left cheek, whilst he had coldly passed the Saviour by, not wishing to appear too intimate or friendly with the Man of Sorrows. The poor penitent woman, on the other hand, by stooping down and kissing His feet approached Him with the affectionate respect of one greatly His inferior.

The anointing with oil, that is with the costly perfumed essential oils of the East, such as otto of roses, or the otto of sandal wood, &c., is another very characteristic mode of Eastern entertainment. The distribution of perfume of some kind is a constant way of welcoming and refreshing a guest. Even at a Jewish circumcision I have been sprinkled, together with others who were invited to be present, with rose-water in the synagogue, while the service was going on. This rich, doubly-distilled rose-water, sometimes replaced by equally delicious orange flower-water, is generally poured upon the hands of each guest, who then passes them over his face, head, and beard. Sometimes this is followed by a censer, upon which "lignum aloes" is burnt, being passed round to be inhaled. Each guest has an embroidered handkerchief thrown over his head as he inhales the cloud of perfume, which clings more tenaciously to those parts of his person that have been already sprinkled with rose-water. In acknowledging this attention, which is peculiarly grateful to an Eastern, each person exclaims, "*Elhamd Ulillah*," "Thanks be to God." In former and more prosperous times it would seem that a somewhat similar use was made of the precious essential oils.

HERE AND HEREAFTER.

THE RICH MAN AND LAZARUS.

"*Purple*" (St. Luke xvi. 19).

This dye was esteemed very precious, a royal colour, and the most valued shade is supposed to have been of a deep, dark blood-red. It was specially prepared in Phœnicia, "Tyrian dye having had a world-wide fame." It was obtained from two little shell-fish, still thrown up in large quantities by the waves of the Mediterranean after winter storms, not only on the shores of Phœnicia, but also on the coast of the Bay of Acca, at the foot of Carmel, "the sea shore," or "sea coast," which formed the possession of the tribe of Asher (Judges v. 17). From the vast layers of crushed shells of the *Murex brandaris* found near Tyre, it would seem that this fish supplied most of the dye, though the similar *Murex trunculus*, also to be found there, assisted to furnish it. The colouring matter was obtained from a small organ in the animal's throat. Each little shell-fish yields only one drop, and hence its costly character.

"*A certain beggar . . . laid at his gate*" (St. Luke xvi. 20).

Begging in the East is not disreputable as with us. The aged, the blind, cripples, lepers, or those otherwise disabled, have no other resource amidst the institutions of the East than to beg at the gates of cities or rich people, or in front of places of worship. No system analogous to our poor law relief, and no asylums for the sick or unfortunate either have, or ever had, any place in Palestine life. This accounts for the three beggars we read of in the New Testament being all good men. The man born blind (St. John ix.), Bartimæus (St. Mark x. 46), and Lazarus.

"*And the dogs came and licked his sores*" (St. Luke xvi. 21).

A sad mark of suffering and humiliation is contained in these words. We must not suppose any sleek, well-bred, or well-fed dogs were concerned in this, for in cities, at all events, none such are to be found. Packs of wild, mongrel animals, unowned and uncared for, which look like half-bred wolves and jackals, are the "dogs" of the Bible. They act as scavengers. During the day they hide away, or scour the country for some stray carcass, and at night "they return and go about the city" to devour the filth and offal which is thrown out into the street to be thus cleared away. They also serve as night guardians, furiously attacking any stranger. For these two necessary, but ungracious offices they are barely tolerated, and suffered to drag on a miserable and precarious existence—kicked, beaten, and ill-used in every way short of being killed, for against killing them there is a superstitious prejudice. Their very name had, ages ago, become a term for that which was unclean and vile, for Goliath said to David, "Am I a dog?" in the same contemptuous sense which an Eastern employs the word to-day.

Hymns for Teachers' Devotional Meetings.

No. VIII.

BY THE RIGHT REV. BISHOP TITCOMB.

"*They shall be Mine.*"—Mal. iii. 17.

SPIRIT of light! O Lord of night and day!
Whom sun and moon, and circling stars obey;
Help us, like these, throughout our course to shine,
And count it all our glory to be *Thine!*

Though vain the restless roll of life's swift tide,
Though frail its treasures, poor its pomp and pride,
We turn, dear Lord, to Thee, whose Word divine
Gives everlasting peace, and makes us *Thine!*

Though tears bedew our eyelids, and the rod
Smites with a tender chast'ning from our God;
We bring our griefs to Thee, and self resign,
Conscious of this sweet thought, that we are *Thine!*

O Love unchanging! Love beyond compare!
Our joy in sorrow, comfort in despair!
Come, blessed Jesu, make our hearts Thy shrine;
Fill us with Thy great Love, as we are *Thine!*

And as that Love, in all its breadth and length,
Turns doubt to faith, and weakness into strength;
Let love, responsive, every soul incline,
To live, or suffer, or to die, as *Thine!*

Thrice happy conquest! When, released from sin,
The joys of meeting Thee, dear Lord, begin!
Joys which in heav'n for ever shall combine,
To perfect glory, and to prove us *Thine!*

Lo! now before Thy throne we bow the knee,
Singing our hymns in choral jubilee;
Content to wait till Thou our lot assign,
When higher strains of praise shall crown us *Thine!* Amen.

Notes and Comments.

THE INSTITUTE'S LESSONS FOR 1882-3.

THE time has arrived when our readers will be asking with interest what Courses of Lessons the Committee of the Institute propose to publish in the year commencing Advent 1882.

We are glad, therefore, to announce that the Rev. John Kyle has undertaken to write a Course on Old Testament Biographies, two, three, or four Lessons on each, according to the amount of matter available, those characters being selected which are not so well known as some others.

Forty lessons instead of fifty-two will be given to meet the wishes of many of our friends, who say that in consequence of children's services, and special ecclesiastical festivals, it is not possible to teach a longer course in the year. At the same time to provide, if desired, instruction for the other twelve Sundays, a series of twelve lessons will be published on the teaching of the different Church Seasons, *e.g.*, Advent, Christmastide, Epiphany, Lent, Eastertide, &c. These will be written by the Rev. T. Turner.

A Course will also be published on God's Revelation in Nature, based to a great extent on the 104th Psalm, and for this the Committee have been fortunate enough to secure the services of the Rev. R. Appleton, Fellow of Trinity College, Cambridge, Whitehall Preacher, and Examining Chaplain to the Bishop of Durham. Mr. Appleton was for many years Superintendent of the Jesus Lane Sunday School, and has been engaged on the Lessons for a considerable time. The Committee anticipate that this will prove a valuable course specially suitable for Bible and Senior Classes. It is most important in these days, when our more intelligent children know something at least of the facts of science, that instruction of the kind contained in Mr. Appleton's Lessons should from time to time be given by well-informed teachers.

THE HEALD MEMORIAL FUND.

WE owe it to many of our readers to acquaint them, at this our earliest opportunity, with the final results attending the labours of the Committee of the Heald Memorial Fund, established for the purpose of securing an annuity to the widow of the late Mr. H. G. Heald. From a statement which has been handed to us by the Hon. Secretaries to the Fund, we find that the total amount received is £680 14s. 4d. In addition to this amount, there has been found available for investment out of Mr. Heald's personal estate the sum of £700. After the payment of all expenses, the balance has been laid out in the purchase of an annuity for his widow of £155. It is a source of gratification that the response to the appeal made may be regarded as the spontaneous action of the clergy and teachers who were personally acquainted with Mr. Heald and his work.

We will only add, that Mrs. Heald, in whose behalf so much kind feeling has been exercised, is deeply sensible of this, and especially values the many touching references to the memory of her husband contained in the letters accompanying the subscriptions. As was announced

in our advertisement column last month, a statement of accounts and a list of subscriptions is in preparation, which will in due course reach all subscribers to the Fund.

A DAY IN THE COUNTRY.

IN answer to the paragraph which appeared in our pages last month we are pleased to have received several kind gifts towards the cost of providing a change of scene and air for the sick and suffering children of East London. We should like to be able to raise sufficient money to pay for the expense of maintaining a cot at one of the Convalescent Homes—and then from time to time we should keep our readers informed about the little patients who may be sent to occupy what we may hope will be called the Church Sunday-school Cot.

As an illustration of the real boon which would be thus provided we append a sketch from Dr. Saunders' Report of the London Medical Mission, which speaks its own tale. He says:—

"In May, 1878, we opened our country cottage to receive weekly parties of twelve children, regular attendants at the classes in connexion with this Mission. We have also admitted several children from other Sunday-schools, on payment of 6s. a week.

"Since we opened the cottage about 1,211 visitors have enjoyed this very delightful change from crowded city homes into the free, pure country. Their pleasure can hardly be described: to some it is the first sight of the country, and to all the intense stillness, brightness, and beauty which reign in Essendon almost take their breath away!

"For the information of new friends, let me say that our eight-roomed cottage stands in a little garden in Essendon (Hatfield), the vegetables and fruit of which help to supply the needs of our hungry visitors. They would, however, go but little way, were it not for the kindness of friends near, who from the first have shown the most practical and kind interest in our little home.

"Every Tuesday afternoon the train from King's Cross brings down to the quiet station a party of twelve children, and here a donkey-cart is waiting to receive them, and to bring those on to the cottage who are not strong enough to walk two and a half miles across green fields to Essendon. At the door of the

cottage stands our faithful matron, ever ready with a kind welcome for these little ones. She looks after their comfort and pleasure all through the week, providing food for them, spiritual, mental, and physical. After breakfast she has prayers with them, getting them to talk with her about the Bible. The days pass very happily. It is a pretty sight to see our 'City Arabs' playing about in the garden, or gathering flowers or blackberries through the country lanes, or strolling in the woods. Sometimes, as an especial treat, they are all taken off for a picnic, and then drive home by turns in the donkey-cart. Our donkey, 'Daisy,' is a great pet, and receives much attention. The swings are in perpetual motion, and cricket is a never-failing resource of amusement. Besides those out-door pleasures, we have received many in-door games, which are most useful on wet days.

"We try to make Sunday a very happy day to them. They sometimes have eggs for breakfast, and a London friend sends them each a text card. After church they take a walk till dinner is ready; after which they go up to 'The House,' and sing hymns together, and then are brought to see the cows milked, and given as much to drink as they like, before walking over to Wild Rose Farm to the evening service, held at the house of our good friends, the farmer and his wife. It gets dark

soon, so the matron and children walk home together, and watch the stars come out one by one, and

by-and-by they follow the bright sun to bed."

CATHEDRALS FOR CHILDREN'S SERVICES.

It is gratifying to observe the vigorous action of some of the Deans—those dignitaries who have the power to impart so much of a living meaning to the magnificent Cathedrals over which they preside, and whose example of zeal is so all-important in sustaining the energies of those who look unto them for guidance. It needs a courageous effort to overstep the bounds of the conventional, and the leaders in any such movement must, to be trusted and followed, have confidence in themselves. Dr. Plumptre has been initiating good work, in the city to which he has been transferred, by taking some of the chorister-boys to sing at the Cottage Hospital there. Instrumental music is not lacking in some of our largest convalescent hospitals, but it has been reserved for the Dean to carry out individually part of the Kyrle Society's programme, by the introduction of vocal harmony into such institutions. What a prospect of congenial work is opened out to the musical amateur who also happens to be a Sunday-school teacher, in the training of little singers, say on one evening per week, to enable them to take part in a Hospital Concert! And, indeed, whether well trained or not, what pleasure might their stumbling but sweet voices give. Reverting to the action of the Dean, we see in this not only a source of delight to poor invalids, but also a way of advancing the education of the singers to a truer appreciation of their gift. Nothing can be more calculated to humanise the strain of vocal music than the knowledge of its inherent power of alleviating human suffering.

Neither has the Dean of Wells lost time in applying his theoretical conclusions touching the attainment, in some measure, of "the ideal of Cathedral life." We refer to his experiment in regard to a Children's Service in the Cathedral. This, as our own experience would have led us to anticipate, proved very successful. With a population of some 4,000, the Cathedral city of Wells contributed 400 children to the service of the day, besides the parents and friends of those present. A week or two before that time a similar service was held in the nave of York Cathedral, when 2,500 children were present, in addition to upwards of 4,000 adults. During the last Christmas season four special services for children were conducted in Ely Cathedral, with excellent effect; the attendance on each occasion being about 1,200. At a date most recent of all a similar service was conducted very successfully, on a week-day afternoon, in the Cathedral at Salisbury. In each case a children's sermon was preached, and pains were taken by the preachers to adapt their phraseology to the capacity of their audiences.

That the doors of our great Cathedrals are being opened to the little ones, and that sermons adapted to their understanding are being preached in them are, in the best interests of the Church, matters of congratulation. Nor is it a less hopeful augury of the Church's future when the pulpit on such occasions is found occupied by clergy of the highest rank. The colour and character of a whole life will be determined, in a greater or less degree, when our children are enabled

to associate the Cathedral and its exalted ministry with their earliest memories and wondering faculties. To young and old alike our national Cathedrals are attractions in themselves. Around them the most moving traditions of a native locality gather. Occupying itself with its vast proportions and elaborated parts the mind *must* be fed; all is stately, sacred, and solemnising; the ages seem to slumber there; the spirit of all things is subdued, high impulses are awakened, and the motherhood of the Church is felt almost as a living authoritative presence. Our forefathers, of many generations, have done their part in rearing, over the length and breadth of the land, our great Cathedrals, and we of these modern days have the privilege of putting them to their widest use.

The Cathedral Statutes Amendment Bill, introduced into Parliament by the Archbishop of Canterbury, touches but lightly on the question of services, but the great object of its provisions being to extend the usefulness of our Cathedral establishments, the subject of special services for children must in due time take its prominence. As the *Times*, in a recent leader, remarked, "the usefulness of our cathedrals is at the present time too largely a matter of accident, depending upon the choice of members who are willing to go beyond their bounden duty, and to give real service."

THE DEAN OF LICHFIELD ON TEACHERS AND TEACHING.

A SPECIAL service for teachers of the Church Sunday and day-schools of the Diocese was held in Lincoln Cathedral, on the 17th of June, when a sermon was preached by the Dean of Lichfield, who, basing his remarks on the text, "And herein is that saying true, one soweth and another reapeth" (St. John iv. 37), after an application of the proverb to the Christian teacher, went on to urge (1) the importance of definite teaching in the doctrines of the Church, and (2) the necessity of cultivating personal holiness. On the first of these points (and, in passing, we may draw attention to Mrs. Malden's article on the subject on another page) the Dean expressed a belief that his hearers had been carefully instructed in the principles of the Church, and, this being the case, it was the highest part of their duty to train their scholars on those principles. He thought also that some knowledge of the Thirty-nine Articles of religion was as necessary now as it was 300 years ago for establishing the young members of our Church in their faith, for building them upon the ancient foundations, and guarding them against delusive and dangerous opinions. The Church should be their textbook, and the Prayer-book their manual. They had been taught the value of exact teaching, and this they should always be careful to impart without fear and without compromise:—

"Their lot was cast where what was called a good Church tone prevailed, or where there was a tendency (as was too frequently the case) to resolve all distinct and definite truth into a mere vague and shadowy belief. Their Christianity must not be a Christianity of opinion, but a Christianity of Faith, founded upon

God's holy Word, as interpreted by the Church of their baptism. If they did not honestly believe the teaching of the Church of England they ought not to be teachers in the Church of England. If they did believe it, that belief would show itself in the whole course of their instruction."

We think the Dean politely assumed too much in taking it for granted that his hearers had all "been carefully instructed in the principles of the Church," and really sought to press home one of the most startling wants of the day; for the knowledge that so much careless ignorance in regard to such matters does widely prevail should be a rousing reflection. The severe training which the intellect has to undergo in these days of worldly culture is, we fear, very much at the expense of the spiritual nature, and, seen in this light, the Dean's remarks may be interpreted by the wise with benefit to themselves. On the second point—the importance of cultivating personal holiness—we give the Dean's words of weight as they were uttered:—

"If you are to be really successful, there must be a careful and constant disciplining of yourself, so that your teaching may be that of example, and not only that of precept. Your calling is exercised not only in the school, but everywhere. If you are to have an abiding influence, you must be the same at all times, and in all places. You are public characters. You are as a city set on a hill. You must, therefore, take great pains with yourselves. You must strive to begin, continue, and end every day with God. Gravity, cheerfulness, kindness, and purity will be amongst your characteristics. If you have time for a little light reading, let it be something that will refresh and, at the same time, strengthen your mind. Let it be Shakespeare, or Sir Walter Scott, rather than the sensa-

tional novel of doubtful moral tendency, or any of that ephemeral trash so frequently picked up at the book-stalls. The moral and intellectual standard of the reader is insensibly lowered by such literature. Depend upon it, Christian brethren, that your daily habit of life will materially affect your teaching. The morning, and evening prayer, faithfully offered, the habit of frequent communion, the conscientious use of moments of time, the grappling with your own besetting sin, the continual endeavour to overcome your own special infirmities, the constant recognition of the Divine Presence—all this will react with wonderful power upon your labours as a teacher. It will give you confidence in your work. It will make you strong in the Lord and in the power of His might."

HELPS IN CATECHISING.

WE are all agreed as to the usefulness of pictures as an aid to the instruction of children, and we should imagine that, however Sunday-schools may fare, there are few elementary day-schools whose walls are unoccupied with attractive drawings intended to supplement the efforts going on in class. That pictures might be put to more various uses is an apparent truism, but a reminder to this effect is always welcome, and a suggestion made by a correspondent in a late number of the *Guardian*, which has since been taken up by others, is worthy of special notice.

Writing as the clergyman of the parish, one of whose most difficult duties is the public catechising in church, he asks for a suitable provision of pictures for this work by one of our Church publishing Societies, and goes on to say:—

"They should be large, simple, and boldly treated. Since they must be visible from all parts of a large church, they should not contain more than two, or three figures, and they should not be coloured, but cartoons

showing the figures white on a black background. The designer of such should remember that they are intended to be effective at a distance, and therefore that small details would be out of place. I have tested what I

am recommending. Some years ago a colleague of mine in this parish sketched a series of eleven pictures of events in the Passion of our Blessed Lord which occurred between the Passover and His Crucifixion; and upon every subsequent Good Friday

a church full of children have sat as still as mice from 10 to 11.30, listening to the awful story of their Redeemer's Passion. Is not this well? But could it be done without pictures? Certainly with nothing like the same success."

Great care should be taken that such devices do not become a substitute for real religious teaching, and actually tend to disincline children for that. Many will consider the above a startling suggestion. No doubt the plan is open to some obvious objections, and it would need great caution in working out. Some of our readers may remember that Professor Hitchcock, of America, the well-known author of that remarkable book, *The Religion of Geology*, strongly advocated, and himself acted on, a plan somewhat similar, only his pictures were illustrative diagrams rather than Scripture scenes. An evident difficulty is that the pictures must be very large indeed to be really visible in a church.

RELIGIOUS EDUCATION IN BIRMINGHAM.

THE following figures have been submitted by the Education Committee of the Birmingham Cleric and Lay Council to the latter body in connexion with the common statement that the work of Sunday-schools is sufficient to supplement any deficiency in the religious education of the children in the elementary day-schools in the borough, and, further, in order to ascertain whether any steps can be taken to meet the increasing possibility of children growing up either without any religious education, or under systems which provide very insufficient means for it:—

NUMBER OF CHILDREN ON THE BOOKS OF SUNDAY-SCHOOLS IN BIRMINGHAM.

	14 years and over.	Under 14 years.	Total.
Church of England schools.....	5,500	16,500	22,000
Sunday School Union	7,312	13,660	20,972
Wesleyan and others.....	2,745	6,627	9,372
Roman Catholic.....	1,200	1,950	3,150
Unitarian.....	602	1,359	1,961
Bloomsbury Institute	—	554	—
Total.....	17,359	40,650	57,455
Total number of children under fourteen on the books of the elementary schools			67,568
Ditto in Sunday-schools			40,650
Number of children under fourteen not on books of Sunday-schools			26,918

INTERCHANGE OF PAPERS FOR TEACHERS' MEETINGS.—The Association for the Rural Deanery of Ambleside, at its last annual meeting, passed a resolution to the effect, that it would be very desirable to arrange for an interchange of original papers read at meetings in the different Deaneries, and suggesting a central agency for the purpose. A letter on

the subject appears in our correspondence page, and we are prepared, in response to the wish expressed, to open a column in our advertisement pages, in which we will insert (free of cost) the names and addresses of those who, having original papers on any subject, are willing to lend them to others. Will such persons kindly communicate with the Editor?

"STEPS TO TRUTH" IN JAPANESE.
—We have been favoured with a copy of a Japanese rendering of the Course of Lessons, by Mr. Eugene and Miss Stock, entitled "Steps to Truth." Part I. has been translated in full, and the remaining parts in outline, so as to make this first book under notice complete in itself so far as it goes. It is intended also to issue a full translation of the other parts. The work has been accomplished by Miss Oxlad, who has charge of the Girls' School at Osaka, in Japan.

JUVENILE MISSIONARY WORK.
The Church Missionary Society has appointed Mr. E. Mantle as Assistant Central Secretary, with a view to his developing Juvenile Associations and other branches of home work, by magic-lantern lectures, Sunday-school addresses, promoting the sale of the periodicals, &c.

SCHOOLS' FESTIVAL IN BEVERLEY.
—On the afternoon of June 15th

nearly 2,000 scholars from the Church schools attended a special service at the Minster, where an address was delivered by the Rev. G. C. Fisher. The children sang special hymns, with much effect. A large number of parents and friends were also present. Processions were afterwards formed, and the children, most of whom carried flowers, were taken to a field, where refreshments were provided and games indulged in.

SCHOLARS' INDUSTRIAL EXHIBITION.—On June 13th an exhibition of articles made by scholars belonging to the Sunday-schools connected with the Walsall Association was opened at the Lecture Hall of the Young Men's Christian Association in that town. The exhibits were divided into 24 classes—viz., 13 for girls and 11 for boys, these again being in two divisions, the one for pupils over fifteen, and the other for pupils under that age.

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

INTERCHANGE OF PAPERS FOR TEACHERS' MEETINGS.

SIR,—At the last meeting of our Ambleside Deanery Association, it was determined to bring before the notice of the Institute the need that is felt of having some more ready access to the valuable papers read at Sunday-school teachers' meetings, from time to time, by your Society's representatives, and by the secretaries and friends of Diocesan Sunday-school organisations. It was thought that your valuable Magazine might be the means through which this need should find expression. And it was hoped that if, after discussion upon this point in your pages, the need for an interchange of papers on Sunday-school matters was found to be general, your Society might be prevailed upon to allow a space in each month's Magazine for giving *The Subjects and Names and Addresses* of readers of papers at Sunday-school meetings who would be willing to lend them to others interested, and which should include from month to month requests for such loans from any who, in preparing a lecture, address, or paper for their next Sunday-school teachers' meeting are anxious to see what others have said or thought upon the subject before them. There seems to be a very large amount of valuable material of the kind that is debarred from having as wide a scope as its subject-matter demands, for want of such free interchange. There is, moreover, a real difficulty, as Sunday-school meetings multiply, in supplying these half-yearly or quarterly gatherings with food of an interesting, stimulating, and helpful order.

It is believed that the Sunday School Institute, through the pages of its excellent Magazine, could help us very greatly in this matter.—I remain, yours obediently,

H. D. RAWNSLEY.

Wray Vicarage, Ambleside, July 5th, 1882.

Notes for Lessons on the Collects.

BY THE REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being Extracts from Dean Goulburn's work on "*The Collects.*")

TWELFTH SUNDAY AFTER TRINITY.

E are irresistibly reminded of the parable of the Prodigal Son. The compassion of the father yearned over the son, whilst he was yet in the far country wasting his substance in riotous living. That son had not yet implored his father to restore him to the household. A long space still separated him from home. But see St. Luke xv. 20. The father's readiness to hear the petition he had to make exceeded his readiness to make it. The father saw, from his having advanced thus far, what his intention was, and he welcomed it with an overflow of parental tenderness (*cf.* Isa. lxx. 24, and Dan. ix. 23). And if it should be alleged that to those who are "greatly beloved" God does indeed show Himself more ready, &c., but that with those whose lives have been spent in alienation from Him, and with whom prayer is not their habitual practice, but merely a cry wrung out from them by the cravings of a heart which the world has failed to satisfy, He deals by another and sterner rule, we ask, Had the prodigal son been a Daniel, could his cry have been responded to with greater alacrity? This same parable illustrates also how that God is "wont" (*i.e.*, it is His habit) to give more than we desire or deserve (*cf.* Isa. lv. 7, "abundantly," and Ps. cxxx. 7, "plenteous").

THIRTEENTH SUNDAY AFTER TRINITY.

What is God's service? The Samaritan (see Gospel) was truly serving God when he had compassion on the poor wounded traveller. But with him it was a by-work; it was not the main business of his life. But whatever business has fallen to us, we can do God *service* in it, by pursuing it in a devout and religious spirit, regarding it as a work allotted to us by Him, and in the conscientious discharge of which it is open to us to please Him. If Col. iii. 22—24 be true, in what other line of life shall we suppose the serving Him, and the receiving of a reward for the service, to be impracticable? Briefly, then, the service of God consists in (1) the employment of our talents for the good of our fellow-men, and thus for the furtherance of His cause and kingdom; and (2) in the doing our work in life, whatever it be, with conscientiousness and an aim to please Him.

FOURTEENTH SUNDAY AFTER TRINITY.

The connexion of Collect with Gospel comes to light on a little reflection. The apostles had just before the cleansing of the lepers made to the Lord the request, "Lord, increase our faith." The ten lepers must have had a good measure of faith; but their faith needed to grow. The trial was a command to do that which they must have known was useless to do, unless they were first cleansed (*cf.* Lev. xiv.). By bidding them go show themselves unto the priests, our Lord held out to them a lively hope of recovery, while at the same time He did not cure them immediately, but called upon them to wait upon God first in the way of His commandments. As the former clause of Collect glances back at the request of the disciples, the latter clause glances at the order given to the lepers. Our Lord virtually promised recovery to them; but in order to obtain that which He promised, they must first do, and do cheerfully, what He commanded. They did so, and in the act of doing so, the promise was fulfilled to them.

FIFTEENTH SUNDAY AFTER TRINITY.

Man needs perpetual mercy. He walks in the midst of hurtful things, like a man wandering in a wood, where there are wild beasts and vipers,

and miasma arising from fens and undrained land, which mischiefs can only be put away from him, or warded off, by a power higher than his own. But like as in St. Luke xviii., "mercy" = "propitiation." And this implies more than mercy. Mercy is merely a sentiment of the mind. Propitiation is mercy shown through the acceptance of atonement. Guardianship therefore of the Church by *propitiation* must imply, that at every step in her course the blood and merits of Christ need to be pleaded for her, if she is to be secure. God's mercy in Christ constitutes the security of the Church. When the hen gathers her chickens under her wings, she does so by the maternal instinct which binds the parent bird to the young. So God's perpetual mercy in Christ shields His people.

SIXTEENTH SUNDAY AFTER TRINITY.

"Preserve" is a departure from the original Latin of the Sacramentary. The preservation of the Church had been already sued for in the earlier part of the Collect; for the result of God's defending it must be its preservation. The petition of the Latin Collect is, not for preservation, but for government, that sort of government which a pilot or helmsman bestows upon a ship, when he turns about the helm and directs its path through the water. St. Mark vi. 45—51 is a beautiful allegory of the Church's danger, as she is tossed to and fro upon "the waves of this troublesome world," and makes her way slowly and with much difficulty towards "the land of everlasting life." We ask Him to come to us in the midst of our fruitless toil, and take the helm in His hand, and by His own living agency in our hearts and souls direct the ship's course through the waves, restrain the blustering elements, and give her a strong and swift impulse towards "the haven where she would be." "Help and goodness"—two words in the translation for one in the original. "Munus" means the office of a public functionary, the service which he does to the public by the faithful execution of his office. Now Christ is the Head of His body, the Church. When He puts Himself at the helm of the Church, and guides her course, this is a fulfilment towards her of His proper function and office; and yet it is a fulfilment which is all of grace, a great service done to the undeserving.

Object Lessons for Elementary Classes.

BY THE REV. F. LETHBRIDGE FARMER, *Vicar of Millbrook, Staleybridge.*

XXII.—WISE WORKERS.

A LESSON ON A HONEYCOMB.

Suitable Hymns—"Forth in Thy Name, O Lord, I go"; "My God has given me work to do"; "In our work, and in our play."

To be Learned—Rom. xii. 11; Phil. ii. 4; James i. 5.

"To learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me." This, the Catechism teaches us, is a part of our duty towards our neighbour. We must do our own work well and wisely. But how hard it is to fulfil this duty! It is so hard that we cannot do it without God's teaching and

help. Let us ask God to teach us by means of our Lesson to-day.

[Show the piece of honeycomb.]

Can you tell me what this is? It was made by —? How wonderful it is that little bees should be able to build such a perfect store-house as this! What is said of the ants in Prov. xxx. 24, 25 is true of the bees also. They are "exceeding wise."

We shall see what this piece of honeycomb can teach us, as to how we, too, can be *wise workers*.

I. WISE WORKERS DO USEFUL WORK.

Boys and girls—and grown-up people too—are apt to spend a great deal of time and pains on quite useless pursuits. [*Illustrate.*] But the bees' work is all useful. As they fly from flower to flower they gather sweet honey. Then they place it carefully in the comb, and seal it up as food for winter-time.

Thus they teach us that to be wise workers we must do *useful* work. And see 1 Thess. iv. 11, 12. We often need to ask ourselves, "Am I spending my time and talents usefully? Am I doing the most useful work I can—for others as well as myself? Above all, am I working for God?" (Titus iii. 1, 8, 14.)

II. WISE WORKERS ARE INDUSTRIOUS.

How industrious are the bees! They do not waste the hours of bright sunshine, but make the most of them to gather their store of honey. Without industry such little creatures could never make and fill a honeycomb like this.

Thus they teach us that to be wise workers we must be *industrious*. (Compare Prov. vi. 6—11.) We cannot "*learn and labour truly*" if we are idle and lazy (Rom. xii. 11).

III. WISE WORKERS WASTE NO OPPORTUNITIES.

Bees suck honey from bright, sweet-scented flowers, but not from these only.

And if *we* would be wise workers we must copy the bees, and make the most of every opportunity. Sometimes the most unpromising and distasteful tasks yield the sweetest fruits. This is the case especially with the task that to many is so hard—of bearing patiently suffering and trials (Heb. xii. 11).

IV. WISE WORKERS ARE UNITED.

The bees work in union, helping

each other and being helped one by another. Each does its own part in the work. All is done in as orderly and united a way as possible. They unite, too, in guarding their common work and home by stinging any one who attacks them.

To be wise workers we must be willing to *unite with others*. We must not be too selfish to help them, nor too proud to be helped ourselves (Gal. vi. 2; Phil. i. 27, ii. 3, 4; Heb. x. 24).

V. WISE WORKERS PROVIDE FOR THE FUTURE.

The bees, in storing honey in the comb, provide food for themselves for the long, cold winter. And in this they show themselves to be indeed "*exceeding wise*."

In all our work let us have an eye to the future. In the summer of life we should provide for the winter of old age. Further, we should look beyond this life, and work with a constant view to the life to come. If we are indeed *wise workers* we shall be able to lay up a store of never-failing sweetness (Prov. vii. 1; x. 14; xxiv. 13, 14).

VI. WISE WORKERS LEARN OF GOD.

Look once more at our honeycomb. How beautifully it is formed! How perfect in shape, how regular and compact are its tiny six-sided cells! How carefully the honey is stored away! And yet this is the work of little bees! Who taught them to make it? Ah! we all know. *God*. God gave them what we call *instinct*, and made them *wise*.

To be wise workers we must *learn of God*. There is no true wisdom apart from Him (Dan. ii. 21). We must love and seek the honey of His Holy Word (Ps. xix. 10, cxix. 103). And we must come to Him in prayer (James i. 5). Then we shall be enabled to work well and wisely, to "get our own living," and better still, to "do our duty"—to God and to our neighbour—"in that state of life unto which it shall please God to call us."

Outline Address.

THE VOICES OF THE BIBLE.

BY THE REV. F. G. MONTAGU POWELL, M.A., *Vicar of Frocester.*

XI.—THE VOICE FROM THE CROSS.

"It is finished."—St. John xix. 30.

FEW, if any, who heard these words when they were uttered entered into a full conception of their meaning. We ourselves with the Pentecostal flood of Light upon them, and the experience of nearly nineteen Christian centuries, can hardly gauge them. They gather up into themselves the purpose and the meaning of the universe. They are in themselves the key to all God's dealings. They contain the essential Teaching of the Cross, of the sacrifice of Christ, of the Atonement. Men do not lightly use their last breath. He who spake as never man spake sent forth this as the sum of all His teaching.

I. TYPES ENDED.

The day of types and figures and shadows had closed. All the elaborate ritual of the Jewish law had its fulfilment here. Every sacrifice found here its ground and expression. What seemed so trivial now stands out in full relief. The scarlet wool, the divided bird, as well as the slain kid or bullock, all from henceforth must be regarded in the light which streamed from the Cross. The unquenchable desire in the breasts of all men from all time to sacrifice to the Unseen Powers was here corrected, ratified, and acknowledged. Not the bare involuntary Life alone, but the Will freely yielding itself to God, of which the Pure Life was the outward expression, "Lo, I come. I delight to do Thy will, O my God, yea, Thy law is within my heart."

II. SIN VANQUISHED.

The powers of darkness which had accompanied the Lord of Life at every step had done their worst, and had failed. Real with a reality we can imagine but not experience had been His conflict with sin in every shape. From the solitary Temptation in the wilderness to the Agony in the garden, the Tempter of Mankind had dogged His footsteps, but the conflict was over now. He had drawn sin-laden men and women to Him, had embraced them in His love, had yet separated between them and the sins which defiled them, and had thus strengthened the better self within them. They were losing His Visible Presence, but the thought would remain for ever, that One who had fought with them against sin had said of this conflict, "It is finished," thus pledging them to final victory.

III. HEAVEN WON.

He had "finished the work" given Him to do. He had declared His Father to men, and now by this crowning act of sacrifice would seal and confirm all that had gone before. The manifestation was complete, it was *finished*. He had entered into the bonds of our condition as men, had therein displayed the perfect obedience of a Son, giving back an unbroken response to His Father's will, and thus exhibiting as man a perfect fulfilment of the spiritual law of God. Thus was the way to heaven opened. Through chinks and rifts men had obtained glimpses of that celestial light before. Now the door was opened and free access granted to all believers.

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, M.A., *Vicar of Sculcoates, Hull.*

Lesson XL.—THE INTERCESSOR.

THE BARREN FIG-TREE.

“Lord, let it alone this year also.”

READ—St. Luke xiii. 1—9. FOR REPETITION—Rom. ii. 4; Heb. vii. 25.

HYMN—“*The Saviour lives no more to die.*”

THE GENERAL DRIFT OF THE PARABLE.

God is ever visiting and seeking fruit of His people; and though, through the pleadings of His Son, He allows them seasons of repentance, there is a limit to the prayers of the Intercessor and the long suffering of God.

HINTS TO THE TEACHER.

The teaching of this parable and that of the miracle of judgment wrought upon the barren fig-tree (Lesson XXVI.) are in some respects identical. Whilst it will be necessary for the completeness of the Lesson to reproduce the main outline of that teaching, the teacher will be careful to make the prominent feature of the present Lesson the forbearance of God and the intercession of our Lord Jesus Christ.

Thoroughly to make clear the application of the parable to the Jewish people it will be necessary to refer somewhat fully, as is done in the opening of the Sketch, to the circumstances which called it forth.

In the senior classes it will be interesting to describe somewhat in detail the terrible calamity which befel Jerusalem and the Jewish people at the destruction of the city by Titus in A.D. 70, and to point out how this warning of Jesus Christ was fulfilled to the very letter.

NOTES ON THE TEXT.

1. “*Galileans*” (ver. 1). The Roman authorities frequently found the Galileans turbulent and troublesome. Probably some had taken part in some movement against the Romans, and were slain by order of Pontius Pilate while in the act of offering sacrifice.

2. “*Cumbereth it the ground*” (ver. 7). More is implied in this expression than that the tree occupied the ground which other more profitable trees might have occupied; it did mischief—rendered the ground unproductive, and was injurious to the growth of trees around it.

SKETCH OF LESSON.

Newspaper shops very busy. Placards in large type. Everybody stops to read them. What makes them all so eager? Some striking event has happened, e.g., accident, assassination, outbreak.

Excitement in Jerusalem—news

spreading everywhere—some have gone to tell Jesus. What is the matter? (ver. 1.) Roman soldiers on the alert at the time of the Feasts—thousands of Jews at Jerusalem at these times. Think they liked to see the Romans there? Why

not? Many quiet mutterings of rebellion—especially among the Galileans. [Note 1.] On this occasion Pilate had slain a party of Galileans—killed them in the act of offering sacrifices—mingled their blood with the blood of the sacrifice. This the news brought to Jesus.

A thought in the minds of those who brought the news which Jesus could see. What was that? (See ver. 2.) They thought these Galileans must have been very bad people for God to have allowed them to be murdered even at His altar! But see what Jesus tells them (ver. 3). They had better look at themselves. Some of their own neighbours had been crushed by a falling tower—did they think this was because they were such grievous sinners? All these things had a lesson for *them* if they would only learn it.

See how Jesus tried to bring home this lesson to them. Told them a little story (ver. 6—9).

I. A FRUITLESS FIG-TREE.

Fig-trees common in Palestine—sometimes by the road-side—sometimes in among the vines on the hill-sides. This where this particular fig-tree was planted.

Why did the owner plant the fig-tree? For ornament merely? No, expected something from it—what? And so he came at the proper time to look for his figs. But how disappointed! Same again the next year—the year after too! See now what he orders (ver. 7). “Cut it down.” It was “cumbering” the ground—[Note 2]—was doing mischief—kept the sun off other things—was taking the virtue out of the land all for nothing!

And was it cut down at once? How was that? (See ver. 8, 9.) The dresser pleaded for it. “Give it another trial—another chance—perhaps there will be figs next year.” And so the tree was spared a little longer.

II. A FRUITLESS NATION.

How prominent a fig-tree among the vines on the hill-side! Every-

body could see it with its large green leaves. Jesus once worked a miracle on a fig-tree to teach a lesson to the Jewish nation (St. Mark xi. 12—14). This parable too had a lesson for them.

The Jews like this fig-tree—stood out prominently—God’s “peculiar people” (Deut. xiv. 2). But why? Surely for some good reason. [*Illustr.—A lighthouse, why built on a prominent rock? A beacon-fire, why lighted on a hill?*] The Jews made great among the nations all for God’s glory. (See Deut. iv. 6—8.) But how like this barren fig-tree they had been! Had they then borne *no* fruit? What about their strictness in keeping the Law? (St. Matt. xxiii. 23)—their almsgiving? (St. Matt. vi. 2)—their long prayers? (St. Matt. xxiii. 14.) See what sort of fruit the Bible calls these? (Heb. ix. 14.) “*Dead works.*” [*Illustr.—That not genuine fruit of a tree which does not grow but is tied on it!*] These withered fruits not the good fruit expected by God of the Jewish nation.

Notice who God had sent to them. Had sent Moses—the prophets (Isaiah, Jeremiah, Ezekiel, and others)—now His own Son—but nation was barren. *Worse* than barren, for see St. Matt. xxiii. 13, 15; Rom. ii. 24. They were doing mischief—“cumbering the ground”—instead of drawing the heathens nearer to God were bringing discredit upon their religion.

What a warning this parable! The axe uplifted to cut down the Jewish tree. Is there nobody to speak for it? Yes. Jesus Himself. The blow may yet be turned aside—on what condition? (ver. 5.) If it repented and bore good fruit.

And *did* the axe fall? Yes. Just as Jesus said it would (St. Luke xix. 43, 44). God gave them forty years for repentance—a last chance, and then the blow fell. The death of those Galileans a sort of foreshadowing of the terrible catastrophe. How many Jews “likewise” (in like manner) perished? Jerusalem utterly destroyed—multitudes perished in the very Temple courts—their blood

"mingled with their sacrifices"! The fruitless fig-tree at last "cut down"! 1

III. FRUITLESS LIVES.

But a church—a nation—what is it made up of? Men and women. Then what a church or a nation is will depend on what the individual members are. [*Illust.—The whole school quiet and orderly if each scholar so. The whole pavement clean if each one sweeps before his own door.*] Then each one of us responsible to God for the fruit he is bringing forth.

1. See what God expects of us. Just what the master of the vineyard looked for from the fig-tree (Col. i. 10). Fruit. The "fruit of good living." In autumn the owner of a fruit-tree looks well at it. Is pleased with it if—? So God loves to see His people bearing good fruit. See what lovely fruits we can grow if we will (Gal. v. 22, 23).

2. But is God disappointed with us? What will make Him displeased, disappointed? If we are bearing none of these fruits. If we are bearing none of these, we are bearing *other* fruit—bitter, poisonous

fruit—sins. Hatred, envy, spite, lying, intemperance—how common these fruits! But only one end to all this. What is that? (Rom. vi. 23.) Such men are cumbering the ground—what is the sentence then they may expect? "Cut it down."

3. But who has to cut down the barren fig-tree? (ver. 7.) Yet the dresser of the vineyard *pleads for it*. So He who is to be our Judge (St. John v. 22) is our Intercessor—pleads for us to be spared—to be given another chance (Heb. vii. 25 [*Rep.*]).

How good God is! how forbearing! how anxious that sinners should repent! See how He warned men before the Deluge (Gen. vi. 3)—how He warned Nineveh (Jonah iii. 4)—how anxious to spare sinners! [*Illust.—Soldier brought before commanding officer. Had been punished in many ways—disgraced, flogged—yet no better. Officer spoke to him—forgave him. Man burst into tears. Conquered by forgiveness and kindness.*] Are we despising God's goodness? See what it ought to do for us—"Lead us to repentance" (Rom. ii. 4 [*Rep.*]). Perhaps we are having our last chance now! Let us make the most of it.

Lesson XLI.—THE TRUE RICHES.

THE RICH FOOL.

"Not rich towards God."

READ—St. Luke xii. 16—21. FOR REPETITION—St. Luke xii. 15; Rev. iii. 17.

HYMN—"Jesus calls us; o'er the tumult."

THE GENERAL DRIFT OF THE PARABLE.

They only are truly rich who have their treasure above, and have made the eternal and imperishable the object of their efforts and desires.

HINTS TO THE TEACHER.

As in the previous Lesson, and in many other instances, the key of the meaning of this parable is supplied by a consideration of the incident which called it forth. Here it was the request of the man who desired the interference of our Lord in a dispute about his patrimony which, revealing on the part of the applicant a spirit of worldliness and covetous-

ness, drew forth this parable, which contains so salutary a warning that "a man's life consisteth not in the abundance of the things which he possesseth."

The teacher must be careful to avoid in the latter part of the Lesson what may be called indefinite religious talk. Let the children understand that the "true riches" referred to are something in which they can share, viz., that relationship of filial love and obedience to their Father in heaven which will stand them in good stead in the next world.

NOTES ON THE TEXT.

1. "*A man's life*" (ver. 15). The Greek has two words for "life"—one meaning life in its lower sense, viz., our manner of living; the other the life *by which* we live, and which we derive from God. The latter word is the one used in this passage.

2. "*What shall I do?*" (ver. 17.) This expresses not so much his perplexity about the bestowal of his abundance as his pride in his possessions and wealth.

3. "*Thou fool*" (ver. 20). He had been boasting to himself of his own prudence and foresight. His wisdom was in God's sight but folly.

4. "*Required of thee*" (ver. 20), *lit.*, "they require thy soul of thee." *Who* is left solemnly indefinite; probably avenging angels, the ministers of the divine purpose, are intended.

SKETCH OF LESSON.

How sad to be in poverty! Children poorly clothed—only half fed. Parents finding it hard "to make ends meet." Many a sigh over the hardness of their lot. And such sighs reach heaven no doubt. One there Who once was poor on this earth. Who? (2 Cor. viii. 9; St. Matt. viii. 20.) The poor many temptations. Perhaps sometimes envious, discontented, inclined to murmur against God. Yet how many of God's saints have been poor!

Look now at this man—rich—large house—servants—horses—every luxury money can buy. Has *he* any temptations? Many—though not the same kind perhaps as the poor man's. In more danger than the poor man! (See St. Mark x. 23; St. Matt. xiii. 22.) What a wise prayer Agur prayed in Prov. xxx. 8! "Give me neither poverty nor riches."

How much quarrelling in the world over money! how much cheating—over-reaching—one trying to get the better of another! Sadder than all when this happens between brothers. A quarrel like this in our Lord's

time. (See ver. 13.) One of the brothers comes to Jesus. What for? Asks Him to take his side. Did He? (See ver. 14.) Was not going to interfere in their worldly disputes. He could see right down into the man's heart—knew that it was all covetousness on his part—had a lesson for him (ver. 15 [*Rep.*])—life was something too high, too valuable to be given up to covetousness. [*Note I.*] See how He taught him this lesson. By a parable (ver. 16—21).

I. RICH IN THIS WORLD'S GOODS.

How busy the streets of a great city—a large sea-port! How anxious and eager some of the faces we meet! Look at this man—poor a few years ago—well off now—has been successful in his business. This what all these business people striving to be. Our Lord's parable about a successful man. Had good land—good harvests—no doubt looked well after his farms. See the result (ver. 16, 17). Got richer and richer. Now see—

1. *What the rich man said to himself.*

How pleased with his success! — congratulated himself — looked proudly on his wealth — (like a great king once looked round proudly on a vast city he had built. See who that was. Dan. iv. 28—30). The man hardly knew where to stow all his wealth. [Note 2.] Surely plenty of poor to feed—many a heart he might have made glad. But no. All his thoughts on himself—his increase of wealth only made him more selfish. Just the danger the Psalmist saw in wealth (Ps. lxii. 10). [*Illust.—Fuel added to fire—the more you put on the fiercer it burns.*] So the rich man became more selfish. Will build more barns, get richer and richer. But does he think of the future? Yes. See what he has in his mind (ver. 19). He will enjoy himself—be merry—his soul shall be happy for years!

2. *What God said to him.*

God had a startling message for him. What was that? (ver. 20.) He had been priding himself on his cleverness in getting so rich—yet see what God calls him. A “fool”! Let us see where his folly lay. [Note 3.]

(a) He had been speaking of *my* barns, *my* fruits, *my* goods. Were they really his? (See Ps. l. 10—12.) Were God’s—only lent to him.

(b) He had forgotten how uncertain his riches were. Had seen others fall from wealth to poverty—might not he fall too? Riches often had wings and flew away (Prov. xxiii. 5). Not a very wise man to have forgotten this.

(c) What folly to count on “many years”! Could not count on “tomorrow” (Prov. xxvii. 1). All his wealth could not purchase one minute’s life when God called for it!

(d) And could he be sure of being happy with all his wealth? Many a miserable life passed in grand mansions and palaces. He knew this too. Wanted something more than wealth to make his “soul” happy and at “ease.” Would have found out his folly if he had lived.

But God’s decree had gone forth. His soul “required” *that very night!* Could he not refuse? No. God “demanded” it. It was His. Must be yielded. What good all his wealth to him now? [Note 4.]

II. RICH WITH THE TRUE RICHES.

Ever put money into a bank? What for? For use in the future. A good thing to “provide for a rainy day.” Which is the best for father to do—put his money by in the bank, or buy new clothes and keep them locked up for many years? Why? Clothes will be moth-eaten, spoiled. Best way to lay by in such a way as will do us most good in the future.

Jesus Christ has some such lesson to teach us in this parable. (Read ver. 21.) Tells us what the best sort of wealth is. Riches all very well now—but one day will be of no use. When will that be? The “true riches” will last us right on into the next world (St. Luke xvi. 11). A bank there where we can store our “treasure” (St. Matt. vi. 19). True riches often stored there by worldly riches being *got rid of!* (See 1 Tim. vi. 17—19.)

But how difficult it is to acquire riches! How few people have great wealth—fine houses, &c.! Yet the best riches of all within everybody’s reach! You and I can be rich if we will. And where will our riches come from? (Rom. ii. 4.) From God Himself. See what this wealth is (Rom. ix. 23; Eph. i. 18, ii. 7; Col. i. 27). To know God—love Him—have His Spirit within us—His grace in our hearts—to be made His children. Can’t be poor in the next world if we make sure of these riches here. But how poor hereafter, even if rich with this world’s goods here, if we have none of this “true riches”! (Rev. iii. 17 [*Rep.*].)

But look again at the rich man in the parable when God called him. Was he willing to go? No. His soul *demanded*. Would have refused if he could. No wonder—was losing his all! How different with God’s true servant! *Commits* his soul to God (Ps. xxxi. 5; Acts vii. 59). Is not quitting—is going to his riches.

Lesson XLII.—BOTH FORGIVEN.

THE TWO DEBTORS.

"Which of them will love him most?"

READ—St. Luke vii. 36—50. FOR REPETITION—Rom. v. 20; Micah vii. 18, 19.

HYMN—"There is a fountain filled with blood."

THE GENERAL DRIFT OF THE PARABLE.

The stronger our sorrow for sin and our sense of the separation from God that sin causes, the deeper and warmer will be our gratitude and love to Him Who by His blood has purchased for us forgiveness and reconciliation.

HINTS TO THE TEACHER.

The parable of the Two Debtors is a very simple one, and is told in a very few words. A glance at the Sketch below will show that the teaching of the Lesson is made to hinge to a great extent upon the consideration of the occasion upon which the parable was uttered. The lessons taught in the first instance to Simon the Pharisee and the "woman who was a sinner" are, speaking broadly, the lessons which the parable has for us.

There has been much controversy on the question whether this incident was one and the same with the one recorded in St. Matt. xxvi. 7—13; St. Mark xiv. 3—9; St. John xii. 3. The Latin Fathers as a rule considered these accounts the records of the same event, but later commentators have almost universally regarded them as records of two distinct occurrences. The controversy need not, however, occupy the attention of the teacher. Any teacher of a senior class who wished to take the question into brief consideration would do well to refer to Archbishop Trench's chapter on this parable.

No little difficulty has been felt by expositors in explaining the form of our Lord's expression in ver. 47: "Her sins, which are many, are forgiven; for she loved much." The closing paragraph in Abp. Trench's chapter contains a very satisfactory solution of the difficulty. "All that the woman did attested the intense yearning of her heart after a reconciliation with a God of love, from Whom she had separated herself by her sins. All her tears and her services witnessed how much she desired to be permitted to love Him, and to know herself beloved of Him; and on account of this her love, which, in fact, was faith (see ver. 50, '*Thy faith hath saved thee*'), she obtained forgiveness of her sins."

NOTES ON THE TEXT.

1. "*A woman . . . which was a sinner*" (ver. 37). It has been commonly supposed that this woman was Mary Magdalene, and this view is adopted in the heading of the chapter in the Authorised Version, but there is very little evidence to support the notion.

2. "*Thou gavest me no water,*" &c. (ver. 44, 45). Evidently the Pharisee had counted it a sufficient honour to have invited our Lord, as he seems to have withheld from Him the customary tokens of hospitality.

3. "*Five hundred pence . . . fifty*" (ver. 41). The contrast is not so much

between the amount of the debt—the actual transgressions—as between the consciousness of sin in each case. The woman knew she had much to be forgiven, the Pharisee thought he had little.

SKETCH OF LESSON.

Some of our Lord's parables are long stories—many particulars in them. Many good men have tried to find out and teach us what they all mean. The parable we shall think of to-day very short, very simple. Look at it in St. Luke vii. 41—43.

The Parable. Two men in debt to another. One, however, owes ten times as much as the other. But both alike in one respect—what is that? *Both bankrupt.* The one can no more pay his fifty pence than the other his five hundred! What is to be done? Are they thrown into prison? No. Debts forgiven. What welcome news! What would be the debtors' feeling when they heard it? No doubt were grateful. And which had most reason to rejoice? What a time it would have taken him to pay this large debt! Surely he was the most grateful!

I. WHEN THE PARABLE WAS SPOKEN.

One set of men Jesus often very angry with—called them "hypocrites"—told them their religion was only an *outside* religion. Who were they? (St. Luke xi. 39—44.) Did Jesus have anything to do with them?—anything to say to them? Surely avoided them, kept aloof from them? No—for see ver. 36. Went to a Pharisee's house—accepted his invitation. Perhaps this Pharisee wanted to know more of this new prophet men said so much about—wanted to hear what He taught.

Imagine the scene. The tables spread—the guests reclining—the servants moving about. Jesus did not keep aloof from feasts and men's ordinary enjoyments—went Himself, and carried a blessing wherever He went.

But a guest there uninvited—who is that? (ver. 37.) A well-known woman. Everybody knew her as a wicked woman. [Note 1.] How

came she there? Perhaps had slipped in unnoticed. Whom did she want? Wanted to get near Jesus. What a brave woman she was! The servants might put her out—the Pharisee might be very angry, but she was determined to make an effort.

But *why* did she want to get near Jesus? Perhaps had heard Him speak to the people—tell them to leave off their sins. Knew He was kind. And she was so miserable. How she longed to turn over a new leaf and be a good woman!—she was sure He would help her if she went and told Him all. Look where she has taken her place (ver. 38). "Behind Him" as He reclines on the couch. How fast the tears flow as she embraces His feet! She wipes off the tears with her long flowing hair, which is all hanging down. Does not Jesus send her away? No.

But what does Simon the Pharisee think? (ver. 39.) "Does He know who she is?" Simon says to himself. "If He does not He cannot be a prophet, and if He *does* know He cannot be a true prophet, or He would not suffer such a woman to touch Him." The Pharisee begins to be sorry he ever invited Him.

Does Jesus know who she is? Knows how miserable she is too. And knows all about Simon as well—knows what he is thinking about at that moment. Then tells Simon the parable (ver. 40).

II. WHY THE PARABLE WAS SPOKEN.

Imagine Simon listening to Jesus as He tells him of the two debtors, and asks him which will love the creditor most. What is his answer? (ver. 43.)

1. *It taught Simon something.*

Simon offended at Jesus noticing the woman. Yet the woman had set him a good example. How had *he*

treated Jesus? Not very cordially—had not paid Him much respect (ver. 44—46)—seemed to think he had done quite enough to have asked Jesus to his house at all! [Note 2.] Tells him to look at the woman. How she had treated Him! Ah! the woman cared more for Him than Simon did. Simon loved Him but little—paid Him but cold respect. The woman loved Him much. [Note 3.] She was like the debtor who knew he owed a large sum.

2. *It taught the woman something.*

Surely the woman must have been timid when she first stole up to Jesus. Perhaps doubted how He would receive her. But it had been prophesied how kind and gentle He would be (Isa. xlii. 3). And so she found Him. What a thrill went through her as He mentioned her to Simon! Then she is not mistaken—He *will* receive her! And what was this He was saying about “forgiving” and “loving”? (ver. 47.) Yes. Quite true, her sins had been “many”—but what a blessed message He has for her! What is it? (See ver. 50.) [Illustr.—*The more dangerous the sickness known to be, the more thankful the patient to the*

skilful doctor who has cured it.] So how full the heart of this poor woman!

3. *It teaches us something.*

This parable and the history of this penitent woman has made many a broken heart take courage. Teach us how forgiving God is, and how this forgiveness is to be obtained. Which holds his head the highest—the man who hopelessly owes a large debt and meets his creditor, or man who owes nothing? Which of these is our state before God? (See Rom. iii. 10, 23.) Then what must be done? Hope for us if we *feel* our debt.

Look at the woman. What a load at her heart! How can she get rid of it? Cannot bear to think of the past. Her sin has put a great gulf between her and God. Yet forgiveness even for her (Rom. v. 20 [Rep.]). This what she wants. What a sweet message Jesus has for her! [Illustr.—*Train in tunnel—emerging into light.*] So the pardon of Jesus brought her into His light. A lesson for us. Do we need God’s pardon? He is waiting for us to ask Him (Micah vii. 18, 19 [Rep.]). Jesus Christ died in order that this forgiveness might be ours (Eph. i. 7).

Lesson XLIII.—LIVING AND GROWING.

THE SEED GROWING SECRETLY.

“First the blade, then the ear, then the full corn in the ear.”

READ—St. Mark iv. 26—29. FOR REPETITION—I Pet. i. 23; 2 Pet. iii. 18.

HYMN—“*Sow in the morn thy seed.*”

THE GENERAL DRIFT OF THE PARABLE.

As God makes the seed in the earth to grow by His own secret operations, so He has given by His Spirit to the Divine Word a secret, invisible, inherent energy by which it grows.

HINTS TO THE TEACHER.

This parable is only recorded by St. Mark. It may have been one of the “many such parables” which Jesus is said to have spoken when He uttered those of the Sower and the Tares, but from its position in St. Mark’s Gospel, immediately after the explanation of the parable of the Sower, it would seem more probable that it was privately spoken to the disciples.

It is interesting to notice that the doctrine of the growth of the spiritual life seems to have been one which had special prominence in the thought of St. Mark. He only of the evangelists speaks in the parable of the Sower of the good seed springing up and *increasing*. It will interest the more advanced scholars to have pointed out to them that St. Peter—whose mouthpiece in his Gospel St. Mark was—gives to this very doctrine a prominent place in his Epistles. (See 1 Pet. ii. 2 ; 2 Pet. i. 5—7, iii. 18.)

The application of the parable to the steady growth of the Church which is considered in Division II. of the Sketch is one which is very apt and very commonly made by expositors. Our Lord sowed the seed of the kingdom amongst men when He came in the flesh. He then withdrew Himself, leaving the Divine seed to grow on through storm and through sunshine, without His visible interference though not without His help. It is only when the harvest of the earth is ripe, and the number of the elect is accomplished, that the sickle will be thrust into the wheat and the Church of the redeemed complete and triumphant.

NOTES ON THE TEXT.

1. This parable is the only one recorded by St. Mark alone. It is worth notice that he places it, instead of the parable of the Leaven, next to the parable of the Mustard Seed, as though he had selected it from our Lord's parables in order to teach the truth which the parable of the Leaven teaches, viz., the inward, secret growth of Christ's kingdom in the heart.

2. "*A man*" (ver. 26). Who is intended by the "man"? Is it our Lord Himself, or is it the bearer of His Word to others? There are difficulties besetting each explanation. We need not, however, too curiously inquire. It is the growth of the seed rather than the sower that teaches the lesson of the parable. The man sleeps and rises night and day after having committed the seed to the ground and leaves it to grow by the power which God has given to it.

3. "*Fruit of herself*" (ver. 28). Not that the earth has productive power of itself, but that its fruits are produced by Divine and not human agency.

SKETCH OF LESSON.

You remember Jesus teaching the people from a boat? (St. Matt. xiii. 2.) [Lesson XXX.] The sower sowing on the hill-side before Him. What parables did He speak then? But many parables uttered by Jesus which are not written down for us (St. Mark iv. 33). One especially we should never have known but for St. Mark. [Note 1.] Perhaps Jesus told it the disciples when they were by themselves. Let us see what it is about (ver. 26—29).

I. THE SEED IN THE GROUND.

Look at this farmer going over his land. Much of it looks at present very bare and uninteresting—how is that? Better in a month or

two. How different the fields will look then! Perhaps a coating of snow over the land now. The farmer glad to see it. Why? Something in the land he is anxious about—likes it for a time to be covered up with snow. What is that? His seed.

1. *Alive.*

Weeks pass. Fields look just the same. Is the farmer disappointed and vexed? No. Knows the seed is all right. Suppose he digs down and takes up a seed. How it has crumbled and decayed! But is it dead? No. In the midst of that decay there is *life* (1 Cor. xv. 36). What a wonderful thing too that life! The richest farmer could not buy it back if once gone!

2. *Growing.*

Then when the farmer has put in the seed what does he do? Leaves it alone. And some morning in due time very pleased as he casts his eye over the field. Why? While he has been "sleeping and rising" (ver. 27) God has been making the seed to sprout and grow. But some time yet before harvest—has to grow a great deal. Its growth can't be noticed every day, yet still it grows—green blade pushes up—ear appears at top of stalk—at length the ears full (ver. 28). Then what happens by-and-by? (ver. 29.) The harvest. This was our Lord's parable. What can it mean? Let us see.

II. THE SEED OF THE CHURCH.

Jesus once spoke of a tiny seed being sown and becoming a great tree. What did He say this was like? (St. Matt. xiii. 31, 32.) [Lesson XXXII.] Like "the kingdom of heaven"—the Church. The present parable has something to teach us about this seed and the way it grows. [Note 2.] A tiny seed at first. See how few disciples there were even after all our Lord's work (Acts i. 15). How often men tried to crush it—stamp the life out of it! (Acts viii. 1, xii. 1—3.) [Illustr.—*The persecutions under the heathen emperors—the numerous martyrdoms.*] Did they succeed? No. Its Lord left it (still away from it in heaven)—but had given it life—could not (and cannot) perish (St. Matt. xvi. 18). Grew steadily through cloud and sunshine. Weak at first—"first the blade." [Illustr.—*Early Christians—often small bodies meeting for worship in out-of-the-way places. Compare vast cathedrals now.*] Now millions of Christians. But is all this through men's cleverness—great preaching, &c.? No. Because of a gift Jesus gave to the Church. What was that? (St. John xvi. 7; Acts i. 8.) The Holy Spirit. No life without the Spirit (2 Cor. iii. 6). And this "growing" to go on. For how long? Till all is ripe. What will happen then? The harvest. The

"Church militant" becomes the Church triumphant.

III. THE SEED IN THE HEART.

Look now at what St. Paul says about sowing (1 Cor. ix. 11). *He* was a sower. The other apostles too. And what did they sow? (1 Pet. i. 23 [Rep.]). The seed of the Gospel—"spiritual things." What a grand day for sowing the Day of Pentecost was once in Jerusalem! (See Acts ii. 37—41.) And so the seed of the Gospel must still be sown. The sowers are Christ's servants as they sow the seed by teaching, persuading, rebuking, exhorting.

1. But can *they* make the seed grow? [Note 3.] Give it life? No. God gives it life—only wants soil prepared—the seed put in—all the rest left to Him—it will not die (1 Cor. iii. 6, 7).

2. If the seed alive it will soon show it. How? Will grow. Sure sign of life. [Illustr.—*A branch of a tree—not sprouting in spring—sap not circulating through it—we know it is dead.*] So when the seed of God's truth really sown in our souls we must grow. Not all on a sudden—perhaps no sudden, striking change—but growth like the seed in the ground—in stages.

(a) A child not so strong as a man. So there are "babes in Christ" (1 Cor. iii. 1). And dealt with by God tenderly as babes—fed with suitable food (1 Pet. ii. 2). How easily crushed the tender blade in the field!—how soon nipped by the frost! So with young Christians. How weak their resolutions—their performances—their graces!

(b) But better soon. What follows the blade? The swelling ear—looks more like real corn—could hardly tell whether it was corn or not before. So Christian grows. Piety more solid—religion deeper. [Illustr.—*Boy can stand being ridiculed. Felt it harder some time ago. Does not mind it much now.*] More grace—more knowledge.

(c) A time most children look forward to—count the years, the birthdays to elapse. What time is that? "When I am a man" a

phrase often on a boy's lips. So the Christian is to grow up to manhood—"unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

But how is this to be done? We have seen upon whom our life depends. Can clergy give it? Can the best preachers give it? But life is to be supported. How do we keep ourselves alive? By being fed. [*Illust.—Dead things need no food.*]

So our souls, as they are alive, need sustenance—something to nourish their lives. And God gives us in His Word and Sacraments what we need for our growth. Are *we* growing? (2 Pet. iii. 18 [*Rep.*].) What happens when the corn richly brown and ripe? So when our souls are ripe—the sickle will be used—and the grain stored in God's garner.

Lesson XLIV.—HERE AND HEREAFTER.

THE RICH MAN AND LAZARUS.

"Set your affections on things above and not on things on the earth."

READ—St. Luke xvi. 19—31. FOR REPETITION—St. Matt. vi. 24;
1 Tim. vi. 17—19.

HYMN—"Take my life and let it be."

THE GENERAL DRIFT OF THE PARABLE.

He who closes his eyes to things eternal and selfishly lives for the present world will make the discovery when it is too late that there is a higher world than this—a world beyond the things of time and sense.

HINTS TO THE TEACHER.

It has been conjectured by some writers that this parable is a history of two real persons; but there seems no real ground for the supposition. The poor man has the name Lazarus given to him simply because of its meaning—"God is my help." It is a history rather of two imaginary persons representative of two classes of persons, "the rich who are poor in grace, and the poor who are rich in faith."

It seems strange at first sight that this parable should have been addressed to the Pharisees, as they are nowhere accused of self-indulgence and luxurious living, but the truth is the parable is really directed against a spirit of worldliness and unbelief manifested alike by hoarding and by squandering, by the "covetousness" of the Pharisee as by the luxurious selfishness of the rich man.

By some great expositors, both ancient and modern, an allegorical interpretation of the parable has been adopted, in which the rich man represents the Jewish Church, proud, making its boast of God, but eventually cast out by Him; the poor man, the alien Gentile race, despised by the Jew, yet admitted into the Covenant and to the consolations of the kingdom of God. This interpretation does not militate against the practical explanation of the parable adopted in the Sketch, in which we have a warning against shutting our eyes to the realities of the other world—it would merely serve to give an additional warning to the Church against spiritual pride. The teacher will perceive, however, that no reference is made to this interpretation in the Sketch.

It may be necessary in some classes to make it clear that poverty in itself is not a sufficient passport to heaven. It is a notion not uncom-

mon amongst the poor that having had much misery and trouble here, a better world is in store for them in consequence.

An opportunity is afforded in this Lesson of correcting a very common misapprehension on the subject of the condition of souls after death. The soul does not pass at once to "heaven" or "hell," *i.e.*, its full final portion of bliss or woe, but into *Hades*, the place of departed spirits, there, doubtless, receiving a foretaste of its future condition.

NOTES ON THE TEXT.

1. "*Purple and fine linen*" (ver. 19). Frequently mentioned together, both being held in high esteem. The purple dye, obtained from a shell-fish, was extremely costly on account of its rarity, and robes of this colour were worn only by royal or very wealthy persons. The city of Tyre was famous for its purple goods. The "fine linen" or "byssus" was peculiarly soft and white, and came chiefly from Egypt. This was also very expensive. The purple was the outer robe, the fine linen was for the under clothing.

2. "*Sumptuously*" (ver. 19), *i.e.*, luxuriously, expensively.

3. "*Lazarus*" (ver. 20). The very name implies poverty and helplessness. Our Lord chose it on this account.

4. "*The dogs came and licked his sores*" (ver. 21). Indicating the entire abandonment of Lazarus by the rich man, and setting his cruelty and neglect in a strong light.

5. "*Abraham's bosom*" (ver. 22). This was an expression of the Jews for the resting-place of the faithful departed.

SKETCH OF LESSON.

Mariner at sea—often looking at his compass and his chart—why? What should we think of a captain who never looked at either—spent his time in drinking—let the ship drift? One thing certain—his port never reached.

Our life not unlike a voyage—a journey. Every journey made for some particular place. Place in traveller's mind—thinks whether he is on right road for it—whether he shall reach it in daylight, &c. Just so our journey must end. Let us keep the end in view (Ps. xc. 12).

This life not to last very long—how different the future! This world a preparation for the next. How important we should use it well! The parable to-day about this. A story about two men in this world—and the same two men in the next.

I. IN THIS WORLD.

In ancient days some public teachers used to teach men to think only about this world—get as much pleasure out of the world as they could in the time—"eat, drink, and

be merry," before death stepped in and stopped them. (See 1 Cor. xv. 32.) Not very good advice. But many men have adopted it. Notice one in the parable.

1. *The Rich Man.*

Imagine him. Very wealthy—living in a grand house—every luxury—magnificent robes, purple from Tyre, fine linen from Egypt (ver. 19). [Note 1.] Was he a wicked man?—of well-known bad character? We are not told so. No doubt highly respected—went to the synagogue every Sabbath. What a number of friends! No doubt very hospitable—"fared sumptuously"—friends asked to his grand feasts. [Note 2.] Think he thought much of the time when all this would be over? Not he. Too full of enjoyment. Yet all this wealth of his not his own. Whose was it? If he had remembered this what would he have done? (St. Matt. xxv. 35, 36.)

2. *The Poor Man.*

Who is this at the gate of the rich

man? Why at the gate? Was the rich man kind to him? Took no trouble about him—saw him as he passed in and out—knew his name (ver. 24)—but never gave a thought to the poor diseased man who fed on the crumbs from his table.

This poor man a *good* man. Look at the name Jesus gives him. "*Lazarus*"—"God is my help." [Note 3.] Lazarus poor in one way, rich in another (St. Luke xii. 21). Even the poorest of us can be "rich towards God."

What a sad sight this at the rich man's gate! The poor man "full of sores"—yet utterly neglected—licked by the dogs. [Note 4.]

One day the beggar not in his usual place at the gate. What has become of him? Dead. Something the matter, too, at the mansion. God has sent a visitor we must all receive (2 Sam. xiv. 14). The rich man dead. No doubt a great funeral—numbers of mourners—noisy lamentations. Probably not many to grieve over Lazarus. His burial not even mentioned.

II. IN THE NEXT WORLD.

Funerals over—new occupant of the mansion—another beggar perhaps in Lazarus' place at the gate—soon both rich man and Lazarus being forgotten. But Jesus draws aside the curtain—shows us a scene in the next world (ver. 22—31).

1. In Abraham's bosom.

Where was it that St. John sat at the table when Jesus was there? Why did not Judas sit there? How St. John loved Jesus! Leaned on His breast. The Jews often spoke of good men after death being in "Abraham's bosom." This where Jesus pictures Lazarus—happy in Abraham's care—*i.e.*, in "Paradise." [Note 5.] Was this because he had been poor? No, something more than rags, poverty, sickness needed. (See St. Matt. v. 3; Jas. ii. 5.)

2. In Hell.

But see where the rich man is (ver. 23). "In hell." Not the final

abode of the lost—but how miserable! "In torments." Because he had been rich? No. Abraham himself had been rich.

And whom does he see yonder? It is Lazarus—he recognises him! But what a difference between them now! How hopeless the rich man is! See what it is he only dare ask for (ver. 24). But can it be granted? No. "Son, remember." What a pang this gave him! Yes, he *did* remember. He had made his choice. Served "mammon" (St. Matt. vi. 24 [Rep.]). Had his "good things." Had sown—now he must reap. Then, again, Abraham was "afar off"—too late now—an impassable gulf between them.

But he makes another appeal to Abraham. What is that? (See ver. 27, 28.) Would Abraham send to warn his five brethren? But is not this excusing himself? It is as much as saying, "*I did not have sufficient warning—give my brethren more.*" But no. They have the Word of God—if they despise that they would not listen to any messenger, even one from the dead.

What a glimpse all this into the unseen world. One or two thoughts suggested by it.

(1) The rich man *knew* Lazarus. Shall we recognise others in the next world? Yes. Jesus seen. Lost friends recognised.

(2) This world a preparation for the next. What folly to despise the directions—the help God has given us!—what madness to shut our eyes to things of eternity! [*Illust.—Traveller warned of approaching night. Yet sleeps on road-side. Neglects to look at sign posts. Whose fault if darkness overtakes him—if way lost?*] No crossing the gulf hereafter (St. Matt. xxv. 32, 33).

(3) Why was the rich man lost? Perhaps not a drunkard, liar, bad charactered man. Forgot God. Forgot he was a steward (1 Pet. iv. 10). Might have laid up for himself treasure in heaven (1 Tim. vi. 17—19 [Rep.]). Let us never be so taken up with this world as to forget the next.

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE TWELFTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXVI.—READING THE BIBLE.

"Thine eyes shall see thy teachers."

Read—Neh. viii. Learn—2 Tim. iii. 15.

NOTES.

Ver. 3.—*"Those that could understand"* probably means children of an age to understand.

Ver. 4.—*"Pulpit,"* rather "a tower of wood," than what we commonly understand by a "pulpit."

Ver. 9.—*"The Tirshatha,"* i.e., "the governor," the representative of the King of Persia.

Ver. 14.—See Lev. xxiii. 34—42, as to the Feast of Tabernacles.

OUTLINE OF LESSON.

Look at exhortation at beginning of Morning (or Evening) Service ("Dearly beloved," &c.). What does it say are the four divisions of Church Service? Thanksgiving, Praise, "to hear His most Holy Word," Prayer. Speak to-day of third division—hearing God's Word.

What do we call the readings from the Bible? The Lessons. Two in each service. Are these only times for hearing God's Word? Look how much of it there is in service. (1) Sentences, (2) Psalms, (3) Canticles (except *Te Deum* and *Benedicite*), (4) Lessons; and in Communion Service, (5) Commandments, (6) Epistle and Gospel, (7) Offertory Sentences. All who come to church have great opportunity for arming themselves with "sword of the Spirit" (Eph. vi. 17). Not a time to look about us, &c., while Lesson being read, but time to pay special attention. What does *Text for repetition* (2 Tim. iii. 15) say? Able to make us "wise unto salvation." We, like Timothy, have known them "from a child"; and look at Heb. ii. 3.

Bible has been read in public from time of Moses (Deut. xxxi. 11—13. See St. Luke iv. 16—21; Acts xiii. 27). In old times in England was read in Latin (why? Lesson

LV.), but for last 300 years and more in English, so that every one can understand. Since what time? What languages written in originally? We have made a new translation of the New Testament quite lately. What is it called? and Old Testament is being revised. In old times books very rare and expensive (why? Because not printed, but written by hand by monks in monasteries)—people could not have Bibles of their own, could only hear God's Word in church (refer, too, to chained Bibles); now can read for ourselves, but that no reason for not having public reading as well, that all may have opportunity to hear, even if do not read for themselves.

Read account of great public reading of Bible.

(Read Neh. viii., picture scene, and explain.)

People ready to sit many hours to listen (v. 3), full of grief to find how they had fallen short of God's commands (v. 9).

(Look at Ps. xii. 6, xix. 7, 8, cxi. 7, 8, cxix. 9, 97.)

Let us pray in words of Ps. cxix. 18.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 16.

AFTERNOON.

LESSON LXXVII.—REVIEW LESSON.

Afternoon Lessons for last three months about what? Jesus' Miracles, His "Wondrous Works" (St. Matt. xi. 5; Lesson LIV.). What was the first? (Lesson LVI.)

What was the greatest? (Lesson LXXV.)

Over what did He show His power?

(1) Diseases (Lessons LVIII., LXI., LXV.).

(2) Bodily infirmities (Lessons LXVII., LXXIII.).

(3) External nature (Lessons LVI., LXIII.).

(4) Devils (Lesson LXXI.).

(5) Death itself (Lesson LXXV.).

Then what must He be? God Himself (Lesson LIV.).

What do we need on our part? (Lessons LVIII., LXI., LXV., LXXI.)

If we confess Him what must we be prepared to do with Him? (Lesson LXXIII.) And what then? (2 Tim. ii. 11, 12; Lesson LXXV.)

He is still the same—"wont to give more than we deserve . . . good things which we are not worthy to ask" (*refer to Collect*), though not in same way to us now as when our Lord was on earth.

Shall we trust in our own light or in Him? (Lesson LXXIII.)

THE THIRTEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXVIII.—THE FIRST LESSON.

"Holy men of God spake."

Read—Acts viii. 26—40. *Learn*—Heb. xi. 39, 40.

NOTES.

Ver. 26.—"*Which is desert*" refers to the road, not to Gaza itself; there was more than one road, and it shows which Philip was to take.

Ver. 27.—"*Ethiopia*" was a general name for the countries to the south of Egypt, the modern Nubia and Abyssinia.

Ver. 30.—It is evident that the Ethiopian was reading aloud.

Ver. 32, 33.—The quotation is from the Septuagint, differing slightly from the Hebrew version.

Ver. 37.—This omitted in the Revised Version; it was probably inserted at a later period, from a feeling that some definite confession of faith should precede baptism.

Ver. 40.—*Azotus*, the same place as Ashdod (1 Sam. v. 1).

OUTLINE OF LESSON.

What does "Exhortation" say should come in public worship after "Praise"? Hearing God's Holy Word. So what do we do after Psalms? Read Bible—first Old Testament, then New, called "First" and "Second Lessons." "Lesson" means a reading. After singing God's praise are ready to hear His Word.

First Old Testament—most of it read through once in the year. Why? Look at 2 Tim. iii. 15, "able

to make us wise unto salvation." Remember Old Testament was all the Bible that Timothy had; New not written when he was a child. St. Paul says this of it, so we can find Gospel in Old Testament if we look for it.

Let us read of a man who did.

Read Acts viii. 26—40.

Do we read same chapter of Old Testament that he was reading at any special time? (Good Friday evening.) So read other special

lessons at special times. [Enumerate and point out the appropriateness of the special first lessons with more or less detail, according to age of class. *With a senior class this may be made chief part of Lesson.*]

Remember two things about Old Testament.

(1) That it tells us of the promises of which the New Testament points out the fulfilment. (*Text for repetition*).

tion, Heb. xi. 39, 40; St. Matt. xiii. 17.)

(2) It shows us the way that God governs the world. God rules the world now as much as He did in the days of Abraham and David, and the histories in the Old Testament teach us about God's government, give us a glimpse behind the scenes.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 17.

AFTERNOON.

LESSON LXXIX.—THE WONDROUS WORDS OF JESUS.

"Never man spake like this Man."

Read—St. Luke iv. 16—21. *Learn*—Jas. i. 22.

NOTES.

Ver. 16.—“*Synagogue*” is a Greek word, meaning almost exactly the same as the Latin “congregation.” It was originally applied to the worshippers, and afterwards to the building. Synagogues grew into importance after the Captivity, though they may have existed before. The service was conducted by the “ruler of the synagogue,” or chief rabbi, but any one of the congregation might read the “Lesson” from the Prophets (as in our churches the Lessons are often read by laymen). The reader stood, and the preacher sat (v. 20).

Ver. 17.—“Opening” and “closing” the book was strictly “unrolling” and “rolling it up.”

Ver. 18.—The passage given by St. Luke is the Septuagint Version of Isa. lxi. 1, 2, with some words from Isa. lviii. 6 added.

Ver. 20.—“*Minister*.” Rev. Ver., “attendant.” Minister in the New Testament is always used as meaning “servant.” Take care that the children understand that the person intended was the clerk or verger, not the rabbi.

OUTLINE OF LESSON.

Jesus had been away from home, from His village where He had lived from a child and worked at His trade (St. Mark vi. 3). He had attracted much notice (vv. 14, 15), and His re-appearance in the synagogue caused interest (v. 20). [Instance any return of a local celebrity.]

Read St. Luke iv. 16—21.

He reads the “Lesson” [refer to Morning Lesson], and then preaches on it.

I. THE GOOD TIDINGS (Rev. Ver., v. 18). Healing and deliverance (St. John viii. 34; Rom. vi. 14, 16, 18), a jubilee year for all the world (Lev. xxv.).

II. GOOD TIDINGS FOR US (v. 21). It had come to the people of Nazareth then, if they would have received it. It comes to us—when? (Heb. iii. 12—14, iv. 1, 2.) Jesus is still speaking to us, not with His lips but in His written Word, and by the mouths of His servants (Acts ii. 39). What does He say? (St. Matt. xi. 28—30; St. John vi. 37.) Are not these wondrous words?

Is it enough to listen to them? (*Text for repetition*, Jas. i. 22. See Ezek. xxxi. 32.)

Refer to—

Lessons on the Life of Our Lord (E. Stock), 22.

Lessons on the Parables (Rev. J. Watson), 29.

THE FOURTEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXX.—THE SECOND LESSON.

*"The testimony of the Lord is sure."**Read*—Acts xiii. 26—41. *Learn*—Heb. viii. 10.

NOTES.

This sermon was preached at Antioch in Pisidia (v. 14). Compare it with St. Stephen's defence, to which it is very similar.

Ver. 26.—"To you." Rev. Ver., "To us." There is only the difference of one letter in the Greek—"humin" and "hemin."

Ver. 32.—Compare the Revised Version.

Ver. 34.—"The sure mercies of

David." Rev. Ver., "The holy and sure blessings of David."

Ver. 36.—Rev. Ver., "David after he had in his own generation served the counsel of God," &c.

Ver. 38, 39.—These verses contain the first sketch of the doctrine of "justification by faith," afterwards worked out in detail by St. Paul in the Epistles to the Romans and the Galatians.

OUTLINE OF LESSON.

When do we read New Testament? After the *Te Deum* in the morning, and the *Magnificat* in the evening. How often do we read it in the year? Twice through, except the Book of Revelation, which we only read once. And there are special New Testament lessons, as well as Old Testament, on special days. [*Mention some of them.*] What do we find in the New Testament? First, "the Gospels." Four different accounts of what Jesus said and did on earth—do not all say exactly same things in same order, some leave out what others put in, but all true. (Just as if four children gave account of the treat last summer, would not all give *same* account, but each would give *true* account.) Then account of what apostles did after Jesus had gone back to heaven, called? "*Acts of the Apostles*;" then letters by different apostles to friends, called?

"*Epistles*;" and last the wonderful and difficult book of "*Revelation*."

How many different people wrote the New Testament? Eight—Matthew, Mark, Luke, John, Paul, James, Peter, Jude. What did each write?

Which is best, Old Testament or New? Old is promise, New fulfilment. What message does it bring us? (Read Acts xiii. 26—41.)

Same that St. Paul brought to the people of Antioch. (See vv. 26, 32, 33, 38.) What does *Text for repetition* (Heb. viii. 10) say?

Should we not be thankful? (2 Cor. ix. 15); but also we should beware (Acts xiii. 40, 41; St. Luke xii. 47, 48).

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 18.

AFTERNOON.

LESSON LXXXI.—THE SOWER AND THE SEED.

*"The Seed is the Word of God."**Read*—St. Matt. xiii. 3—23. *Learn*—St. Luke viii. 18.

NOTES.

Ver. 3.—This was the earliest in order of time of our Lord's parables. Rev. Ver., "the sower." It is quite

possible one was in sight at the moment.

Ver. 4.—“*The way side*,” i.e., the trodden path through the field.

Ver. 5.—“*Stony places*.” Rev. Ver., “the rocky places,” where the soil was shallow over the rock, not among surface stones.

Ver. 11.—“*Mysteries*” are here

used in their proper sense, i.e., “things only revealed to the initiated”—not, as often in common parlance, “inexplicable things.”

Ver. 21.—“*Is offended*.” Rev. Ver., “*Stumbleth*.”

OUTLINE OF LESSON.

Read St. Matt. xiii. 3—9. Picture scene—Jesus in boat—(Rev. Ver.)—crowd on the shore—sower in sight a little way off sowing, and the various incidents described (*with a country class it should be easy*).

I. THE NEW WAY OF TEACHING. (Read vv. 10—17.)

Had to teach by “parables.” [*Explain.*] Because plain speaking had stirred up His enemies (St. Matt. xiii. 14, 24, 30, 38).

II. THE NEW THINGS TAUGHT.

“Mysteries of the kingdom of heaven,” which Old Testament saints had not known as fully as children may know now. (Refer to Morning Lesson; see Pet. i. 9—12.)

Read vv. 18—23.

What was Morning Lesson about? The Word of God. What is “the seed”? (St. Luke viii. 11.) We have it sown for us every Sunday in church and school; if it does not bring forth fruit whose fault is it—seed, sower, or ground?

Ask yourselves—What am I?
Hard-hearted (like the wayside)?
Faint-hearted (like the rocky ground)?
Half-hearted (like the thorny ground)?
True-hearted (like the good ground)?

How can we tell? (St. Matt. vii. 20; St. John xv. 5; Gal. v. 21, 22.)

What does *Text for repetition* (St. Luke viii. 18) say?

Much has been given to us baptized Christians, who have had the seed sown from our infancy in the Church Services, at school, and elsewhere, “Take heed, therefore.” (See St. Luke xiii. 29, 30.)

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 40.

Lessons on the Gospels (Miss Cawthorn), 19.

Lessons on the Miracles and Parables (Rev. J. Watson), 30.

THE FIFTEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXXII.—THE CREEDS.

“*Lord, I believe, help Thou mine unbelief.*”

Read—Josh. xxiv. 14—27. Learn—St. Luke xii. 8, 9.

NOTES.

Ver. 14.—The Israelites fell into idolatry in Egypt, and no doubt it lingered among them in secret up to the captivity. (See v. 23. Josh.

xxii. 17; Judges vi. 25, viii. 27, x. 13, xvii. 5.)

“*The Flood*,” i.e., “the Euphrates.”

OUTLINE OF LESSON.

After we have confessed our sins, sung God’s praise, and heard His Word, before we go on to next divi-

sion of public worship (what is it?) we stand up and publicly profess our belief in the God to Whom we are

about to pray, and in what He has done for us, as Israelites did on one solemn occasion.

Read Josh. xxiv. 14—27.

But He has done more for us than He had then done for them. What?

What do we call our expression of belief? "The Creed."

("Credo," Latin word meaning "I believe.")

Why necessary to believe? (Heb. xi. 6.) See Lessons XII., LVIII., LXXI. Why to declare our belief? (*Text for repetition*, St. Luke xii. 8, 9.) But not enough to "believe," must "do" (Jas. ii. 19, 20), "not only with our lips, but in our lives."

How many Creeds (or forms of Creed) do we use? Three.

(1) The Apostles' Creed, at Morning and Evening Prayer.

(2) The Nicene Creed, in the Communion Service.

(3) The Athanasian Creed, on certain special days.

First is oldest—not written by apostles, but called "Apostles' Creed," because what apostles taught.

Second, first written about 300 years after our Lord's death, at a place called Nicæa, in Asia Minor, where Bishops of the Church met together to consult about difficulties, and some additions made to it afterwards, to explain other difficulties and errors which had crept in. [With an elder class go through the clauses of the two Creeds side by side, compare, and explain differences.]

Notice that these Creeds deal with *facts*—we affirm our belief in certain

historical facts on which our religion rests, which are as certain as any other facts in history.

We have spoken of clauses of Creed in detail in earlier Lessons of this course.

[Point out also, according to capacity of class, that these solemn daily declarations of our faith keep entirely above the controversial questions that divide Christendom; they are the basis underlying all, used by Catholic and Protestant, Churchman and Dissenter.]

Third Creed is what was taught by a good man, St. Athanasius, who lived in Egypt at a time when some people began to say that Jesus was not really God, so called "Creed of St. Athanasius." Many people opposed him, but he held fast to the truth. His Creed tells us the same great truths as the others, but with some explanations on matters which are very difficult to understand, and tells us how dangerous it is to give up the true belief (St. Mark xvi. 16; St. John iii. 18).

We stand when we say Creed to show we are in earnest, and in Poland people used to draw their swords, to show that they were ready to fight (as the Crusaders did), and, if necessary, die for their faith.

What does St. Paul tell us faith is like? (Eph. vi. 16.) If we firmly believe the facts of our Creed Satan's darts will not hurt us.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 19, 20, 33.

AFTERNOON.

LESSON LXXXIII.—OUR NEIGHBOUR.

"Go, and do thou likewise."

Read—St. Luke x. 30—37. Learn—I John iv. 10, 11.

NOTES.

Ver. 30.—Rev. Ver., "*Robbers*." Highwaymen, not pickpockets. The road has been a dangerous one from time immemorial. The descent from the hills of Judæa to the Jordan valley is very steep.

Ver. 33.—See that class understand the hostility between the Jews and the Samaritans (St. John iv. 9). In consequence of this parable "*Samaritan*" has come, in ordinary language, to mean "*a charitable*"

person," which destroys the point of the story if not explained.

Ver. 34.—"Inn." The Greek word is only used here in the New Testament. It means what we understand by "an inn," not merely

a "caravanserai," as in St. Luke ii. 7.

Ver. 35.—The coin intended was worth about $8\frac{1}{2}d.$ of our money.

Ver. 36.—Rev. Ver., "*Proved neighbour.*"

OUTLINE OF LESSON.

[The story and the application are simple, and require little help from notes. The details of the application must vary with the age and sex of the class.]

I. THE TRAVELLER (v. 30). Picture scene. Road winding down rocky gorge, robbers hiding in caves or among rocks.

II. THE PRIEST (v. 31). Jericho was one of the priestly cities, so priests and Levites would often be on the road. Was unwilling to trouble himself—thought he might get into danger—"passed by."

III. THE LEVITE (v. 32). "Came and looked," but did not see what use he could be—"passed by."

IV. THE SAMARITAN (vv. 33—35). An enemy (see note above)—a man of different race and religion. What did he do? (Expand.)

V. THE QUESTION (v. 36). "Who proved neighbour?" Only one possible answer. (Refer to occasion of question, vv. 25—29.)

VI. THE APPLICATION (v. 37). How can we do likewise?

(1) Don't make excuses for not helping others; we can all do something, but easy to find an excuse, as priest and Levite did (Jas. i. 27.)

(2) Help any one in trouble, if you can; not only relations or friends (Rom. xii. 20).

(3) Do it thoroughly, not in a half-and-half way (Eccl. ix. 10).

(4) Why? (*Text for repetition*, St. John iv. 10, 11; see vv. 20, 21.)

This parable may be, and has been sometimes, treated from an allegorical point of view.

Man "goes down from Jerusalem," the city of peace (Heb. vii. 2), "to Jericho," the accursed city (Josh. vi. 26). He falls among thieves (St. John x. 8), who despoil him, and all but kill him (Rom. vi. 21).

The old law cannot help him (Rom. viii. 3), but passes him by, till One comes Who does not treat him as a stranger or foreigner (Eph. ii. 19), and does for him what his own brethren did not (Prov. xviii. 24), and when He leaves him leaves behind something to sustain him till His return (1 Cor. xi. 26).

This might be made novel and interesting to an elder class, if it be distinctly borne in mind that it is *the Teacher's own allegory*, not the original meaning and intention of our Lord's parable.

Refer to—

Lessons on the Gospels (Miss Cawthorn), 56.

Lessons on the Life of Our Lord (Eugene Stock), 68.

Lessons on the Miracles and Parables (Rev. J. Watson), 35.

THE SIXTEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXXIV.—THE COLLECT FOR THE DAY.

"Let thy words be few."

Read—Heb. x. 19—25. Learn—Eph. ii. 19, 20.

OUTLINE OF LESSON.

We have come to last division of Church Service—Prayer. We have confessed our sins, received the promise of God's pardon from the

lips of His servant, sung His praise in the Psalms and Canticles, heard His Word in the Lessons, and professed our faith in it in the Creed, and now are ready to "ask those things that are requisite and necessary." (See Heb. xi. 6.)

Read Heb. x. 19—25.

In what position are we? How may we draw near?

The use of the parts of the service is different, some parts are always the same (instances?). Some vary; thus Psalms come round once a month, Old Testament lessons once, New Testament twice. Most prayers the same, or nearly so—one changes every Sunday. What? "The Collect for the day." Why so called? Because it is a gathering up, or collecting of all our petitions into one short prayer. Some of these Collects are very old, and have been used from very ancient times in the Church. Others were written later, when the services were first drawn up in English.

Look in Prayer Book. When do series of Collects begin? At Advent, the Sunday nearest Nov. 30th. The series is called the "Christian Year," or "Church's Year." Divided into two great divisions of about equal length—first, Advent to Trinity; second, Trinity to Advent. First half brings before us the great facts of Christianity in the Collect, Epistle, and Gospel, so that we may be reminded of them all in turn every year.

(1) Advent, to remind us of coming of Christ.

(2) Christmas and Circumcision, His birth and infancy.

(3) Epiphany, His manifestations to the world.

(4) Septuagesima and Lent, His temptation and sorrows.

(5) Good Friday and Easter, His death and resurrection.

(6) Ascension Day.

(7) Whitsun Day.

(8) Trinity Sunday, to sum up the whole.

The first half of the Collects make a scheme of Christian *doctrine*.

The second half from Trinity Sunday round to Advent again are more practical—a scheme of Christian *practice*, to practice what we have learned in first half of year.

Then we have other Collects for certain days on which we specially remember certain holy men of old, the "Saints' Days."

See what they are. The twelve apostles, the two evangelists who were not apostles (St. Mark and St. Luke), St. Paul, St. Barnabas, St. Stephen the first Martyr, the Innocents, St. John the Baptist, St. Michael and All Angels. Two other days connected with our Lord's life, "the Purification" and "Annunciation," and to sum up all, "All Saints' Day," making a third scheme of Christian *example*.

Thus in Collects Church Service brings before us in turn every year *Doctrine, Practice, Example*, and as we look back on the series let us say *Text for repetition* (Eph. ii. 19, 20).

[With an elder class this Lesson may be expanded and modified according to the wishes of the teacher.]

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 22.

AFTERNOON.

CHILDREN'S SERVICE IN CHURCH.

(A suitable occasion for a Harvest Festival.)

The Church Sunday School Choir.



OWING to the very late date on which the Festival took place, we can do little more, at this moment of our going to press with the last sheet of the Magazine, than refer our readers to the following descriptive account of the proceedings. The number of visitors was very large—even for a shilling day. At a rough computation, the number was about 20,000, in addition to the children of many London schools not represented by the contingents forming the Choir, which consisted of upwards of 5,000 voices. As an evidence of the increasing popularity of the Festival, we may state that excursion-trains were run from various country districts. All who took part in promoting what was really, in many ways, a remarkable demonstration, are to be heartily congratulated.

The arrangements for a Children's Festival on the scale of that which took place, under the auspices of the Institute, at the Crystal Palace so recently, are neither the work of a day nor a month, but represent continuous toil throughout the year; and when all were done that could be done towards ensuring its success, and the day for the gathering of the forces dawned, then how much depended upon the weather! This subject was approached on the morning of Saturday, July 15th, under the most dispiriting influences by all who took an interest in the day's proceedings. From seven A.M. to past eleven there was not a rift in the sky, and the rain all the time was something between a drizzle and a downpour, suggestive of vast capabilities for better or worse. An hour later and all had changed. We were passing up Holborn about half an hour before noon at the time a procession of children was on its way down, and a sudden burst of brilliance on the part of the long-lost sun evoked a shout from their youthful voices which seemed but a natural result from so delightful a surprise. Some cabmen on the ranks responded with a rallying cheer. For the remaining part of the day the sun did its best to efface the memory of his tardy arrival, and at two o'clock the aspect, under a clear bright sky, from the terrace at Sydenham, could hardly have been improved. At that hour the grounds were thronged with visitors, including apparently many country excursionists. A visit to the lower parts of the ground, besides showing how brisk a business was being done on the lake by proprietors of pleasure-boats, revealed also a dense crowd of young people—some three or four thousand in number—absorbed in a neck-and-neck race in progress on the bicycle course; whilst many others were engaged with swing-boats, merry-go-rounds, and baskets for one, two, and four, flying high and low.

The recognised round of entertainments began with sports for children, and during this time the school-bands, stationed in different parts of the grounds, attracted a surrounding of listeners. An instrumental concert by the Palace Orchestral Band followed, and then came the great event of the day—the Concert by the Church Sunday School Choir, numbering about 5,300.

The music was, as is usual on these occasions, divided into sacred and secular. In the former division the rendering of Sir George Elvey's anthem, "Arise, shine, for thy light is come," was marked by precision and feeling, and in the anthem following, "O come, let us worship" (Mendelssohn), the "leads" were taken up in a very satisfactory way. One of the best performances was a special composition for the occasion by Mr. W. Weston. The music in "Blessed are the people"

had much merit, and its treatment by the Choir left little to be desired. The audience showed its hearty appreciation of this piece. The "Hallelujah Chorus" would have gone better had the adult voices been stronger; and the school-band which went to the assistance of the organ was not altogether a success. Still, in the conclusion of the first part, the audience felt that the choir had acquitted themselves with great credit.

The interlude between the first and second parts was filled with a coloured paper drill, pretty and amusing in its way, and even refreshing to the eye in conjunction with the relaxed expression and smile upon 5,000 faces.

The secular music commenced with a part song, "Wind and Sea," which had a humming refrain that was managed very well. A part song, by Rossini, of a more difficult character, "The Carnovali," was sung with every good quality. In a third piece of the same character, "The Woods," another of Mendelssohn's compositions, the voices went admirably in unison and firmness. Then succeeded what the programme of a very popular Concert would not have any fair degree of completeness without—an "Echo Song." An arrangement by Mr. W. R. Bourke of "Ye banks an' braes" produced a very pleasing effect, and received a *con amore* treatment at the hands of the Choir which must have made the holder of the *baton* feel a little grateful. Mr. Coward's composition for a glee, "A Stitch in Time," met with approval, and was rendered in a really spirited manner.

At the conclusion of the Concert a round of amusements began, which did not terminate at nightfall, for at the first sign of coming darkness the whole of the terrace was flooded with the electric light. By that time, however, the children under the control of the promoters of the Festival were on the way to their homes again. For them the concluding feature of the day's proceedings was the procession. Its simple evolutions were, however, confined to the terrace, where the crush of spectators rendered any imposing effect impossible. Amongst the School Bands which merit a good word were the St. Saviour's, Fitzroy Square; St. Dunstan's, Stepney; St. Peter's, Walworth; the Holloway School Band, and one from Greenwich. The first-named led the way in the procession, and was noticeable for its excellent music, and, in marching, for a steady step which showed good training.

The great success of the day was the Concert, and we naturally turn with a congratulatory feeling to the gentlemen whose arduous services chiefly brought about the result. The Choir may not exhibit perfection at all points, but year by year there is a marked improvement observable. In regard to time and right emphasis we think the last performance of the Choir showed an appreciable gain on the two previous years. There is much to encourage the local conductors, as well as the Conductor of the Choir, Mr. Roston Bourke, whose patience and painstaking at the frequent rehearsals have been so productive in results. In regard to the general arrangements, the value of the services of the Secretaries, Mr. Henry Burbage and the Rev. E. P. Cachemaille, is great indeed, and very much depended on their toil and foresight. These gentlemen, with Mr. Stokoe, the Organist, have spared no labour in their efforts to make a reputation for the Choir, and, with a continued expenditure of the same care and energy, it has a future before it.

Church Sunday School Teachers' Examination, 1882.

THE EXAMINERS' REPORT.

UPON the report of the Examiners the following Prizes and Certificates have been awarded to Candidates in connexion with the late Teachers' Examination :—

ADVANCED SECTION.

HONOURS LIST, 93.

To these the signatures of the Archbishops will be attached.

PRIZE OF £5.

Examination
Number.

1200 Palgrave, Mary E., St. Margaret's Sunday School, Westminster.

PRIZE OF £2.

1099 Clymer, Hannah E., St. George's Sunday School, Edgbaston.
{ 1073 Adams, Samuel, Barrington Sunday School, Bishop Auckland.
{ 1459 Hunt, Dora M., Guinea Lane Sunday School, Walcot, Bath.

PRIZE OF £1.

1698 Carbonell, Eleanor, Usk Church Sunday School.
1763 Manley, Alice L., St. Bartholomew's Sunday School, Sydenham.
1235 Colley, Elizabeth M., Clontarf Sunday School, Dublin.
{ 1302 Gunstone, Maria, St. Clement's Sunday School, Oxford.
{ 1478 Stevenson, Isabel, St. John's Sunday School, Cheltenham.
{ 1242 Cahusac, Marian H., Lucan Sunday School, Dublin.
{ 1706 Wilkinson, Ethel M., Holy Trinity Sunday School, Paddington.

PRIZE OF 10s.

1498 Jesson, Evelyn, Park Farm Sunday School, Lower Beeding, Horsham.
1419 Strugnell, Florence E., St. John the Evangelist Sunday School, Kilburn.
1035 Baring, Alice, St. Margaret's Sunday School, Brighton.
1162 Morier, Agneta C., St. John's Sunday School, Tunbridge Wells.
1166 Harris, Alicia, Trinity Sunday Schools, Tunbridge Wells.
1075 Binney, Mary E., Holywood Sunday School, County Down.
{ 1327 Callenan, Josephine, St. Margaret's Sunday School, Durham.
{ 1042 Randolph, Rose C., East Hove Sunday School, Brighton.
1402 Good, Katharine, St. Jude's Sunday School, South Kensington.
1212 Woolmer, Dona L., Christ Church Sunday School, Westminster.
1458 Horner, Maggie, Guinea Lane Sunday School, Bath.
1009 Lawrence, Annie, Holy Trinity Sunday School, Skirbeck.
{ 1015 Warne, Amelia L., St. George's Sunday School, Bloomsbury.
{ 1006 Whaler, Jemima, St. James' Sunday School, Boston.
1119 Mosley, Sara, Holy Trinity Sunday School, Hastings.
{ 1257 Chubb, Emily, St. Nathaniel's Sunday School, Windsor, Liverpool.
{ 1232 Colley, Elizabeth P., North Strand Sunday School, Dublin.
1131 Gray, Mary G., St. Paul's Sunday School, St. Leonard's-on-Sea.
{ 1654 Kinnear, Margaret, St. John's Sunday School, St. John, New Brunswick.
{ 1717 Snowden, Eleanor M., St. Mary's Sunday School, Speenhamland, Newbury.

The following Eleven Candidates are, from the excellence of their Papers, entitled to precedence in the List of those to whom Honours

Certificates only have been awarded, and are placed in ORDER OF MERIT :—

Examination
Number.

1315	Seaton, Annie E., St. Barnabas' Sunday School, Sheffield.
1320	Southean, Eleanor E., Central Boys' Sunday School, Wimbledon.
1234	Cochrane, Fanny S., St. George's Sunday School, Dublin.
1050	Sich, Edith, Glebe Street Sunday School, Chiswick.
{ 1072	Robson, Lizzie, Barrington Sunday School, Bishop Auckland.
{ 1098	Storer, James, St. Martin's Sunday School, Birmingham.
1528	Thompson, Amy E., St. Paul's Sunday School, Boughton, Chester.
{ 1196	Bean, Frances R., Trinity Sunday School, Eastbourne.
{ 1062	Jaques, Emily A., Lyonsdown Sunday School, New Barnet.
1163	Sewell, Charlotte E., Basing Hall Sunday School, Tunbridge Wells.
1149	Lindsay, Annie S., St. Michael's Sunday School, Blackrock, Cork.

Candidates whose names are bracketed obtained an equal number of marks.

1728	Allan, Jessie, Trinity Sunday School, Hazlemere.
1389	Andrew, Florence, St. John the Evangelist Sunday School, Hammersmith.
1041	Baines, Frances E., West Hove Sunday School.
1630	Bardsley, Mary E., St. Mary's Sunday School, Finchley.
1237	Bates, Lizzie, St. Matthias' Sunday School, Wisbech.
1139	Beale, Georgianna M., Queenstown Sunday School, Ireland.
1074	Binney, Jane, Holywood Sunday School, Co. Down.
1077	Brett, Eliz. C., Holywood Sunday School, Co. Down.
1194	Brown, Laura, Holy Trinity Sunday School, Eastbourne.
1667	Cartwright, Charlotte H., Parish Church Sunday School, Leamington.
1536	Davidson, Lillias C., St. James' Sunday School, Shirley.
1563	Davis, Ethel R. H., St. John's Sunday School, Leicester.
1298	Desborough, Leila S. M., Headington Sunday School, Oxford.
1113	Edwards, Helen, St. George's Sunday School, Edgbaston.
1121	Elliott, Constance R., Holy Trinity Sunday School, Hastings.
1722	Eyre, Mabel, St. Mary's Sunday School, Shaw-cum-Donnington.
1308	Fisher, Mercy, Holy Trinity Sunday School, Marylebone.
1685	Gainsford, Beatrice J., St. Saviour's Sunday School, Hitchin.
1026	Glover, Edith M., New Ferry Sunday School.
1068	Gribble, Eleanor B., East Barnet Sunday Schools.
1496	Harms, Ellen R., St. Mary's Sunday School, Horsham.
1666	Harrison, Elizabeth C., St. Paul's Sunday School, Leamington.
1653	Hartt, Magie W., Trinity Sunday School, St. John, New Brunswick.
1632	Holligan, Ellen, Christ Church Sunday School, North Finchley.
1063	Jaques, Margaret, Lyonsdown Sunday School, New Barnet.
1726	Jenkins, Mary E., St. Nicholas' Sunday School, Newbury.
1079	Lewis, Mary, St. John's Sunday School, Belfast.
1585	Lidiard, Frederick S., St. Jude's Sunday School, East Brixton.
1164	Lloyd, Lucy P., St. John's Sunday School, Tunbridge Wells.
1132	Maggs, Edith F., St. Paul's Sunday School, St. Leonard's-on-Sea.
1721	Meyrick, Kate, Ramsbury Sunday School.
1626	Morant, Helen M., Christ Church Sunday School, Hampstead.
1136	Newby, Elizabeth, St. Paul's Sunday School, St. Leonard's-on-Sea.
1407	Norman, Annie F., St. Mary Abbot's Sunday School, Kensington.
1354	Plummer, Gertrude M., St. Nicholas' Sunday School, Chislehurst.
1016	Pownall, Amelia, Amelia, St. George's Sunday School, Bloomsbury.
1415	Robilliard, Blanche F. S., St. James' Sunday School, Moore Park, Fulham.
1135	Romilly, Florence S., St. Paul's Sunday School, St. Leonard's-on-Sea.
1175	Scott, Amelia, St. Peter's Sunday School, Southborough.

Examination
Number.

- 1417 Sherriff, Jessie M. B., St. Jude's Sunday School, South Kensington.
1624 Stancomb, Janet, Christ Church Sunday School, Hampstead.
1761 Sutcliffe, Frances E., St. Peter's Sunday School, Battyeford, Mirfield.
1571 Titterington, Edward T., St. Barnabas' Sunday School, Cambridge.
1209 Turner, Helen F., St. Matthew's Sunday School, Westminster.
1241 Vernon, Helen R., Booterstown Sunday School, Dublin.
1031 Vidal, Anne S. H., St. Margaret's Sunday School, Brighton.
1195 Williams, Dora, Trinity Sunday Schools, Eastbourne.
1599 Williams, Margaret A., St. Paul's Sunday School, Birkenhead.
1207 Williams, Nellie, St. Matthew's Sunday School, Westminster.
1291 Wood, Harriet J., St. Paul's Sunday School, Edinburgh.

FIRST CLASS CERTIFICATES, 133.

- 1033 Basden, Charlotte, East Hove Sunday School, Brighton.
1724 Batson, Sibella V., Ramsbury Sunday School.
1199 Bedford, Emmeline E., St. Margaret's Sunday School, Westminster.
1244 Berry, Minnie F., Clondalkin Sunday School.
1531 Blackburne, Gertrude M., St. Bridget's Sunday School, Chester.
1094 Blatch, Isabella, Christ Church Sunday School, Sparkbrook.
1319 Blossom, James, St. Andrew's Sunday School, Sheffield.
1279 Bowley, Mary E., St. Philip's Sunday School, Bristol.
1312 Breffit, Emily, Holy Trinity Sunday School, Marylebone.
1566 Bradley-Morgan, Margaret, St. Mary's Sunday School, Kilburn.
1114
1635 Brown, Isabel, St. James' Sunday School, Higher Broughton.
1475
1396 Burn, Sophie F. P., St. Mary Abbot's Sunday School, Kensington.
1668 Cartwright, Caroline A., Parish Church Sunday School, Leamington.
1558 Cashin, Kate, St. Mary's Sunday School, Lewisham.
1501 Challands, Annie, St. Mary's Sunday School, Newmarket.
1273 Cogan, Amy E., St. John's Sunday School, Clifton.
1377 Colchester, Emily J. E., Holy Trinity Sunday School, Ventnor.
1506 Collett, Frances E., St. Mary's Sunday School, Dover.
1284 Collinson, Christina, St. Paul's Sunday School, Edinburgh.
1288 Collinson, Frances C., St. Paul's Sunday School, Edinburgh.
1609 Collyer, Anna S., Playden and Guildeford Sunday School.
1608 Collyer, Frances, Playden and Guildeford Sunday School.
1330 Cook, John, St. Matthew's Sunday School, Newbottle, Durham.
1582 Cooke, Mary K., St. John's Sunday School, Brixton.
1010 Cooper, Harriet K. F., Holy Trinity Sunday School, Shirbeck, Boston.
1215 Cooper, Mary W., St. Luke's Sunday School, Dublin.
1029 Copleston, Jane E., East Hove Sunday School.
1180
1057 Crouch, Charlotte, Pulloxhill Sunday School.
1607 Curteis, Anne M., Playden Sunday School, Ashford.
1100 Cutler, Florence S., St. George's Sunday School, Edgbaston.
1356 Dalton, Kate F., Farningham Sunday School.
1309 Dampier, Emily, Trinity Sunday School, Marylebone.
1156 Daunt, Rosamond A., Queenstown Sunday School.
1224 Dix, Eva G., St. George's Sunday School, Dublin.
1227 Elliott, Mabel, St. George's Sunday School, Dublin.
1537 Elson, Clara, St. James' Sunday School, Shirley.
1383 Emblin, Susannah, St. Mary's Sunday School, Ilford.
1198 Farrar, Evelyn L., St. Margaret's Sunday School, Westminster.
1024 Feilden, Frances L., Bebington Sunday School.
1357 Field, Minnie A., Chislehurst Sunday School.
1306 Fisher, Charlotte, Holy Trinity Sunday School, Marylebone.
1307 Fisher, Grace, Holy Trinity Sunday School, Marylebone.

Examination
Number.

- 1564 Fletcher, Alice V., St. John's Sunday School, Leicester.
 1547 Gilmore, Helena S., St. Stephen's Sunday School, Twickenham.
 1610 Gladstone, Margaret, St. Mary's Sunday School, Rye.
 1201 Goodwin, Mary E., St. Margaret's Sunday School, Westminster.
 1403 Gordon, Edith M., St. Jude's Sunday School, South Kensington.
 1700 Greenhill, Emma, St. Mary's Sunday School, Paddington Green.
 1542 Hackford, Mary, St. Stephen's Sunday School, Wandsworth.
 1093 Hall, Edith A., Emmanuel Sunday School, Birmingham.
 1388 Halstead, Henry, Thornhill Sunday School.
 1665 Harrison, Charlotte S., St. Paul's Sunday School, Leamington.
 1512 Hart, Frances M., All Saints' Sunday School, Harrow Weald.
 1658 Haslam, Caroline C., Thundridge Sunday School, Ware.
 1686 Hawks, Edith, St. Saviour's Sunday School, Hitchin.
 1612
 1783 Heberden, E. Mary, Wilmington Sunday School.
 1150 Hill, Mary E., Christ Church Sunday School, Cork.
 1637 Hinton, Mary, St. Mark's Sunday School, Wolverhampton.
 1662
 1469 Holmes, Walter E., St. John's Sunday School, Warley, Sowerby Bridge.
 1631 Hovil, Katharine, Christ Church Sunday School, Finchley.
 1587 Hudson, Eliza M., Holy Trinity Sunday School, Dalston.
 1339 Hussey, Kate, All Hallows Sunday School, East India Docks.
 1729 Innell, Adelaide M., Tile Kiln Lane Sunday School, Bowes Park.
 1573 James, Charles, Gwennap Sunday School.
 1463 James, Rebecca A., St. Jude's Sunday School, Southwark.
 1305 Janvrin, Anna L., Holy Trinity Sunday School, Marylebone.
 1066 Jaques, William, Lyonsdown Sunday School.
 1037 Kearsley, Julia, St. Margaret's Sunday School, Brighton.
 1003 Kennedy, Amelia, Ambleside Sunday School.
 1117 Langham, Ellen L., Holy Trinity Sunday School, Hastings.
 1565 Laurie, Emily, St. Leonard's Sunday School, Leicester.
 1090 Lloyd, Caroline J., Christ Church Sunday School, Sparkbrook, Birmingham.
 1089 Lloyd, Charlotte, Christ Church Sunday School, Sparkbrook, Birmingham.
 1682 Long, Mary, Shillington Sunday Schools.
 1301 Lüdecke, Louisa, St. Clement's Sunday School, Oxford.
 1784 Lumb, Emily M., Wilmington Sunday School.
 1471 Mayne, Caroline E., St. Mary's Sunday School, Oakland.
 1067 Mellish, Edith M., East Barnet Sunday School.
 1719 Meyrick, Mabel, Ramsbury Sunday School.
 1723 Meyrick, Maud, Greenham Sunday School.
 1069 Miller, Jane, Bally Castle Church Sunday School.
 1515 Molyneaux, Arthur E., West Hackney Church Sunday School.
 1088 Mulholland, Ella, Christ Church Sunday School, Belfast.
 1648 Murray, Frances, St. Paul's Sunday School, St. John, New Brunswick.
 1368 Oldham, Henrietta, St. Thomas' Sunday School, Douglas, Isle of Man.
 1709 Pack, Charles, Christ Church Sunday School, Somers Town.
 1519 Phillips, Phillis M., Castlegate Sunday School, York.
 1611 Philpott, Adrianna S., Guildeford and Rye Sunday School.
 1430 Powle, Alice C., St. James' Sunday School, Croydon.
 1435 Ream, Sarah A., St. Peter's and St. Paul's Sunday School, Wisbeach.
 1539 Renny, Margaret, St. James' Sunday School, Shirley.
 1134 Romilly, Alice J., St. Paul's Sunday School, St. Leonard's-on-Sea.
 1689 Rook, Mary, Chippenham Sunday School.
 1178 Rowden, Linda E., St. Mary's Sunday School, Eastbourne.
 1705
 1438 Scott, Charlotte A., Wisbech Sunday School.
 1440 Scott, Eliz. K., St. Peter's Sunday School, Wisbech.

Examination
Number.

- 1643 Scott, Mary, Mission Room Sunday School, Dunmow.
1646 Sewell, Fanny, Dunmow Sunday School.
1477 Shaw, Bertha, St. John's Sunday School, Cheltenham.
1591 Shun, Elizabeth, Holy Trinity Sunday School, Dalston.
1725 Slocock, Evelyn L. S., St. Mary's Sunday School, Newbury.
1456 Smith, Eliza F., All Saints' Sunday School, Hereford.
1486 Smith, Frederick S., St. James' Sunday School, Holloway.
1052
1762 Stromberg, Christ Church Sunday School, Hull.
1202 Talbot, Caroline A., St. Margaret's Sunday School, Westminster.
1465 Taylor, Frank, St. Jude's Sunday School, Southwark.
1422 Tryon, Kate, St. Paul's Sunday School, Hammersmith.
1680 Unwin-Heathcote, Blanche E., Shephal Sunday School, Herts.
1240 Vernon, Anna Lilian, Taney Sunday School, Ireland.
1701 Wanklyn, Margaret J., St. Saviour's Sunday School, Paddington.
1018 Warwick, Thomas H., St. George's Sunday School, Bloomsbury.
1013 Watkins, Ada M., St. George's Sunday School, Bloomsbury.
1285 Weir, Margaret, St. Margaret's Sunday School, Edinburgh.
1532 Welch, George, Bishopwearmouth Parish Church Sunday School.
1186 Whelpton, Maud E., St. Saviour's Sunday School, Eastbourne.
1124 Whitford, Alice, St. Leonard's Church Sunday School.
1423 Whitworth, Emily A., St. John the Evangelist Sunday School,
Hammersmith.
1548 Wilkins, Minnie, St. John's Sunday School, Trowbridge.
1425 Wilde, Eleanor M., St. Mary Abbot's Sunday School, Kensington.
1214 Williams, Elizabeth, Christ Church Sunday School, Westminster.
1295 Wootten-Wootten, Alice R., Girls' Sunday School, Headington.
1317 Worthington, Frideswide, All Saints' Sunday School, Ecclesall.
1254 Wrenshall, Maria A., All Saints' Sunday School, Stonycroft.
1707 Wright, Mabel M., Holy Trinity Sunday School, Paddington.
1115 Wynne, Georgina, Holy Trinity Sunday School, Hastings.
1122 Wynne, Margaret A., Winterbourne, Whitchurch Sunday School.

SECOND CLASS CERTIFICATES, 322.

- 1239
1520 Agnew, Thomas, Jarrow-on-Tyne Sunday School.
1551 Ainley, Albert, Lockwood Sunday School, Huddersfield.
1106 Alcock, Frank B., St. Saviour's Sunday School, Hockley.
1614 Aldred, Sarah K., Priory Sunday School, Great Yarmouth.
1552 Alison, Elizabeth A., Holy Trinity Sunday School, Huddersfield.
1147 Allen, Minnie, Free Church Sunday School, Cork.
1656 Allison, Frank O., St. John's Sunday School, Canada.
1386 Ashmole, William, St. Mary's Sunday School, Ilford.
1553 Atkinson, Thomas H., Holy Trinity Sunday School, Huddersfield.
1190 Bath, Hannah S., Holy Trinity Sunday School, Eastbourne.
1189 Bath, Sara A., Holy Trinity Sunday School, Eastbourne.
1390 Baillie, Elizabeth, St. Jude's Sunday School, South Kensington.
1687 Baily, Ellen, St. Paul's Sunday School, Chippenham.
1351 Bainbridge, Blanche, Parish Church Sunday School, Chislehurst.
1287 Baldwin, Christina L., St. Paul's Sunday School, Edinburgh.
1104 Barnett, Eliza, St. Martin's Sunday School, Birmingham.
1183 Battersby, Jane, St. Mary's Sunday School, Eastbourne.
1197 Bean, Henrietta R., Holy Trinity Sunday School, Eastbourne.
1743 Beaven, Alfred J., Tredegarville Sunday School, Cardiff.
1603 Bedwell, Fanny, St. Catharine's Sunday School, Tranmere, Birken-
head.
1208 Bell, Lilly A. H., St. Matthew's Sunday School, Westminster.
1509 Benzie, Florence, Holy Trinity Sunday School, West Cowes.

Examination
Number.

- 1508 Benzie, Marianne, Holy Trinity Sunday School, West Cowes.
 1757
 1514 Bernays, Bertha, Stanmore Sunday School.
 1391 Bevan, Sarah, St. Jude's Sunday School, South Kensington.
 1663 Bluett, Maria D., Eglish Sunday School, Parsonstown.
 1153 Boland, Henrietta C., The Passage Sunday School.
 1589 Barfellow, Ada, Holy Trinity Sunday School, Dalston.
 1588 Barfellow, Margaret, Holy Trinity Sunday School, Dalston.
 1753 Booty, Lucy A., St. Philip's Sunday School, Norwich.
 1586 Boulton, Emily B., St. Jude's Sunday School, Brixton.
 1580 Boyse, Margaret S. S., St. Anne's Sunday School, Newcastle-on-Tyne.
 1579 Boyse, Sarah S. S., St. Anne's Sunday School, Newcastle-on-Tyne.
 1473 Breeden, Ada L., St. John the Baptist Sunday School, Peterborough.
 1634 Brown, Charlotte A., St. John's Sunday School, Higher Broughton.
 1193 Brown, Elizabeth J., Holy Trinity Sunday School, Eastbourne.
 1775 Buller, Amy A., Christ Church Sunday School, Dartford.
 1158 Burfield, Frances, St. Clement's Sunday School, Hastings.
 1567 Burns, Robert T., St. George's Cathedral Sunday School, Ontario.
 1103 Butler, Hannah, All Saints' Sunday School, Birmingham.
 1748 Calver, Constance M. E., St. Michael's Sunday School, Coslany, Norwich.
 1126 Cann, Margaret, St. Leonard's-on-Sea Sunday School.
 1145
 1229 Cary, Mary, St. Thomas' Sunday School, Dublin.
 1557 Cashen, Mary, St. Mary's Sunday School, Lewisham.
 1211 Cay, Mary, St. John the Evangelist Sunday School, Westminster.
 1690 Challinor, Joseph, Compton Sunday School, Leek.
 1102 Champion, Annie M., St. George's Sunday School, Edgbaston.
 1669 Chapman, Mary Ann, All Souls, Hook Memorial Sunday School, Leeds.
 1021 Clarke, Lina A., New Ferry Sunday School.
 1233 Cochrane, Mary E., St. George's Sunday School, Dublin.
 1276 Cogan, William G. B., St. John's Sunday School, Clifton.
 1772 Cogswell, Florence, Trinity Sunday School, Marylebone.
 1236 Colley, Maud, Clontarf Sunday School.
 1144 Connolly, Elizabeth, Free Church Sunday School, Cork.
 1502 Cooper, Annie E., All Saints' Sunday School, Newmarket.
 1651 Coster, J. Arthur, Trinity Sunday School, St. John, New Brunswick.
 1318 Cotterill, John A., St. Mary's Sunday School, Sheffield.
 1078 Curell, Elizabeth, Hollywood Sunday School.
 1629 Curtis, Clara C., St. Mary's Sunday School, Finchley.
 1711 De Pothonier, Louisa, Old Windsor Sunday School.
 1395 Dixon, Annie Ida, St. Stephen's Sunday School, Shepherd's Bush.
 1101 Dransfield, Eliza R., St. John's Sunday School, Ladywood, Birmingham.
 1431 Drinkwater, Lucy G., St. Luke's Sunday School, Woodside.
 1314 Duff, Samuel, St. Matthias' Sunday School, Liverpool.
 1767 Duncan, Laura, Kennington Sunday School.
 1350 Ellis, Charlotte E., St. Anne's Sunday School, Highgate Rise.
 1333 Elwes, Sarah L., St. Andrew's Sunday School, Fulham.
 1397 Englefield, Kate M., St. Paul's Sunday School, Hammersmith.
 1727 Etty, Katharine P., Greenham Sunday School, Newbury.
 1545 Evans, Amy, St. John's Sunday School, Horton Lane, Bradford.
 1744 Evans, John, Crockherbtown Sunday School.
 1546 Evans, Madge, St. John's Sunday School, Ashley Street, Bradford.
 1446 Evitt, Annie A., St. Mark's Sunday School, Hamilton Terrace.
 1019 Fennemore, Elizabeth, St. Alban's Sunday School, Holborn.
 1293 Ferme, Helena M. N., Holy Trinity Sunday School, Haddington.
 1758 Field, Benjamin, Holy Trinity Sunday School, Huddersfield.

Examination
Number.

- 1027 Fielden, Evelyn, Bebington Sunday School.
1055 Fielder, Sarah, Christ Church Sunday School, Ealing.
1056 Fielder, Sophie, Christ Church Sunday School, Ealing.
1283 Fitch, Florence M., St. Margaret's Sunday School, Edinburgh.
1695 Flint, Robert E., St. Luke's Sunday School, Leek.
1540
1400 Foot, Constance M., St. John's Sunday School, Kilburn.
1399 Forbes, Jessie, St. John the Evangelist Sunday School, Hammersmith.
1054 Fox, Ellen, St. Mary's Sunday School, Acton.
1053 Fox, Hannah, St. Mary's Sunday School, Acton.
1039 Frere, Annie, West Hove Sunday School.
1137 Gant, Beatrice A., St. Paul's Sunday School, St. Leonards.
1595 Gardner, Soames F., Rams Episcopal Chapel Sunday School.
1759 Girling, Mary E., Lockwood Sunday School, Huddersfield.
1401 Glasson, Mary, St. Paul's Sunday School, Hammersmith.
1713 Goodford, Catharine M., Eton Sunday School.
1274 Green, Emma E., St. John's Sunday School, Bristol.
1633 Grene, Blanch E. M., Christ Church Sunday School, North Finchley.
1096 Griffin, Thomas W., St. Martin's Sunday School, Birmingham.
1596 Griffith, Lucia S., Rams Episcopal Chapel Sunday School.
1597
1664 Hackett, Charlotte, Parsonstown Sunday School.
1734 Hall, Lydia, St. Mark's Sunday School, Birmingham.
1203 Hamilton, Frances R., Dartmouth Hall Sunday School, Westminster.
1251 Harrison, Amy E., St. John's Sunday School, Waterloo, Liverpool.
1554 Hancock, Bessie J., St. Peter's Sunday School, Greenwich.
1228 Hanna, Mary E., St. George's Sunday School, Dublin.
1670 Hanson, Adah M., St. John the Evangelist Sunday School, Leeds.
1764
1516 Harrison, Jane E., Parish Church Sunday School, Nantwich.
1001 Herbert Eleanor, Ambleside Sunday School.
1081 Henderson, E. J. K., St. Thomas' Sunday School, Belfast.
1120 Herchmer, Jane C., Holy Trinity Sunday School, Hastings.
1605 Hinds, Annie H., St. John's Sunday School, Birkenhead.
1252 Hitchman, Mary A., St. Silas Sunday School, Liverpool.
1613 Hobbs, Sophia, St. Mary's Sunday School, Weston Turnville.
1323 Holland, Mary E., St. John's Sunday School, Wimbledon.
1441 Holroyd, Lucy, Newton-in-the-Isle Sunday School, Wisbeach.
1457 Horne, Emily M., St. Paul's Sunday School, Hereford.
1505 Horsley, Mary, St. Mary's Sunday School, Dover.
1692 Howard, Mary F., St. Edward's Sunday School, Leek.
1556
1191 Howell, Ada, Holy Trinity Sunday School, Eastbourne.
1097 Howkins, Jessie, St. John's Sunday School, Birmingham.
1678 Howlett, Clara, Meppershall Sunday School, Shefford.
1659 Howse, Sarah A., St. Peter's Sunday School Walsall.
1022 Hubbard, Amy E., New Ferry Sunday School.
1086 Hudson, Fannie, Christ Church Sunday School, Belfast.
1488 Hudson, Francis, St. Luke's Sunday School, Holloway.
1108 Hudson, Julia M., Fazeley Parish Sunday School, Staffordshire.
1111 Humphrey, Elizabeth, St. Stephen's Sunday School, Birmingham.
1544 Ivie, Annie, St. Michael's and All Angels', Bradford.
1623
1581 Jackson, Oliver Miles, St. Luke's, Lower Norwood.
1280 Jarvis, Bessie, St. Phillip's and Jacob Sunday School, Bristol.
1205 Jaquet, John, St. Margaret's Sunday School, Westminster.
1511 Joyner, Edith B., Wealdstone Sunday School, Wealdstone.
1616 Kemp, Charlotte Elizabeth, Priory Sunday School, Yarmouth.
1005 Kilburn, John Henry, Broughton-in-Furness Sunday School, Broughton.

712 CHURCH SUNDAY SCHOOL TEACHERS' EXAMINATION, 1882.

Examination
Number.

- 1541 Kimber, Mary A. A., St. Stephen's Sunday School, Wandsworth.
 1672 King, Charlotte E., Carlow Sunday School, Carlow.
 1343 King, Harrie, St. Ann's Sunday School, Limehouse.
 1466 Knowlden, William J., St. Mary's Sunday School, Lambeth.
 1617 Lacon, Edith, St. John's Sunday School, Louth.
 1480 Laming, Lydia E., Holy Trinity Sunday School, East Finchley.
 1226 Lane, Jane, St. George's Sunday School, Dublin.
 1221 La Nauge, Ellen M., Mariner Church Sunday School, Kingstown.
 1047 Lawford, Eleanor M., St. George's Upper Class Sunday School, Brighton.
 1601 Lea, Elizabeth E., St. Paul's Sunday School, Birkenhead.
 1290 Lees, Mary C., St. Paul's Sunday School, Edinburgh.
 1048 Leslie, Emma M., St. George's Upper Sunday School, Brighton.
 1038
 1080 Lewis, Elizabeth N., St. John's Sunday School, Belfast.
 1154 Lindsay, Agnes A. S., Glenbrook Sunday School.
 1148 Lindsay, Rebecca M., Blackrock Sunday School.
 1752 Linay, Annie M., St. Philip's Sunday School, Heigham.
 1012 Lincoln, Emma C., St. George's Sunday School, Bloomsbury.
 1628 Linford, Alice, St. Mary's Sunday School, Finchley.
 1518 Lloyd, William H., The Parish Church Sunday School, Nantwich.
 1681 Long, Margaret, Lower Standon Sunday School, Shefford.
 1427
 1442 Lovelock, Anna M., Emneth Sunday School, Wisbeach.
 1025 Lloyd, Louisa, New Ferry Sunday School, Rock Ferry.
 1230 Macintosh, Mary, St. George's Sunday School, Dublin.
 1275 McMullin, Marian J., St. John's Sunday School, Bristol.
 1379
 1277 Manning, Charles, St. Matthew's Sunday School, Bristol.
 1455 Marillier, Rosamond E., Much Dewchurch Sunday School, Hereford.
 1702 Maples, Katherine, Holy Trinity Sunday School, Paddington.
 1447
 1449
 1450
 1448
 1170 McCormick, Emily B., St. Peter's Sunday School, Southboro'.
 1168 McCormick, Francis, Christ Church Sunday School, Southboro'.
 1500 Martin, Annie, All Saint's Sunday School, Newmarket.
 1043 Mascal, Frederick, St. Martin's Sunday School, Brighton.
 1703
 1076 McGee, Elizabeth, Holywood Church Sunday School.
 1342 Mayhew, Martha, St. Ann's Sunday School, Limehouse.
 1271 Mazengarb, George, St. Paul's Sunday School, Bedminster.
 1755 Millard, Barbara I., Catton Sunday School, Norwich.
 1404 Miller, Edith E., St. Paul's Sunday School, Hammersmith.
 1222 Miller, Frances P., Mariner's Church Sunday School, Kingstown.
 1352 Miller, Susan E., St. Nicholas' Sunday School, Chislehurst.
 1281 Millett, Gertrude E., St. Philip and Jacob Sunday School, Bristol.
 1064 Milne, Augusta F., Monken Hadley Sunday School, Hadley.
 1779
 1123 Moon, Bessie, St. Leonard's Sunday School, St. Leonard's.
 1329 Moore, Emily C., St. Margaret's Sunday School, Durham.
 1746 Mordaunt, Jessie L., Hampton Lucy Sunday School, Warwick.
 1615 Morley, Kate, Priory Sunday School, Great Yarmouth.
 1436 Morton, Florence E., St. Peter's and St. Paul's Sunday School, Wisbeach.
 1184 Mose, Vincent H., Christ Church Sunday School, Eastbourne.
 1023 Mudie, Ella, St. Paul's Sunday School, Rock Ferry.
 1470
 1405 Nicholls, Edith C. S., St. Mary Abbott Sunday School, Kensington.

Examination
Number.

- 1382 Nisbett, Alice H., Christ Church Sunday School, Sandown.
 1769 Oldham, Amelia, St. John Baptist Sunday School, Peterborough.
 1092 Owen, Ernest L., St. Martin's Sunday School, Birmingham.
 1675 Orlebar, Rachel S., St. Mary, Burton Latimer, Sunday School, Kettering.
 1710 Pack, Henry, Christ Church Sunday School, Somer's Town.
 1380 Padmore, Ellen G., Holy Trinity Sunday School, Ventnor.
 1045 Paine, Elizabeth, St. Mark's Sunday School, Brighton.
 1408 Pascoe, Kate P., St. Clement's Sunday School, Notting Hill.
 1004 Pasley, Louisa M. S., Shedfield Sunday School, Botley.
 1673 Pennefather, Isabella, Carlow.
 1776 Perry, Margaret E., National Sunday School, Dartford.
 1627
 1036 Phillip, Kate, St. Margaret's Sunday School, Brighton.
 1754 Phipps, Marianne C., Thorpe Hamlet Sunday School.
 1493 Pinnions, Isabella A., Camolin Sunday School, Camolin.
 1434 Plumb, Charles E., St. Peter's and Paul's Sunday School, Wisbeach.
 1619 Poe, Harriet, Kilkenny Sunday School, Kilkenny.
 1683 Pollard, Ellen, Shillington Sunday School, Hitchin.
 1381 Porter, Clara C., Christ Church Sunday School, Sandown.
 1738 Prince, John H., St. Mark's Sunday School, Birmingham.
 1286 Purvis, Agnes J., St. Paul's Sunday School, Edinburgh.
 1413 Rae, Catharine H., St. Barnabas' Sunday School, Kensington
 1412 Rae, Edith S., St. Barnabas' Sunday School, Kensington.
 1538 Renny, Adelaide M., St. James' Sunday School, Shirley
 1155 Roberts, Charlotte F., Passage West Sunday School, Cork.
 1414 Roberts, Florence M., St. Paul's Sunday School, Hammersmith.
 1660 Robinson, Mary A., Cannock Sunday School, Cannock.
 1476
 1618 Rogers, Margaret, Kilkenny Sunday School.
 1157 Ronayne, Sarah, Queenstown Sunday School.
 1152 Ross, Martha, Christ Church Sunday School, Cork.
 1151 Ross, Susanna, Christ Church Sunday School, Cork.
 1129 Round, Minnie E. C., St. Paul's Sunday School, St. Leonards.
 1260 Rowett, Annie S., St. George's Sunday School, Everton.
 1128 Rowden, Dora, St. Paul's Sunday School, Hastings.
 1095 Royce, Mark H., St. Martin's Sunday School, Birmingham.
 1740 Russell, Sarah A., St. Mark's Sunday School, Birmingham.
 1085 Sanderson, James, St. Anne's Sunday School, Belfast.
 1770 Sawyer, Isabella H., St. John's Sunday School, Peterborough.
 1696 Scarlett, William, St. Luke's Sunday School, Leek.
 1699 Scaers, Lupus R., St. Mary Sunday School, Maida Vale.
 1142 Schröter, Franziska M. A., Christ Church Sunday School, Cork.
 1645 Scott, Caroline, Dunmow Sunday School, Essex.
 1176 Scott, Ellen A., Southborough Sunday Schools.
 1439 Scott, Euphemia, St. Peter's Sunday School, Wisbeach.
 1535 Scott, Jane A., Grey School, Sunderland.
 1444 Scott, Jessie E., St. John's Sunday School, Kilburn.
 1644 Scott, Katherine, Dunmow Sunday School, Essex.
 1676 Selkirk, Clara, St. Luke's Sunday School, Hull.
 1133 Sewell, Clara J. W., St. Paul's Sunday Schools, St. Leonards.
 1187
 1418 Sharpe, Ida A., St. John the Evangelist Sunday School, Hammersmith.
 1002 Sheppard, Bessie, Ambleside Sunday School.
 1416 Sherriff, Ella, St. Jude's Sunday School, Kensington.
 1768 Shuard, William D., St. Paul's Sunday School, Clapham.
 1437 Simmons, Kate, St. Peter's Sunday School, Wisbeach.
 1324 Siviour, Alice, Mitcham Sunday School.
 1574 Smaridge, John, St. James' Sunday School, Ashton-on-Lyne.

Examination
Number.

- 1313 Smith, Ada M., St. Michael's Sunday School, Paddington.
 1429 Smith, Esther P., St. Gregory's Sunday School, Canterbury.
 1172 Smith, Margaret, St. Peter's Sunday School, Southborough.
 1747 Snow, Grace S., Hampton Lucy Sunday School.
 1245 Spencer, Annie, St. George's Sunday School, Dublin.
 1625 Stancomb, Uda E. M., Christ Church Sunday School, Hampstead.
 1265 Stainstreet, Mary, St. Luke's Sunday School, Liverpool.
 1105 Stanley, Marianne, St. George's Sunday School, Edgbaston.
 1745 Starker, Mary M., Ingon Chapel Sunday School, Hampton Lucy.
 1338 Stevenson, Fanny, All Hallows' Sunday School, Poplar.
 1335
 1225 Stirling, Mary G. H., St. George's Sunday School, Dublin.
 1785
 1560 Stuart, Isabelle M., St. John's Sunday School, Woolwich.
 1337 Stubbs, Frederick W., St. Thomas' Sunday School, Stepney.
 1125 Sturtevant, Marianne, St. Leonard's Parochial Sunday School.
 1760 Sugden, Sarah, Armitage Bridge Sunday School, Huddersfield.
 1657 Symonds, Edith S., St. Paul's Sunday School, St. John, N.B.
 1741 Talbot, Mary, St. Margaret's Sunday School, Westminster.
 1503 Taylor, Annie, St. Mary's Sunday School, Newmarket.
 1051 Taylor, Mary E., St. Mary's Sunday School, Acton.
 1421 Tandy, Eliza G., St. Barnabas' Sunday School, Kensington.
 1387 Thomas, John, Thornhill Parish Sunday School, Thornhill.
 1218 Thompson, Elizabeth, St. Mary's Sunday School, Donnybrook.
 1561
 1655 Tippet, Arthur P., St. John's Sunday School, New Brunswick.
 1143 Tobin, Jane B., Christ Church Sunday School, Cork.
 1177 Topling, Violet F., Chapel of Ease Sunday School, Tunbridge Wells.
 1385 Turner, Alfred, St. Mary's Sunday School, Great Ilford.
 1059 Turner, Emma, St. John's Sunday School, Aylesbury.
 1559 Turner, Jessie, St. Mary's Sunday School, Lewisham.
 1697 Turnock, Emily, Ball Haze Green Sunday School, Leek.
 1091 Tyther, William H., St. Martin's Sunday School, Birmingham.
 1253 Urquhart, Alexander, Meols Sunday School, Cheshire.
 1247 Ward, Robert H., Christ Church Sunday School, Everton.
 1161 Warde, Alice B., St. Peter's Sunday School, Yalding.
 1159 Warde, Mary J., St. Peter's Sunday School, Yalding.
 1292 Warrack, Robina C., St. Margaret's Sunday School, Edinburgh.
 1328
 1499 Walter, Eleanor E., Slinfold Parish Sunday School, Slinfold.
 1620 Walters, Isabella A., Kilkenny Sunday School, Kilkenny.
 1130
 1014 Watkins, Rosalie, St. George's Sunday School, Bloomsbury.
 1432 Watson, Clara, St. John's Sunday School, Penge.
 1289 Watson, Wilhelmina, St. Paul's Sunday School, Edinburgh.
 1445 Wells, Elizabeth M., All Saints' Sunday School, Finchley Road.
 1513 Whipple, Lucy M., All Saints' Sunday School, Harrow Weald.
 1739 White, Alice M., St. Mark's Sunday School, Birmingham.
 1650 Whitney, Elizabeth, Trinity Sunday School, New Brunswick.
 1479 Whittaker, Henrietta Ann, Parish Church Sunday School, Cheltenham.
 1572 Whybrow, Arthur J., St. Barnabas' Sunday School, Cambridge.
 1718
 1065 Widdows, Florence E., Lyondown Sunday School, Barnet.
 1507 Wyatt, Alice M., Holy Trinity Sunday School, West Cowes.
 1262 Wilding, James, St. Thomas' Sunday School, Edgehill.
 1549 Wilkins, Clementina J., St. Thomas' Sunday School, Trowbridge.
 1671 Wilkinson, Elizabeth, St. James' Sunday School, Leeds.
 1259 Williams, Eleanor, St. George's Sunday School, Everton.
 1017 Williams, Albert H., St. George's Sunday School, Bloomsbury.
 1256 Wilson, Agnes J., St. Nathaniel's Sunday School, Liverpool.

Examination
Number.

1174	Wilson, Caroline, St. Peter's Sunday School, Southborough.
1483	Wood, Florence, St. Peter's Sunday School, Highgate.
1484	Wood, Percy G., St. Peter's Sunday School, Holloway.
1300	Woodward, Agatha, St. Clement's Sunday School, Oxford.
1451	
1213	Woolmer, Ethel A., Christ Church Sunday School, Westminster.
1282	Wren, Elizabeth A. B., St. Margaret's Sunday School, Edinburgh.
1070	Young, Elizabeth, Braid Water Sunday School, Ireland.

ELEMENTARY SECTION.

FIRST CLASS CERTIFICATES, 127.

PRIZE OF 10S.

266	Batty, Adelaide E., St. John's Sunday School, Fulham.
247	Goudge, Marianne U., St. Jude's Sunday School, Mildmay Park.
2	Adams, Annie E., St. George's Sunday School, Bloomsbury.
{ 81	Brown, Henry R., St. Stephen's Sunday School, Westminster.
{ 103	Christopher, Edith, St. Paul's Sunday School, Clifton.
{ 226	Ingram, Fanny, St. Mary's Sunday School, Huntington.
252	Woods, Emily R., All Saints' Sunday School, Clapham Park.
259	Hacon, E. Constance, St. John at Hackney Sunday School.
261	Smith, Agatha, St. John of Jerusalem Sunday School, South Hackney.
268	Yapp, Mary E., St. John's Sunday School, Fulham.
{ 31	Brown, Alice A., Pulloxhill Sunday School.
{ 3	Easton, Gertrude E., St. George's Sunday School, Bloomsbury.
{ 248	Goudge, Elizabeth, Pennefather Memorial Schools, Mildmay Park.
124	Burt, Janet, St. Catherine's Sunday School, Ventnor.
100	Reynolds, Edith M., St. John's Sunday School, Bristol.

PRIZE OF 7s. 6d.

{ 105	Gunstone, Ellen, St. Clement's Sunday School, Oxford.
{ 128	Rivington, Jessie M., St. Mary Abbot's Sunday School, Kensington.
32	Buswell, Alice M., Pulloxhill Sunday School, Amptill.
224	Hopkins, Annie, St. Mary's Sunday School, Huntingdon.
304	Robinson, Eleanor, St. Paul's Sunday School, Portland.
68	Gollock, Georgiana A., Marble Hill Sunday School, Blackrock.
56	Tendall, Eliza, Holy Trinity Sunday School, Hastings.
265	Bamber, Frances C., St. John's Sunday School, Fulham.
301	Le Hunte, Lily, Ardcorm Sunday School.
47	Barwell, Alice M., St. Jude's Sunday School, Birmingham.
{ 1	Gobey, Alice, St. James' Sunday School, Boston.
{ 1732	Marshall, Edith M., Yaxley Sunday School, Suffolk.
109	Spanswick, Ellen, Holy Trinity Sunday School, Marylebone.
181	Mulloney, Emily S., St. Michael's Sunday School, Coventry.
{ 193	Hampson, Sarah, Parish Church Sunday School, Nantwich.
{ 132	Lovatt, Frances, St. James's Sunday School, Jersey.

The following Ten Candidates are, from the excellence of their Papers, entitled to precedence in the List of those to whom First Class Certificates only have been awarded, and are placed in ORDER OF MERIT:—

223	Veasey, Catherine A., St. Mary's Sunday School, Huntingdon.
260	Phillips, Emma, St. John of Jerusalem Sunday School, Hackney.
{ 71	Olden, Olivia, Ballyclough Sunday School.
{ 1028	Shaw, John G., Parish Sunday School, Blackburn.
69	Swanzy, Kate G., Kilshaning Sunday School, Ireland.

Examination
Number.

{ 41	Umpleby, Harriet E., Bedale Sunday School, Bedale.
{ 139	Venables, Russell, Rossett Sunday School, Wrexham.
{ 331	Ellison, Katherine, National Sunday School, Windsor.
{ 58	Sparks, Sarah E., St. Leonard's Sunday School, St. Leonards.
288	Melhuish, Laura, St. Philip's Sunday School, Sydenham.

The Teachers whose names are bracketed obtained an equal number of marks.

45	Adams, Elizabeth, Barrington Sunday School, Bishop Auckland.
164	Allibone, George, Cheltenham Parish Church Sunday School.
6	Aspinall, Frances M., Bebington Sunday School.
225	Beresford, Daisy, St. Mary's Sunday School, Huntingdon.
33	Bolton, Rizpah, St. John's Sunday School, Aylesbury.
313	Booth, Mary E., St. George's Sunday School, Leeds.
326	Brinton, Marion D., Holy Trinity Sunday School, Kentish Town.
73	
253	Bull, Edith A., St. Matthew's Sunday School, Brixton.
349	Burgess, Rosetta C., St. James' Sunday School, Yarmouth.
30	Byham, Mary, Christ Church Sunday School, Ealing.
107	Cadman, Mary L., Holy Trinity Sunday School, Marylebone.
321	Carding, Mary J., St. Edward's Sunday School, Leek.
89	Chatterton, Rebecca E., St. Mary's Sunday School, Donnybrook.
242	Child, Rosa, St. John's Mission Sunday School, Weston-super-Mare.
353	Clark, Ada C., St. Margaret's Sunday School, Brighton.
241	Crawford, Kate C., St. John's Sunday School, Weston-super-Mare.
16	Crosbie, Georgina H., St. Thomas' Sunday School, Blackburn.
26	Curtis, Fanny, St. Martin's Sunday School, Brighton.
25	Curtis, Lucy, St. Martin's Sunday School, Brighton.
296	Dain, William H., St. Paul's Sunday School, Wolverhampton.
272	
93	Doubleday, Mary A., St. Nathaniel's Sunday School, Windsor.
9	Duerden, Susannah, St. Thomas' Sunday School, Blackburn.
44	Elliott, William E. L., Barrington Sunday School, Bishop Auckland.
15	Fielding, Mary, St. Thomas' Sunday School, Blackburn.
23	Fitzroy, Minnie, St. Martin's Sunday School, Brighton.
249	
55	Franklin, Harriet E., St. George's Sunday School, Birmingham.
85	Genner, John H., St. Margaret's Sunday School, Westminster.
273	Gladstone, Ethel I., St. Mary's Sunday School, Rye.
127	Goldsmid, Jessie H., St. Mary Abbot's Sunday School, Kensington.
332	Goodhart, Marion, Windsor Park Sunday School.
11	Gregson, Margaret, St. Thomas' Sunday School, Blackburn.
194	Hampson, Ellen, Parish Church Sunday School, Nantwich.
351	Hancock, Emily M., Charlton King's Sunday School, Cheltenham.
350	Hancock, Selina J., Charlton King's Sunday School.
244	
57	Hinton, Constance E., St. Leonard's Sunday School, Hastings.
196	Hodgkinson, Amy, St. Michael's Sunday School, Binglefield Street.
340	Hopkins, Elizabeth, St. George's Sunday School, Birmingham.
306	Horne, Sibella L. G., Thundridge Sunday School.
34	Hutchens, Amy, St. John's Sunday School, Aylesbury.
101	Jones, Ruby P., St. Matthew's Sunday School, Kingsdown.
205	Kershaw, Gertrude M., All Saints' Sunday School, Salterhebble, Halifax.
397	Keyworth, Annie, St. Stephen's Sunday School.
300	
108	Lewis, John H., Holy Trinity Sunday School, Marylebone.
59	Lowdell, E. Augusta, St. Leonard's-on-Sea.
235	Maddock, Katharine F., Staverton Church Sunday School.

Examination
Number.

- 290 Matthews, Constance M. G., St. Saviour's Sunday School, Brockley.
297 Maxfield, Thomas P., Christ Church Sunday School, Newark.
118
117
166 Nicholes, Helen A., St. Luke's Sunday School, West Holloway.
291 Page, Margaret, St. George's Sunday School, Lewisham.
292 Page, Mary L., St. George's Sunday School, Forest Hill.
12 Parker, Helen, St. Thomas' Sunday School, Blackburn.
54 Pates, Henry, St. James' Sunday School, Edgbaston.
126 Perrott, Kate H., St. Paul's Sunday School, Hammersmith.
346 Pinching, Charles W., St. Philip's Sunday School, Norwich.
289 Redpath, Edith M., St. Philip's Sunday School, Sydenham.
110 Reith, Edward, Holy Trinity Sunday School, Marylebone.
206 Rippingale, William H., Christ Church Sunday School, Newark.
129 Rivington, Florence H., St. Mary Abbot's Sunday School, Kensington.
243 Rosser, Serena B., St. John's Sunday School, Weston-super-Mare.
173 Salmons, Harriett, St. Michael's Sunday School, Coventry.
158 Salt, Annie E., St. Barnabas' Sunday School, Peterborough.
74 Scudamore, Florence M., St. Stephen's Sunday School, Tonbridge.
352
309 Sheldon, Adeline E., St. George's Sunday School, Walsall.
328 Shephard, Caroline E., Eton Sunday School.
318
143 Simmons, Frank, St. Mary's Sunday School, Lambeth.
284 Smith, Fanny P., St. John's Sunday School, Yarmouth.
130 Stoney, Lucy, Christ Church Sunday School, North Kensington.
315
287 Teschemaker, Constance I., St. Bartholomew's Sunday School, Sydenham.
1261 Thomas, Edith H., Altcar Sunday School.
281 Tooley, Caroline A., North End Mission Sunday School, Yarmouth.
29 Trimmer, Emma E., St. George's Sunday School, Bloomsbury.
277 Vidler, Marian, St. Mary's Sunday School, Rye.
5 Welsford, William O., St. Alban's Sunday School, Holborn.
317
61 Wrigglesworth, Agnes E., Christ Church Sunday School, Blacklands, Hastings.
4 Wyman, Evelyn L., St. George's Sunday School, Bloomsbury.

SECOND CLASS.—(Passes 115.)

- 190 Adams, Harriet F., West Hackney Sunday School.
189 Adams, Clara E., West Hackney Sunday School.
48 Aston, Albert W., St. James' Sunday School, Aston.
86 Austin, Fanny, St. Margaret's Sunday School, Westminster.
162 Badger, Henry S., Holy Trinity Sunday School, Shrewsbury.
28 Baldwin, Ellen, St. Martin's Sunday School, Brighton.
188 Barnes, Florence C., West Hackney Sunday School.
167 Bird, Clarence A., St. Luke's Sunday School, West Holloway.
21 Bolton, James, St. Thomas' Sunday School, Blackburn.
271 Booker, Frances A., St. Mary's Sunday School, Rye.
38
280 Brighthouse, Mary J., St. John's Sunday School, Burscough.
156
231 Burdett, William H., All Saints' Sunday School, Huntingdon.
240 Burgess, Ephraim S., Hedgeley Street Sunday School, Lee.
78 Burrows, Sarah T., St. John's Sunday School, Westminster.
324
298 Chambers, Beatrice E., St. Philip's Sunday School, Wolverhampton.

Examination
Number.

- 222 Charity, Mary E., Alconbury Sunday School.
 91 Chatterton, Jane, Donnybrook Sunday School, Dublin.
 303 Churchill, John W. W., Trinity Church Sunday School, Brookville.
 95 Clark, James, Hanham Church Sunday School.
 84
 35 Clench, Martha J., St. John's Sunday School, Aylesbury.
 1716 Crane, Matilda, St. Mary's Sunday School, Newport.
 148
 155 Dance, Rose C., St. Barnabas' Sunday School, Peterborough.
 138 Dean, Alfred E., St. Jude's Sunday School, Kensal Green.
 355 Duclos, Alice E., St. Martin's Sunday School, Brighton.
 13 Edleston, Elizabeth E., St. Thomas' Sunday School, Blackburn.
 338 Fordham, George, Hornsey Sunday School.
 295 Franklin, Sarah J., St. Paul's Sunday School, Wolverhampton.
 65 Fransen, Catherine, St. Paul's Sunday School, St. Leonard's-on-Sea.
 52 Ganderton, Harriet, St. George's Sunday School, Edgbaston.
 198 Gledhill, Fanny S., St. John's Sunday School, Golcar.
 53 Gosling, Florence, Christ Church Sunday School, Sparkbrook.
 96 Grove, Thomas, St. George's Sunday School, Brandon Hill.
 97 Grubb, Charles J. E., St. George's Sunday School, Brandon Hill.
 76 Guthrie, Henry, St. Mary's Sunday School, Westminster.
 263 Hacon, A. C., St. John of Jerusalem Sunday School, South Hackney.
 329 Hale, Ethel M., Eton Sunday School.
 220 Hall, Mary E., St. Stephen's Sunday School, Wandsworth.
 169 Harris, Percival S., Holy Trinity Sunday School, Haverstock Hill.
 24 Head, Alice, St. Martin's Sunday School, Brighton.
 216
 215
 87 Hinton, Sophia, St. Margaret's Sunday School, Westminster.
 239 Hiscock, Ellen E., Christ Church Sunday School, Greenwich.
 210 James, Edwin, St. Laurence Sunday School, Northampton.
 131 Johnson, William H., North Ormesby Sunday School.
 342 Jones, Mary F., St. Mark's Sunday School, Birmingham.
 39 Kay, Mary Alice, Bedale Sunday School.
 17 Kenyon, Simeon, St. Thomas' Sunday School, Blackburn.
 341 King, Ellen, St. George's Sunday School, Birmingham.
 1248 Kitchen, Frederick C., Christ Church Sunday School, Bootle.
 327 Lawrence, Albert E., St. Luke's Sunday School, New Kentish Town.
 212
 200 Lister, Emily, Christ Church Sunday School, Battysford, Mirfield.
 122 Lockett, Ada, St. Anne's Sunday School, Brookfield.
 257
 140 Marillier, Alice E., St. James' Sunday School, Much Dewchurch.
 197 Martin, Frederick T., St. John's Sunday School, Hoxton.
 10 Mercer, Ann, St. Thomas' Sunday School, Blackburn.
 137 Metcalfe, Judith M., St. Peter's Sunday School, Wisbech.
 358 Miskin, Harriet, Church Sunday School, Dartford.
 356 Moore, Frederick W., St. James' Sunday School, Benwell.
 163
 297 Nicol, Louisa A., St. Luke's Sunday School, Wolverhampton.
 37 Nixon, Lily M., Monken Hadley Sunday School.
 98 Noble, William, St. George's Sunday School, Brandon Hill.
 49 O'Neill, Kate M., St. James' Sunday School, Edgbaston.
 112 Palmer, Fanny A., Upper Mitcham Sunday School.
 359 Philpot, Rose E., Northumberland Heath Sunday School.
 1715 Pigrum, William H., St. Mary's Sunday School, Saffron Walden.
 237 Pope, Mary E., All Saints' Sunday School, Gloucester.
 322 Ransdale, Cordelia, St. Mary's Sunday School, Paddington.
 136 Ream, William, St. Peter's and St. Paul's Sunday School, Wisbeach.
 179 Reynolds, Sarah A., St. Michael's Sunday School, Coventry.

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67	Round, Emily D. E., St. Paul's Sunday School, Hastings.
192	Sanders, Emma, West Hackney Sunday School.
171	Sanders, Frances M., St. Mary's Sunday School, Dover.
175	Sargent, Mary A., St. Michael's Sunday School, Coventry.
14	Sharples, Hannah, St. Thomas' Sunday School, Blackburn.
152	Shaw, Clara A., St. Mark's Sunday School, Peterborough.
151	
282	Skoulding Henrietta, Priory Sunday School, Yarmouth.
294	Smith, Sarah, St. Paul's Sunday School, Wolverhampton.
62	Snowden, Charles J., Christ Church Schools, Blacklands.
191	South, Gracy M., St. James' Sunday School, West Hackney.
46	Spearing, Lizzie, Christ Church Sunday School, Belfast.
83	
82	
256	
184	Streetley, George, Radford Sunday School, Coventry.
92	Stubbs, W. J. C., St. Columba's Sunday School, Liverpool.
201	Sugden, Miriam, Rashcliffe Sunday School, Huddersfield.
302	Sweeting, Emily, Mission Sunday School, Dunmow.
234	
316	
19	Taylor, William, St. Thomas' Sunday School, Blackburn.
64	Tendall, Elizabeth E., Holy Trinity Sunday School, Hastings.
90	Thompson, Sophie, St. Mary's Sunday School, Donnybrook.
335	Traylen, Julia M., St. Mary's Sunday School, Saffron Walden.
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255	
111	Webb, Winifred M., Lecture Hall Sunday School, Wimbledon.
79	
165	Whittaker, Ellen L., Parish Church Sunday School, Cheltenham.
94	Wigzell, Emily, All Saints' Sunday School, Oakhill Park.
50	Wilkinson, Susie, Christ Church Sunday School, Sparkbrook.
170	
336	Worledge, Alfred, St. Mary's Sunday School, Saffron Walden.
60	Wrigglesworth, Cecilia, Christ Church Sunday School, Blacklands.
278	Wrigley, Charles, St. John's Sunday School, Lathom.

REPORTS OF THE FINAL EXAMINERS.

SCRIPTURE SECTION.

The Papers were of pretty equal merit; and by comparing them I find some of the answers almost identical in matter and wording.

Having for many years urged the necessity of instructing those who are engaged in the important work of Sunday-school teaching, I hail with much pleasure this effort to encourage the study of Holy Scripture, the Prayer Book, and other subjects bearing upon this interesting branch of Church work. The Papers I have examined indicate not only a laudable study of Holy Scripture, but a spirit of earnest piety which must, with God's blessing, be of advantage both to teacher and pupil.

J. TRAIVSS LOCKWOOD,

*Rector of Widford, Herts, late Diocesan Inspector of Schools, Ely,
Final Examiner.*

PRAYER BOOK SECTION.

The selected Papers on the Church Catechism and the Confirmation Service give evidence of much diligent and careful preparation, and deserve high praise. I feel sure that the Examination has done good service in directing and concentrating the studies of Sunday-school teachers, and even those who fail to obtain distinctions will be amply rewarded for their pains. I proceed to offer some suggestions

and criticisms, not with a view of finding fault, but in the hope that work which is already good may become still better.

1. There is too much tendency to merely mechanical answering. Questions which require thought are avoided. I do not think that the Candidates are altogether to blame for this. It is only natural that when the time allowed for answering is short, and only five questions out of eight have to be done, and all the questions are treated as of equal value, Candidates should choose those for which books and lectures have supplied them with straightforward answers, in preference to those which require reflection, and combination of knowledge obtained from different sources. My point will be made clear by an analysis of the answering, more particularly in the Elementary Section. In that Section Question 1 was answered by 21 out of 41 Candidates, Question 2 by 15, Question 3 by 5, Question 4 by 20, Question 5 by 32, Question 6 by 39, Question 7 by 38, Question 8 by 35. The first four questions are not quite straightforward, but require some thought, and they were evidently avoided. Question 3, a most important one, was almost entirely neglected, and indeed not satisfactorily answered by any one. Question 4 was very imperfectly treated. Only one Candidate explained what was meant by the *Name* of God.

In the Advanced Section the answering was more evenly distributed, but the same tendency may be noticed. Question 1 was chosen by 37 out of 42 Candidates, Question 2 by 30, Question 3 by 21, Question 4 by 19, Question 5 by 22, Question 6 by 17, Question 7 by 39, Question 8 by 25. Questions 3, 4, and 6, all most important, but somewhat harder than the rest, were obviously unpopular.

In view of these facts I venture to suggest to the Committee of the Institute that in future no choice of questions should be given, but papers set of such a length that all the questions may be done in the allotted time. Alternative questions are hardly necessary where the subjects are of a definite and limited range, and the relative merits of the Candidates can be much more easily estimated when they all do the same work. If, however, it is thought well to retain the plan of giving a choice of questions, the more difficult ones might be marked with an asterisk, and no Candidates placed in the First Class who have not answered a certain proportion of these.

2. It may be worth while to say a few words about the *form* in which answers should be given. So much of the question should, as a rule, be incorporated in the answer, as to make a complete and intelligible sentence. Answers should be written in grammatical English, not in the condensed elliptical style in which notes of a lecture are taken, or an analysis of a book made. The papers of some even of the best Candidates read like a verbatim reproduction of their note-books learnt off by heart, and the Examiner is left to supply sometimes the subject and sometimes the verb of a sentence, in order to make any sense. The free use of abbreviations not generally recognised is quite inadmissible.

References to chapter and verse, without quotation of the words, are worthless when Scripture proofs are asked for, except in cases where the most important passages have already been quoted in full, and others are briefly referred to as supplementing them.

These remarks, however, concern matters of secondary importance. The chief point to be aimed at is the real understanding of what is studied, the grappling with difficulties until they are fairly mastered, the assimilation of knowledge so that it becomes part of one's self. No teacher can satisfactorily impart what he only partially understands himself.

A. F. KIRKPATRICK, M.A.,

*Canon of Ely, Regius Professor of Hebrew in the University of Cambridge,
Fellow of Trinity College, Cambridge, and Examining Chaplain to the
Bishop of Winchester, Final Examiner.*

LESSONS SECTION.

I have now completed my examination of the Sketches of Lessons sent to me by the Preliminary Examiner. They were 85 in number—viz., 44 written by senior and 41 by junior Candidates. I have found my task an interesting, but at the same time a very difficult one. The order of merit in which I have placed the Papers, and the marks I have assigned, are the result, in most cases, of careful reading three

or four times over, and yet I can easily believe that another Examiner might, where the Lessons are of nearly equal merit, differ from me in his estimate of their relative value.

To speak first of the Lessons written by the senior Candidates. Of the 44 sent to me, I should unhesitatingly say that none were *bad*, hardly any *poor*, while some few were of remarkable merit. Having taken an active part in selecting the writer of a Course of Lessons to be published in the Institute's Magazine, in which case weeks were allowed for the preparation of the competitive Lessons, I have no hesitation in saying that the Examiners would have carefully considered the claims of at least four or five of the writers before me; and when we remember that in this Examination, the Sketch of the Lesson was written without any book of reference but a Bible, and in one hour, my statement indicates a high standard of excellence.

Of these 44, half had selected St. Matt. vi. 24—34, and half St. Matt. xii. 1—13; and though I do not say the Lessons on the former passage were the better, they were certainly the more interesting to an Examiner.

There was more sameness and less originality of treatment in dealing with the latter passage.

Many teachers were tempted to give a Lesson upon the Christian Lord's day, with thoughts taken from the whole Bible, rather than a Lesson upon the passage before them, and not a few did this without pointing out the distinctions between the Jewish Sabbath and the Christian Sunday. The error is by no means uncommon, and by no means confined to Sunday-school teachers.

The portion of the Sermon on the Mount was selected to see how teachers would deal with a passage in which there was no narrative, and more than one leading thought. The difficulty was to bring out the main points in the teaching of our Lord, and yet to leave one or two leading thoughts in the minds of those taught; in fact properly to focus the Lesson.

Some few shirked the difficulty, one at least wrote a Lesson almost exclusively on the 24th verse, and several omitted that verse entirely. Many, however, suggested very happy solutions of the problem; *e.g.*, "Two services"—one a *peaceful*, the other an *anxious* one. Another, the passage gives us—1. A choice of masters, and 2. A choice of cares (vv. 25—33 happily combined). Another, the passage teaches—1. The care Christ enjoins; 2. The care Christ forbids. Another, our service should be—1. Whole-hearted; 2. Trustful. The heads of one Lesson were—1. The *single* service; 2. The *trustful* service; 3. The *spiritual* service; 4. The *reward* of the service. And many other lines of thought were almost equally good.

It seemed to me that few made as much use as they might have done of our Lord's illustration of the flowers; probably a large proportion of the teachers live in towns.

Some teachers introduced a great deal too much; what *not* to teach in a Lesson is often almost as important as what to teach, and many Lessons require careful pruning.

There was, too, a great dearth of Illustrations.

The junior Candidates had the choice of St. Matt. viii. 1—4, or St. Matt. xiii. 24—31, and of the 41 Sketches sent to me, 30 were on the Healing of the Leper, and 11 on the Parable of the Tares. I was not surprised, as the former was certainly the easier subject.

For the junior Candidates a skeleton was provided, which they might use or not as they thought fit. Most used it, consequently there was a great sameness in the Lessons produced, and the Examiner's work was all the harder. Those who did not use the skeletons provided were not, as a rule, happy in those they made for themselves, and yet, one had a not unnatural feeling in their favour. In my opinion it would be well if no such skeleton is hereafter given, but if one should be, I would urge that its use should be compulsory. This would put all the juniors on the same footing, and remove a very great difficulty out of the way of the Examiner.

One teacher taking only one verse, *viz.*, St. Matt. viii. 4, gave a lesson on obedience to parents and those in authority! As he (or she) had the skeleton before him, he would have done better if he had used it.

In looking through these Lessons I was surprised how few referred to O. T. lepers; that not one quoted ch. xi. 5, where the healing of the leper is referred to

as a proof of the Messiahship of Jesus: and I thought that as a general rule there were not enough references to other passages of Scripture. I did not desire many, but I expected a few in each Lesson.

On the whole, however, I could not but feel truly thankful as I read the Lessons to think how many well-qualified teachers are thus quietly and unobtrusively giving Sunday after Sunday lessons so excellent. The good seed must bear good fruit. The promise of the Master is sure. The Church of England Sunday School Institute, by its publications, lectures, and training-lessons, has, I am convinced, done much already to raise the standard of Sunday teaching, and it will, I hope, be enabled to do yet more in the future.

C. ALFRED JONES, M.A.,
Senior Mathematical Master, Westminster School,
Final Examiner.

The following were the Questions set in the
ELEMENTARY SECTION
of the Examination:—

PART I.—HOLY SCRIPTURE.—ST. MATTHEW, CHAPTERS I.—XIII.

- I. Give an account of the call of St. Matthew. For whom was his Gospel specially written?
- II.—Write out any *five* quotations from the Old Testament contained in these chapters, giving the names of the writers, and stating why St. Matthew quotes them.
- III. "There came wise men from the east to Jerusalem." Explain this passage. What Old Testament prediction may have prepared them for the appearing of the star?
- IV. What place did St. John the Baptist fill in relation to the Kingdom of Christ? Under what special name did Malachi prophesy of him? Why did the prophet so designate him?
- V. What was our Lord's answer to the first Temptation. Explain its meaning.
- VI. Explain briefly *five* of the following:—

(1) "The poor in spirit." (2) "Shall see God." (3) "The salt of the earth." (4) "I am not come to destroy (the law) but to fulfil." (5) "The Kingdom of Heaven."	(6) "If thy right hand offend thee, cut it off." (7) "Ye cannot serve God and mammon." (8) "A beam is in thine own eye."
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- VII. Quote passages in these chapters enforcing the duties of (1) Charity, (2) Almsgiving, (3) Forgiveness.
- VIII. What is a Miracle? Why did Jesus work Miracles? What is a Parable? Why did Jesus speak in Parables?

PART II.—BOOK OF COMMON PRAYER.—CHURCH CATECHISM AND
CONFIRMATION SERVICE.

- I. Point out how the Church Catechism includes all the most necessary elements of Christian instruction.
- II. Prove from Holy Scripture that it is your duty "to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." Give also an explanation of the words—
- III. "Suffered under Pontius Pilate, was crucified, dead and buried." Why do we lay stress on these facts?
- IV. Give a simple explanation of the Third Commandment.
- V. Explain any *five* of the following:—

(1) "This state of salvation." (2) "He descended into Hell." (3) "The Communion of Saints." (4) "A jealous God." (5) "Our daily bread."	(6) "Generally necessary to salvation." (7) "A pledge to assure us thereof." (8) "Children of wrath."
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- VI. What is a Sacrament? Answer in the words of the Church Catechism. What Sacraments did Christ ordain, and for what purpose?
- VII. What Scriptural Authority have we for the Rite of Confirmation? What is required of those who come to be confirmed?
- VIII. "Daily increase in them Thy manifold gifts of grace." Enumerate these gifts, and explain briefly what they are.

PART III.—LESSON.

Draw up a brief Sketch for a Lesson on *one* of the following passages:—

- (1) St. Matt. viii. 1—4. | (2) St. Matt. xiii. 24—30 and 36—43.

N.B.—You are at liberty to use either of the following Skeletons if you think it will be helpful to you:—

I.

THE HEALING OF THE LEPER.

Text for repetition:—

INTRODUCTION: Disease—different kinds of disease—one very bad kind—*Leprosy.*

I. THE LEPER.

1. Nature of Leprosy.
2. Consequences of Leprosy.
3. Leprosy the type of SIN.

II. JESUS TOUCHING THE LEPER.

1. To show His love.
So loves sinners.

2. To heal him.

So heals sinners.

APPLICATION—

- (1) Jesus ready to touch us at all times.
- (2) Let us be as ready to come to Him.

II.

PARABLE OF THE TARES.

Text for repetition:—

INTRODUCTION: Describe cornfield in various stages.

I. TWO SOWERS AT WORK.

1. The sower by day.
2. The sower by night.

II. THE RESULTS OF THEIR SOWING.

1. *Immediate*—plants growing together.

2. *Final*—separation.

APPLICATION:—

- (1) Wheat or tares—which are we?
- (2) Tares to be plucked up now—in ourselves.

The following were the Questions set in the

ADVANCED SECTION

of the Examination:—

PART I.—HOLY SCRIPTURE.—ST. MATTHEW, CHAPTERS I.—XIII.

- I. What were St. Matthew's qualifications for writing this Gospel? What indications do these chapters afford us of his main purpose in writing it?
- II. Compare the forms of our Lord's genealogy, as given by St. Matthew and St. Luke, and show how each agrees with the spirit and purpose of the respective Gospel.
- III. What charge was made against our Lord as to His casting out devils? How did He refute it?
- IV. Show from the Sermon on the Mount how the Lord Jesus proclaimed Himself a King. Give a brief analysis of the sermon.

V. Explain *five* of the following, noting briefly any historical or other allusions, and giving the Revised Version where there is a difference :—

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| (1) "In Rama was there a voice heard?" | (6) "A bruised reed shall he not break." |
| (2) "He shall be called a Nazarene." | (7) "I will open my mouth in parables." |
| (3) "One jot or one tittle." | (8) "The light of the body is the eye." |
| (4) "Where thieves break through." | |
| (5) "The hem of His garment." | |

VI. What was leprosy? State briefly the Mosaic enactments respecting it.

VII. What was our Lord's purpose in teaching by Parables? Show how the parables of chap. xiii. form a connected whole, illustrating different aspects of the kingdom of heaven.

VIII. By what names are Miracles called in the New Testament? Show that they are applicable to the Miracles recorded in these chapters.

PART II.—BOOK OF COMMON PRAYER.

I. Explain the term *Catechism*. What were its original form and place in the Prayer Book? Trace the changes by which it was brought to its present form. What is known about the authors of it?

II. What are the duties of Godparents? Prove from Holy Scripture that Infant Baptism is agreeable to God's will.

III. Show that the Ten Commandments—though part of the Law given to Moses—are of universal obligation. What are the active duties enjoined by the Fourth, Sixth, and Ninth?

IV. How is the Fifth Commandment explained in the Catechism? Justify this extension of its meaning.

V. Explain *five* of the following phrases, supporting your explanations from Holy Scripture where necessary :—

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|--|--|
| (1) "A member of Christ." | (6) "The Holy Ghost, the Comforter." |
| (2) "All the elect people of God." | (7) "Let Thy Fatherly hand . . . ever be over them." |
| (3) "Mercy unto thousands of them that love Me." | (8) "He descended into hell." |
| (4) "A death unto sin." | (9) "Our ghostly enemy." |
| (5) "The continual remembrance of the sacrifice of the death of Christ." | |

VI. What is the inward and spiritual grace in Baptism? Explain the answer briefly and simply. Quote passages of Holy Scripture on which it is based.

VII. What is meant by *Confirmation*? In what sense is it "an apostolic ordinance"? Why is it not a Sacrament?

VIII. "Daily increase in them Thy manifold gifts of grace." Enumerate these gifts and explain briefly what they are. Where and in what connexion are they mentioned in Holy Scripture?

PART III.—LESSON.

Write a brief Sketch for a Lesson on *one* of the following passages :—

1. St. Matt. vi. 24—34.

2. St. Matt. xii. 1—13.

TEACHERS' EXAMINATION, 1883.

THE SUBJECTS OF EXAMINATION FOR 1883 WILL BE AS FOLLOWS :—
SCRIPTURE.—St. Matthew, chap. xiv. to the end of the Gospel.

PRAYER BOOK.—The Morning and Evening Prayer (omitting the Psalms, Litany, and Lectionary).

LESSON.—To be selected from St. Matthew, chap. xiv. to the end of the Gospel.

The Institute's Work.

RECORD OF ASSOCIATION MEETINGS, &c.

THE CLERGY AND SECRETARIES OF ASSOCIATIONS ARE INVITED TO SEND BRIEF ACCOUNTS OF SERVICES AND MEETINGS HELD, WHICH SHOULD REACH THE EDITOR'S HANDS NOT LATER THAN THE 12TH OF EACH MONTH.

DIOCESE.

CANTERBURY.—The last Meeting for the session of the East Dartford Association took place at Bexley Heath, on June 6, the Vicar, the Rev. G. Graham, presiding. The Rev. Hector M'Neile read a Paper on "Juvenile Missionary Associations," and the subject was discussed by Colonel Channer, Mr. H. T. Robins (Hon. Sec.), the Revs. J. M. Fuller, Canon Smith, A. Kitchin, the Chairman, and others.

CHESTER.—June 8, the day fixed for the Scholars' Annual Festival Service of the Wallasey Association, ended unfortunately in a very wet evening. Nevertheless, teachers, scholars, and friends came from the parishes in union to Wallasey Church in considerable numbers. The Revs. A. M. Wood (Liscard), W. E. B. Gunn (Egremont), R. J. Weatherhead (Seacombe), E. Stockdale (New Brighton), and T. H. Sheriff (Wallasey) took part in the service, and the Sermon was preached by the Rev. W. A. Corbett to a very attentive audience.

DURHAM.—A Meeting of the Jarrow Deanery Association was held in St. Peter's Schools, Jarrow, on May 11. About 150 teachers and friends were present. The Rev. B. East (St. Andrew's, Newcastle) addressed the teachers in a practical manner, describing his own work and experience with regard to elder scholars. A Paper on the subject of "Singing in Sunday-schools" was afterwards read by Mr. Hutchinson, Mus. Bac. (Sunderland). As a result of the meeting, it was decided that steps be taken to form Choral Festivals in each district, if possible uniting the whole of the Sunday-schools.

ELY.—On May 12, a Meeting of the Biggleswade Association was held at Potton. The Rev. W. A. Corbett gave a Training-lesson and addressed the teachers. The Ven. the Archdeacon of Bedford, the Rev. R. Malone, and others also spoke.

GLOUCESTER AND BRISTOL.—Thursday, June 15, was a noteworthy day in the annals of the Church Sunday-schools of the Forest of Dean. The clergy and Sunday-school teachers of the South Deanery assembled in very large numbers at Lydney to inaugurate a new Association in connexion with the Institute. The day was very fine, all that could be desired for such a gathering. At 12.30 the Litany was sung, and then those present adjourned to the school-room, where a Training-lesson was given by the Rev. W. A. Corbett. Much interest was shown in this part of the day's proceedings, and many questions were asked by clergy and teachers, and answered by Mr. Corbett. The meeting then considered the rules of the Association which it had been resolved to form, and after the day's proceedings closed with Evening Prayers in Lydney Church.

LICHFIELD.—On June 16, the Rev. W. A. Corbett gave an Address to teachers at Willenhall.

The Tenth Anniversary of the Walsall and Rushall Association was celebrated on the 5th June by a social meeting in the Temperance Hall, followed by a public Meeting, presided over by the Rev. T. Edwards. The Report, read by the Hon. Secretary, Mr. W. C. Owen, contained many interesting items. Six teachers had presented themselves for the Institute's Examination, and of these three had gained first-class and three second-class certificates, including a purse of two guineas presented at the ceremony over which the Duchess of Teck presided in Exeter Hall; the Association had given in all upwards of £12 to the Institute's Building Fund. Since the establishment of the Association in 1872, the four parishes of which it then consisted had become six, and the number of scholars on the books had increased 75 per cent. during the time. There

were now 18 schools, with 267 teachers, and nearly 3,500 scholars belonging to the Association. The Chairman, the Revs. E. M. Fitzgerald, W. B. Gowan, F. G. Littlecot, and others took part in the proceedings. On the morning of the following day there was a Service of Holy Communion at St. Matthew's Church, and the Festival Service was held at the same place in the evening, when a Sermon, marked by much vigour and wise counsel, was preached on the subject of Ezra, as an example for Sunday-school teachers, by the Rev. J. Bradley, Vicar of St. Paul's, Leamington.

LINCOLN.—On June 9, the Rev. G. T. Cameron entertained at Heckington Vicarage the Sunday-school teachers. The Rev. W. A. Corbett gave an Address on the occasion, and on the following Sunday preached at the Morning Service, and addressed the scholars in the afternoon.

The Fourth Anniversary of the Association was held on Sunday and Monday, May 21 and 22. On Sunday afternoon a Special Service for elder scholars was held in St. Swithin's Church, which was filled in every part. Amongst the clergy present, either in the chancel or the body of the church, were the Rev. Canon T. S. Nelson, R.D., the Rev. Chancellor Leeke, the Revs. E. B. Blenkin, H. P. Burdett, E. Curtis, G. B. Jameson, H. G. Jameson, J. Mansell, A. C. Ramsay, J. Rees, A. L. Scott, J. Standish, F. A. Williams, Canon Worlledge, and others. A large number of the superintendents and teachers of the different schools were also present. The Sermon was preached by the Rev. T. H. Vines, Rector of Fiskerton, from 1 Sam. iii. 9. The Rural Dean and the Rev. A. C. Ramsay also officiated at the Service. On Monday evening, the Special Service for teachers was held in St. Martin's Church, at 7.30 o'clock, when there was a large congregation. Several of the clergy of the city were present. The Rev. J. Rees, Curate of St. Martin's, intoned the prayers, and the Rural Dean and Sub-Dean read the lessons. The Sermon was preached by the Rev. Canon Bullock, Vicar of Holy Trinity, Leeds, from Deut. xxxiv. 4, and the Rural Dean, the Sub-Dean, and the Rev. J. Rees took part in the proceedings. In connexion with the Anniversary, the Holy Communion was celebrated upon the following morning at the churches of St. Botolph, St. Mary-le-Wigford, St. Nicholas, and St. Peter-in-Eastgate, and on Thursday morning at St. Michael's and St. Peter-at-Gowts.

LONDON.—The Annual Children's Flower Service at Holy Trinity Church, Chelsea, took place on June 25th, when about 1,200 children from the Associated Schools were present. The preacher was the Rev. B. Oswald Sharp, Vicar of St. Peter's, Clerkenwell. There also took part in the proceedings the Revs. F. Cox and Dr. Strickland.

A Training-lesson was given at Christ Church School, Chelsea, before about forty members of the Association, on June 9th, by Miss Weekes, of the Home and Colonial Training College.

A Devotional Meeting of the members of the Chelsea Association was held at Park Chapel Schools on May 14, under the conduct of the Rev. F. Cox. An Address was given by Mr. R. N. Ferguson.

A Devotional Meeting closed the course of meetings for the season in connexion with the Paddington Association. It was held at St. Peter's Schools on the 20th of June, and was presided over, in the absence of the Vicar, by the Rev. H. Cowen. Other clergy were also present.

A large Meeting of clergy and teachers was held at Ealing on June 12th. The Rev. W. A. Corbett gave a Training-lesson and an Address. The Rev. E. W. Relton presided, and a resolution, proposed by the Rev. J. S. Hilliard and seconded by the Rev. H. C. Douglass, to form an Association for the district, was passed.

On June 13th the Rev. W. A. Corbett attended a Meeting of teachers at North Finchley, and gave a Training-lesson and an Address.

On Monday, April 17th, the Quarterly Meeting of the Westminster Association was held in St. Mary's Schoolroom. There was a very large attendance of clergy and teachers, and the Rev. Dr. Farrar gave a most interesting and suggestive Address on the Revised Version, illustrating by the typical passages from each book of the New Testament the fresh insight which the Version gives into the meaning of the original.

MANCHESTER.—The Rev. H. E. Chapman has, since his last report of meetings attended, visited Didsbury, where he gave a Training-lesson, which was followed by discussion on difficulties in Sunday-school management; attended the Annual Festival Meeting at Heywood, and addressed the teachers, speeches being also given by the Dean of Manchester, Canon Maclure, and other gentlemen; gave a Lesson and addressed the teachers of the Association at Preston, the Rev. R. V. Barker, Vicar of St. Paul's, in the Chair; preached on the second Sunday after Easter in the morning at St. Mark's, Bolton, in the afternoon at the Annual Service at Turton (offertory for the Institute), and in the evening at Tonge-cum-Brightmet; gave a Lesson and an Address at West Houghton; a Lesson to the teachers of the Bolton Association, in Holy Trinity School (the Rev. C. Lowe, Vicar, in the Chair, supported by five other clergy); and preached the Annual Sunday-school Sermons at Healey, on Rogation Sunday.

The Association for the district of the Fylde held a Meeting at South Shore Schools on the 25th of May, when there were present nearly 300 teachers and a large number of the local clergy. Mr. Fleet was present as a Deputation from the Institute, and gave a Lesson and an Address.

NORWICH.—The Anniversary Sermon of the North Walsham Association was preached in the Parish Church on the 14th of June by the Rev. S. A. Selwyn, and was followed by the usual Social Meeting in the National Schoolroom, the Chair being afterwards taken by the Vicar, the Rev. Dr. Owen. Mr. J. G. Fleet attended from the Institute, and gave a Training-lesson and an Address. About 120 teachers were present.

On May 18th a Meeting of Parents was held at Thetford. The Revs. Dr. Smith, and W. A. Corbett, and Mr. C. H. Fison delivered Addresses. The Rev. W. A. Corbett preached at a Service which took place subsequently in St. Cuthbert's Church. There was a large attendance at the Meeting and Service.

The Garboldisham Branch of the Institute held its sixth Meeting at Blo' Norton Hall on the 11th of June, when there were present the Revs. J. F. Bateman, H. Downton, B. H. Grigson, C. L. Kennaway (President), G. Norris (secretary), T. A. C. Pratt, H. Pearse, J. S. Sawbridge, F. Thorne, J. Thomson, H. Wilson, and about fifty teachers. The Rev. F. Thorne read an able Paper on "The Teacher's Aim." The Paper was to have been followed by a general Discussion, but the writer seemed to have so thoroughly exhausted the subject that very little was said. At a few minutes past six all sat down to tea in the Hall Barn, and at seven p.m. there was a Choral Service in the church, at which many of the parishioners were also present. An excellent Sermon was preached by the Rev. Holt Wilson. It may be added that each Meeting of this Branch seems to excite more interest than those that have gone before.

OXFORD.—The Midsummer Festival of the Chipping Norton Rural Deanery Association, including Sunday and day-school teachers, was held at Chipping Norton on June 17th. At the eleven a.m. Service, the Bishop of Oxford preached on St. Luke xi. The Town Hall, kindly lent by the Mayor, was used for luncheon at one, for a Meeting at 2.30, and for tea at five. The Bishop took the Chair at 2.30, and the Meeting was addressed by the Archdeacon of Buckingham, who had at the last moment supplied the place of the Vicar of Aylesbury. The subject was, "Secular Instruction and True Education." The Archdeacon said that education should produce self-respect, self-restraint, power of observation, and power of combining what is observed. These the Board School system, with its half-digested specific subjects, its minima at once adopted as maxima, its want of heart and hope for the dull, failed to produce. Religion taught that every man had his place, and his work, and his hope, viz., to please God. Hence Sunday-schools might mitigate the loss of a national religious education. There seemed to be a general impression that the tone of the young was not improved under the new system; though some ascribed this to the fact that a great number of dull children had been swept in by the new broom. Most of those present wished for a national inspection and recognition of religious teaching. One speaker said that the dethronement of religion, the guide of

man's spiritual sense, was like the absurd consistency of some French Socialists, who at one of their meetings "objected to having any chairman."

After the Meeting some points in the architecture of the interesting old church were described by the Vicar. Tea followed at five p.m.; and evening service at six closed the day. About 120 teachers and clergy were present from fifteen parishes.

A Meeting of the Banbury Association was held on Tuesday, 9th May, in the Town Hall, Banbury, Canon Payne presiding, and about eighty to ninety teachers being present. A Lesson to a boys' class was given by Mr. J. G. Fleet. The Chairman, the Revs. A. Short, R. Porter, Dr. White, and H. Henderson addressed the teachers, a large party of whom were afterwards entertained at the vicarage.

PETERBOROUGH.—The Association for the Rural Deanery of Northampton concluded its session on the 5th of June, when the Annual Service took place at St. Andrew's Church, preceded by a Morning Celebration of the Holy Communion at All Saints' Church. At the former church there was a large attendance, including many of the local clergy, and an appropriate Sermon was preached by the Rev. J. W. Bardsley, of Surbiton, from the text, Numbers xxi. 16—18.

ST. ALBAN'S.—On Sunday, June 4th, the Rev. W. A. Corbett was at Hitchin, and visited the Parish Church Sunday-schools, where he gave short Addresses to the teachers and scholars in the boys' school.

Once a year a Special United Service for Children is held at St. Mary's, Walthamstow, in connexion with the local Association, and the children attend from St. Mary's, St. Peter's, St. Saviour's, St. John's, and the various Church Sunday-schools in the parish. This Annual Service was held on Sunday, May 21st, when "the old church" was filled with children, not less than a thousand being present. Prayers were read by the Vicar, the Rev. Thomas Parry; the Rev. W. Douglass, Vicar of St. John's, Chapel End, and St. Andrew's, Higham Hill, read the Lesson; and the Rev. Canon Scott, Vicar of West Ham, and Rural Dean, preached a very appropriate Sermon. It was a very cheering sight to see so many children gathered, and it must be said to their credit that they behaved extremely well.

The usual Monthly Meeting of the same Association was held at St. Andrew's Church, on May 23rd, when an Address was given by the Rev. H. Huleatt. The Meeting was preceded by a Service, conducted by the Rev. W. Douglass, who was assisted by the Rev. C. G. W. Bancks.

SALISBURY.—A Meeting under the auspices of the Salisbury Branch of the Institute was held on the 8th of June, in the Parish Schoolroom of St. Thomas, to hear a Paper by the Rev. W. Hickman, Vicar of Christ Church, Warminster, on "Sunday Schools—the Nurseries of the Church." The Rev. Canon Morrice presided, and was supported by the Revs. L. Ridley, E. Steward, C. L. Bode, C. Sherard, W. Bentley, W. Heygate, Messrs. Bingham, Harris, Robinson, Wheeler, Moore, Young; Mr. B. C. Bush (Hon. Sec.), and Mr. E. Roe (Hon. Treasurer). The Rev. W. Hickman said he had himself been a continuous worker in Sunday-schools for seventeen years, and was a thorough believer in them. By Church nurseries he meant that all the plants should be prepared for the garden which they had to occupy, and by that idea he indicated the care that ought to be taken in regard to Sunday-schools. Probably Robert Raikes had no such idea, for his main object was to gather in the ungodly from the streets and teach them to read from the text-book—the Bible. The schools had been made feeders of the Nonconformist Churches, and in the North they were a great power, and possessed political influence. Sunday-schools had been spoken of as a necessary evil, but that was not the way to speak of them. He regarded them rather as a necessary good, as every day they were becoming more important. Secular education tended to elbow distinctive religious instruction out of the school altogether, and in this respect a great difficulty was experienced. Compulsory and general education also made distinctive Church teaching very necessary.

[We are again compelled to hold over a number of Reports, for future insertion.—ED. C.S.S.M.]

The
Church Sunday School Magazine.

SEPTEMBER, 1882.

The Mission to Sierra Leone.

BY THE RIGHT REV. BISHOP CHEETHAM.

CHAPTER II.

THUS Sierra Leone was Christianised ; possibly it was not a task of great difficulty when once showers of blessing had begun to fall. The people had hardly any other religion to give up. They believed in the existence of a Supreme Being, and so would easily be persuaded that Jehovah, who is God over all, blessed for ever, was He. Their gree-grees exercised no depths of mental conviction ; they were a gross and filthy superstition, for which little could be said, and nothing that was reasonable. The people, on reaching so friendly a shore, were down-trodden by oppression and cruelty, so that nature was debased and reason feeble ; many years would be needed for nature to recuperate itself, before the difficulties of Christianity would stagger a simple faith. Beside which, gratitude to their deliverers would naturally incline them to believe that whatever they were taught was good for them to receive. And so the simple story of the Cross of Christ, spoken to them by men who thoroughly believed it themselves, won an easy acceptance at their hands.

Yet the results granted were nevertheless obtained at the expense of sufferings and of lives, which it must have required much precious faith deliberately to undergo and to spend ; and now that the victory has been gained and the land is Christian, there ought to be few spots so sacred to the affections of the people, so cherished and kept decent, as the graves of the martyrs of Sierra Leone. On reading the various published accounts we meet with such statements as these : “ In the course of the first twenty years of the Mission no fewer than fifty-three missionaries or missionaries’

wives died at their post." "In twenty years, beginning with February, 1815, seventy were sent out, of whom thirty-seven died or were invalided in less than a year." "Of the forty-seven missionaries and schoolmasters, reckoning only the male agents, sent out from 1817 to 1836, the Rev. Henry Townsend, of Abeokuta, is the only one to be found this day (1866) still labouring in Africa." The year 1823 seems to have been a year of grief and sorrow above many: "five went out, four died in six months;" and, saddest of all, in this year Mr. Johnson died. Yellow fever had swept away many, including the Chief Justice and three of the medical men; Mr. Johnson had embarked on board the *Betsy and Anne* apparently in the soundest health; but within three days the fever developed itself, and in four days more he died, breathing out his soul in much gratitude to God, at the age of thirty-seven years. "Two years after, six more went out; two fell within four months of their landing in Africa. The next year three more went out; two of these died within six months." The year 1839 was a trying one, in consequence of the large additions that had been made to the population; and perhaps it was in consequence of this that as many as thirteen labourers arrived in January, 1840; but of these it is on record that before the end of July five had died, whilst five more had to return home in feeble health.

And these sufferings in the main still continue; "deaths oft" may be less frequent; Europeans have now nearly completed their task; they may set a greater value on life and prudence than their predecessors did; they may know better how to manage themselves; the mail steamers arriving on and departing from the coast once a week are a great advantage in giving facilities in getting away; but to this day, of all who come from Europe to this West Coast of Africa, scarcely one in six abides, or if they do it is beneath the tombs.

"And as they left us one by one,
We laid them side by side."

In dependence upon the presence and power of God the Holy Spirit, the means adopted to bring about the Christianisation of the people have been their location in towns and villages; the gathering of them together to Christian worship; the earnest preaching to them of the Gospel of the Lord Jesus Christ, out of the Book whose words are able to make wise unto salvation; and all the supplementary, individual, and collective instruction that we may be sure earnest men would resort to. Prayer Meetings, in which the singing of hymns was prominent, were common in Mr. Johnson's time; and, ever since, early morning Prayer Meetings, weekly Class Meetings for Communicants, and special classes for candidates for Baptism, and for Confirmation,

and the Lord's Supper, have supplemented the regular services of the House of God.

The establishment of large boarding schools for the children of the liberated slaves was also a means of great importance. There came to be four or five such in the settlement; and in their maintenance the English Imperial Government and the Church Missionary Society co-operated; the Society undertaking the management, and the Government contributing at a certain rate per head a day for maintenance. These schools, situated at Gloucester, Leopold, Bathurst, Charlotte, and Kiskey, contained each of them from 200 to 300 children, who were fed and clothed, and instructed, and taught industrial occupations; and then, at a proper age, were put out to work and to become adult members of the population. These institutions continued as long as they were needed, and it is only within the last four years that the Boys' Liberated African School at Kiskey has been discontinued, whilst the Bishop has still an Industrial School at Charlotte, in which liberated children, even now occasionally brought in, are placed by the Imperial Government. The venerable Bishop Crowther and his wife both passed through one of these schools—the one at Bathurst.

But these schools were not available for children born in the settlement, and therefore it was not long before common elementary schools were required; for many years these were entirely provided by the Church Missionary Society, who spent several hundreds of pounds a year in the elementary education of the people, and continued to do so until 1854, when the Church members accepted the charge of maintaining the elementary schools, a charge which it can hardly be said has been strictly fulfilled. Every village and hamlet is, however, desirous to have its own school.

In addition to these boarding and elementary schools, the want of something superior to them was recognised at a very early period of the history of the settlement. Indeed, prior to the existence of either, and prior also to the visit of the Rev. Edward Bickersteth in 1816, an Educational Institution had been provided on Leicester Mountain. The school was, in fact, the first of the boarding schools, whilst it was also hoped concerning it, that it would yield scholars who might, by additional instruction and training, become schoolmasters and mistresses throughout and beyond the settlement. In 1820 the school was removed to Regent, where it continued a chequered course until 1828, when the necessity of higher educational appliances having been increasingly felt, a missionary, the Rev. C. F. Haensel, returned from England, with special instruction to devote himself to this object. The consequence was the establishment of Fourah Bay College, about a mile and a-half from Freetown, the

capital. The college was opened on the 18th of February, 1828, with six pupils, of whom Bishop Crowther was one; and though there have been periods when it has been closed altogether, and others when it has been difficult, amid deaths and leave of absence, to carry it on, it nevertheless survives unto this day. It is now affiliated to the University of Durham, whereby its students, by keeping the necessary terms, and passing the required examinations, can attain to all the degrees of the University without leaving their native land. In 1848 new and palatial buildings were erected, at a cost of £7,000, and though a register of students admitted was not kept before the year 1837, or else is not to be found, the Rev. M. Sunter, the present principal, is of opinion that not fewer than 240 have been admitted during the half-century of its existence; many of whom it is hoped are now usefully working for the Lord Jesus Christ in making known His redeeming love in various parts of the western side of the Continent of Africa.

But as the colony became settled, other needs arose, and it was felt how vast a blessing a boys' school of higher pretensions than the common elementary schools would be; and consequently, in 1845, the Church Missionary Society established a grammar school, for the purpose of giving a superior education to native boys; hence, for many years the most promising boys in the common schools have become pupils of the grammar school, and the best of these again have passed on to Fourah Bay College. For many years now a native clergyman, the Rev. James Quaker, has been the principal of the school, and he reports that since its opening 962 boys have been admitted. It is both a boarding and a day school, and takes up the position of an ordinary grammar school in England.

But with the attempt to raise socially, educationally, and spiritually the male sex, it was felt that the work would not even be half done if a school of the same character were not also provided for girls. A small attempt in this direction was first made at Regent in 1845, and was more earnestly taken up on the arrival of Miss Suss in 1848, who conducted a day and boarding school for girls, in what is now the parsonage of Holy Trinity, in Kiskey Road, Freetown. This house was exchanged in 1865 for another, which had been specially erected for the purpose, at a cost of £3,000, and which is now, with the school for boys, doing important work for the present and future condition of the settlement.

By these means for the most part has Sierra Leone become a Christian settlement; and for this result, with the steady co-operation of the Government in its earlier years, the settlement is indebted to the Church Missionary Society, who in attaining it has expended no less a sum than at least £400,000.

Illustrations of Lessons on the Parables.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE TWO PRAYERS.

THE PHARISEE AND THE PUBLICAN.

"*The one a Pharisee*" (St. Luke xviii. 10).

THE Pharisees may still be well studied at their old home in Jerusalem, where to this day they present all those same characteristics which drew forth in such strong terms the righteous indignation of Christ. As their name implies, they separate themselves from others by pretending to very great sanctity. Their religion is all formal and outward, and consists from morning till night in a punctilious attention to trifling and unspiritual things, accompanied with gross superstition. One illustration of this may stand as an example of countless similar matters. They divide the whole law into 613 precepts (248 affirmative and 365 negative), and of all these they believe that the most important commandments are those which regulate the wearing of *tepheellin* and *tseetseeth*, that is, phylacteries, or prayer fillets, and fringes! They teach that he who observes this "is regarded as if he had kept the whole law." The fringes, with "the ribbon of blue" (Num. xv. 30), are connected with much superstition. Each fringe must have eight threads and five knots, and this, together with the numerical value of the word *tseetseeth* (each Hebrew letter standing for a numeral) 600, makes up the 613 precepts! Their phylacteries always distinguish them, for you may know them by their large size. These phylacteries, which they still as of old "make broad," to be seen and praised by men (St. Matt. xxiii. 5), are two small black leather boxes, one of which is strapped to the head, so as to stand out like a huge bump from the forehead, while the other is strapped to the arm, so as to stand out from the back of the hand. They are both of the same size and shape, save that the one on the forehead has on the outside to the right the Hebrew letter *ש*, *sheen*, which stands as an abbreviation of the Hebrew word *שָׁדַי* *shadai*, "the Almighty," and on the left a four-pronged *sheen*, the two making up in the number of their prongs, or down-strokes, the sacred number seven. This black leather box consists inside of a case with four compartments, in which are placed four strips of parchment, with a passage of Scripture written upon each in the following order:—

4	3	2	1
Deut. xi. 13—22	Deut. vi. 4—9	Ex. xiii. 11—16	Ex. xiii. 2—10

Each strip of parchment is rolled up and bound with white and well washed hairs of a calf or cow's tail. Through a loop attached to the box a very long strap is passed, which makes a band to bind it to the head. The phylactery for the arm has no *sheen*, only one compartment

inside, and the same passages of Scripture are put within it, written on one slip of parchment, in four columns, having seven lines each, rolled up and tied in the same way as the others. Many similar superstitious usages are bound to be observed in putting on the phylacteries, such as making the form of three Ψ on the hand and arm by the way in which the strap is twisted, placing the phylactery for the head exactly between the eyes in such a way as to touch the spot where the hair begins to grow, &c., and all these, which are so many minute, arbitrary, absurd rules, nowhere enjoined by Scripture, and having nothing to do with purity of heart, but often consisting with the very opposite, are regarded by the Pharisee as the very cream of God's holy law, and more important than any of the Ten Commandments !

Again, the Pharisee puts tradition, or the accumulated teachings of men, on a level with Scripture, the inspired Word of God, and so frequently makes that Holy Word of none effect. This is very obvious in their teaching as to the observance of the Sabbath. Thus they allow the plucking of an ear of corn on that day, but call it a sin to rub out the grain between the palms of the hand, and hence their objection to the act of our Lord's disciples (St. Matt. xii. 1, 2). Again, they will not allow a wound to be washed or dressed on the Sabbath ; yet by a casuistical provision of stretching strings from place to place they declare it lawful for a man deliberately to break the command of the law of Moses, that limits a journey upon that day to a distance of two miles, by showing how one may be made of indefinite length. The fifth commandment requires that parents should be honoured and succoured by their children, but by a purely human and covetous precept the rabbis taught that it was a pious act for a man to make a gift of all that he possessed to the Temple, calling it "*corban*," "a sacrifice," even though he thus left his aged parents wholly unprovided for (St. Matt. xv. 5). Again, they allowed certain solemn oaths to be broken, such as one sworn by the Temple or by the altar, though Scripture specially enjoins the performing of every oath (St. Matt. xxiii. 16—18 ; Num. xxx. 2). The "many such-like things," which Christ accused them of doing, may be seen in the various teachings of the Talmud, many of which the English reader will find in Dr. M'Caul's *Old Paths*.

In the third place, though regarded by the people at large as saints, the Pharisees are great hypocrites. This was the chief accusation our Lord made against them (St. Matt. xxiii. 14, 15, 23, 27, 28). "They say and do not" (St. Matt. xxiii. 3). While pretending to piety they are devoured with pride, covetousness, and cruelty (St. Matt. xxiii. 5, 6, 7, 14). The Saviour said they were like tombs, which, according to their own Talmudic regulations, they were so careful to have white-washed down to the smallest gravestone all over the country each spring, lest any ceremonial uncleanness should be contracted by inadvertently touching them, which looked in fact the cleanest and brightest objects in the landscape, whilst within were "dead men's bones, and all uncleanness" (St. Matt. xxiii. 27). An illustration this all the more striking, because these same Pharisees were, and are, terribly addicted to the idolatry of tomb worship, now to be witnessed every year at Rachel's sepulchre near Bethlehem, at the sepulchre of Simon the Just near Jerusalem, at the head of the Kedron valley, and at several others, which constitutes part of that

very idolatry for protesting against which their fathers killed the prophets. Hence the meaning of that difficult and generally misunderstood passage in our Lord's most terrible denunciation of the Pharisees, "Ye build the tombs of the prophets, and adorn the sepulchres of the righteous," &c. (St. Matt. xxiii. 29), which the reader will find admirably explained in Dr. Thompson's *Land and the Book*, p. 639. Strange as it may seem, their own Talmud confirms this charge of hypocrisy, for it enumerates seven classes of Pharisees, six of whom it describes as impostors. These are—

1. The *Shechemite*, who keeps the law from self-interest.
2. The *Tumbling* Pharisee, who is always stumbling, because he affects to be too humble to lift up his feet.
3. The *Bleeding* Pharisee, who is always wounding himself by running against walls, because he pretends to be too modest to open his eyes lest he should see a woman.
4. The *Mortar* Pharisee, who on the same account covers his eyes with a mortar.
5. The *Tell-me-another-duty-and-I-will-do-it* Pharisee (several of these came to our Lord).
6. The *Timid* Pharisee, who is only actuated by fear.
7. The *Pharisee from love*, who obeys God from a principle of true devotion.

The overweening pride of the Pharisees still takes the form of "trusting in themselves that they are righteous, and despising others" (St. Luke xviii. 9). As "righteousness" with them chiefly consists in knowing the countless subtilties of the oral law, contained in the Talmud, which it takes many years of hard study to acquire, their pride specially takes the form of looking down with abject and cruel contempt upon all who are less learned than themselves. It is almost impossible to exaggerate this "despising of others" as thus exhibited by modern Pharisees, and it adds immense point and force to this parable. All Jews who are ignorant of the endless details of their foolish traditions, "the people of the land," the comparatively honest masses of the working classes, they regard, to use the language of the Talmud, as "beasts" (compare St. John vii. 49: "This multitude which knoweth not the law is accursed.") And yet in our Saviour's time, owing to their loud and formal professions, they were regarded by the ignorant and uncared for crowd (well might the Lord call them "sheep without a shepherd") as representatives of the highest order of holiness, and it is much the same amongst the Eastern Jews of to-day. While He had nothing but tender words and loving entreaties for poor penitent sinners, our Saviour threw Himself alone against all the might of these men, and never ceased to tear off the mask of their hypocrisy.

" *The other a publican* " (St. Luke xviii. 10).

A greater contrast could hardly be imagined than the mention by our Lord in one breath of a Pharisee and a Publican, and there can be little doubt that, like many other of His sayings, it must have strangely startled His hearers and riveted their attention. For whereas the former was a name for everything that appeared outwardly respectable and religious, the latter had become a term of great disgrace and impiety. The Greek word, *tetōnēs* ("the buyer of a tax or duty"), rendered in our version by its Latin name "publican," is properly speaking a contractor, or farmer-general of the customs or taxes. These *publicani* of the Roman empire were usually Roman knights, persons of the

equestrian order, though occasionally the business of tax-collector was undertaken by a joint-stock company at Rome. In either case, agents in the provinces managed the actual collection of the taxes. The agents divided the country into districts, offering them to public competition, and they were farmed by the highest bidders. These, who were compelled to be men of substance, for they were required to pay the whole or a large part of the purchase-money in advance, in turn employed the merest subordinates, frequently taken from the dregs of the people. Both the purchaser of the right to collect the tax and his subordinates, whom we must understand as the *publicani* of the New Testament,* were always natives of the province, intimately acquainted with its resources, and with the character and customs of its people, and used this knowledge to extort from their unhappy countrymen large sums of money for their own profit. The oppression and cruelty of these underlings had become notorious throughout the world. In the Gospels they are classed with "harlots" to indicate their degraded character; and our Lord only gave expression to the popular opinion when He coupled them with "heathen men" (St. Matt. xviii. 17). Even had they been honest, they would have been hateful in the sight of bigoted Jews. To the proud mind of such the very payment of taxes at all to a foreign heathen power was peculiarly galling. Their spirit was shown in their foolish boast to our blessed Lord, "We are Abraham's seed, and have never been in bondage to any man" (St. John xiii. 33). Amongst the nation at large it was a question constantly discussed whether it was "lawful to pay tribute to Cæsar" (St. Matt. xxii. 17). In the eyes therefore of an Israelite, a publican, or tax-collector, of his own nation, apart from his dishonest and extortionate proceedings, was regarded as the detested tool of a foreign heathen power, a traitor to his country and his God. None but the most reckless Jews would venture to accept the office, profitable as it might be. Publicans were excluded from the Temple. Perhaps this man in the parable upon repenting had laid down his calling; or it may be that in the words "standing afar off" we have an intimation that he did not dare to venture into "the court of Israel," but stood in the outer court where Gentiles, and consequently publicans, were allowed to enter. The Pharisees had forbidden marriage with a family that numbered a single one of them amongst its members. But though these considerations greatly added to the opprobrium which attached to Jewish publicans, they were hated also, like all others, on account of the malpractices of their order. What these must have been like I came to know very plainly during my residence in Palestine. The taxes are still farmed out by the Turks in that country just as they were farmed out formerly by the Romans, for in the Holy Land this, like all else, remains unchanged, and sometimes Jews are found engaged in this business. The modern publican, like his ancient predecessor, possesses the utmost ingenuity of extortion. The principal taxes are *ad valorem* duties to be paid on the crops as

* Zaccheus appears to have been a purchaser of the tax and a man of substance. St. Matthew the apostle and evangelist was apparently only one of the humble subordinates employed in the collection, and the great majority of the groups of publicans that resorted to the Saviour were probably drawn from the same class, for it was "the common people" that heard Him gladly (St. Mark xiii. 37).

they are raised, generally a tenth of each year's produce. A frequent practice is for the publican to make a regulation that all crops must be taxed while still standing. This opens the door at once to the most barefaced and cruel robbery. The collector or his agents have only to neglect to come to a certain village on the plea of other engagements at a time when the corn is ripe, and all the farmers of the place are taken in a trap. It is true there is no fear of rain, but the burning cloudless sun of May, the Syrian harvest-time, will scorch up the grain in a fortnight. It is in vain for the poor farmers to appeal to the Turkish Government, who always uphold their tax-collecting officials right or wrong, as the Romans used to do in the days of our Lord. They have only one resource, and that is, to bribe the publican with one-third, or even one-half the crop, instead of the allotted tenth, if only he will come down and let harvesting operations commence. Incredible as it may seem to us, this goes on regularly in Palestine at the present day, and there is every reason to believe that these ruinous practices have come down unchanged from ancient times.

Again, another fearfully oppressive and painful feature of the publican's office is its close connexion with the soldiery. This serious aspect of the question is not generally recognised. Mounted soldiers are constantly placed by the government at the service of the tax-collector for the purpose of escorting him at such time as he goes his round to collect the tax. Every one of these soldiers has a right to be billeted on the farmers, and to be fed on the best which the place can provide. Even if they were considerate and well-behaved it would be no small infliction, in a poor Syrian village, to have some ten or twenty men and horses to keep, sometimes for two or three weeks if they are behindhand with payment, as, alas! is too frequently the case. But they are *not* well-behaved, but the very reverse. Turks, and not Arabs, at least as far as the officers are concerned, they have no sympathy with the people (and it was just the same when Roman soldiers accompanied the publican to Jewish villages), and they abuse their hospitality in a variety of ways. Their presence in the country districts is one of the deepest curses and humiliations to which the poor *fellahheen* are exposed. They often handle them with cruel violence, and seize and carry off whatever they can lay their hands upon. The threat, therefore, of bringing down a large force and keeping it at a village is a powerful part of a publican's machinery of extortion, which was heightened in our Lord's day by the fact that most of the soldiery of that time were scoffing heathen, whose very presence would be regarded by a pious Jew as pollution. Produce is also taxed when entering a city gate for disposal in the market, and is met there by the tax-collector, who takes the tenth. In order to enforce this regulation, soldiers are constantly stationed at the gates, which are surmounted for this purpose with small guard-rooms. I have often seen these soldiers, in the light of day, unchecked by the publican, pilfering from the poor *fellahheen*, and silencing their loud and despairing cries with threats and blows. Thus the *publicani*, or the tax-collectors, and the savage soldiery, may be said to hunt in couples, and between them, to use the expressive language of the Psalmist, the very same which the peasants use of these oppressors to-day, "they eat up people as they eat up bread" (Ps. xiv. 4, liii. 4). If teachers will turn to St. Luke iii. 10

—14 they will see that these are just the two classes of the community whom John the Baptist, when calling the people to repentance, singled out apparently from all others for words of solemn warning and exhortation exactly suited to the circumstances which I have glanced at above. First we have his words addressed to "the multitudes," the *fellahheen*, the poor country people, who, it is implied, and no wonder, are in a very impoverished and needy condition (St. Luke iii. 10, 11). Then in verses 12, 13, he bids the publicans "extort no more than that which is appointed you," while immediately afterwards, in verse 14, we find him addressing these words to "the soldiers," which are full of vivid meaning taken in this connexion, and in view of what is going on all over the country at the present day: "Do violence to no man, neither exact anything wrongfully; and be content with your wages."

Notwithstanding the terrible character that they justly bore, we find our Blessed Lord constantly noticing, inviting, and drawing to Himself the despised and hated publicans. These men knew at least what guilt and ruin meant. They had laid down of necessity all trust in their own righteousness, and knew something, therefore, of that sense of sin which is the first lesson in the way of life. It was in perfect keeping with the unworldly and untrammelled spirit of the Saviour, He who came to seek and save the lost, to gather around Him this scorned and abhorred class. It was in the highest exercise of mercy, free, unmerited, transforming mercy, that Jesus thus took up the case of the worst of men. Even the publicans when they came to Him were changed by redeeming love into pardoned, God-fearing men, and had an entrance ministered unto them abundantly into the Kingdom of Heaven, upon which, by rejecting the lowly Saviour of the world, the proud, self-righteous Pharisees were turning their backs. Surely of all the glorious titles of Christ there is none more precious to the penitent and contrite heart than that given to Him in mockery, "the friend of publicans and sinners" (St. Matt. x. 1—19; St. Luke vii. 34).

THE KINGDOM OF GRACE.

THE LABOURERS IN THE VINEYARD.

"About the third hour" (St. Matt. xx. 3).

The mode of reckoning time in Palestine remains still the same which it has been for thousands of years. As I have had occasion to remark in a former paper, the day of twenty-four hours is held to *begin at sunset and end at sunset*, instead of being reckoned from midnight to midnight as with us. This is plainly alluded to in the very first chapter of the Bible, where we read repeatedly, "and it was evening, and it was morning" (Gen. i. 5, 8, 13, &c.), the evening being put first as coming first. This makes more difference than might at first sight be supposed, and should be carefully remembered. For instance, if an Eastern said, "Such and such a thing takes place on the night of the third day of the week," that is Tuesday (for they still speak of the days of the week as the "first," "second," "third," &c.), and you went, as you naturally would, on our Tuesday night, you would find yourself just 24 hours too late! Tuesday night in the East being held to precede the day is what we call Monday night. In this way I nearly missed seeing one of the most interesting

sights I ever witnessed, namely, the Samaritan Passover on Mount Gerizim. The day itself, or day-time, is still divided into just twelve hours. It was evidently so in our Lord's time. "Are there not," He asks, "twelve hours in the day?" (St. John ix. 9). But as "the day," or daylight, is longer in summer than in winter it follows of necessity that, in the rough method of calculating time which has always prevailed in Palestine, *the hours are longer in summer than in winter, and, in fact, change in length every day!* This, which would cause great confusion in our highly artificial mode of life, occasions no inconvenience in their simpler state of society. The difference, it is true, in the length of the day in the latitude of Palestine is not nearly so great as with us. It does not much exceed four hours between the longest and the shortest day. At the equinoxes (March 22 and September 22), when the days and nights are equal, the first hour of the day is our seven o'clock A.M., and the first hour of the night is our seven o'clock P.M. The first hour of the day is always an hour after sunrise, and so on with the second, third, fourth, &c. They are the second, third, and fourth hours from the rising of the sun. The eleventh hour of the day is an hour before sunset, and sunset is always at all times of the year the twelfth hour. "Noon" is a fixed period much used by modern dwellers in Palestine in reckoning time, as was the case anciently (Gen. xliii. 16; Judges xix. 8; 2 Sam. iv. 5; 1 Kings xviii. 26, &c.), but it is not a fixed hour. Roughly speaking, therefore, when we read of "the third hour" of the day (St. Matt. xx. 3; Acts ii. 15), we are to understand about our nine o'clock A.M.; when we read of "the sixth hour" (St. Matt. xx. 5; St. John iv. 6), we are to understand about our twelve o'clock; and when we read of "the ninth hour" (St. Matt. xx. 5, xxvii. 45, 46), we are to understand about our three o'clock P.M. So "the tenth hour" (St. John i. 39) is about our four o'clock P.M., and "the eleventh hour" (St. Matt. xx. 6) is about our five o'clock. The teacher will do well to thoroughly master this matter, and to see that his pupils master it as well.

It may be interesting to remark here that though the *fellahheen* carry no watches, they are constantly aware of the time of the day. This is owing to the uniform shining of the sun throughout the greater part of the year. Instead of looking at their watches, as labourers would with us, they simply stand upright and glance at the length of their shadow on the ground. I used often to ask my servants the time, when, stepping into the street, and observing their shadow, they would reappear in a few moments and answer with surprising accuracy. "My days," said the Psalmist, "are like a shadow stretched out" (Ps. cii. 11, cix. 23; see also 1 Chron. xxix. 15; Job viii. 9, xiv. 2; Ps. cxliv. 4; Eccles. vi. 12, viii. 13); that is, a period no longer than six or seven hours at the furthest! Job speaks of desiring release from the sorrows of life, "as a servant earnestly desireth (literally 'panteth after') the shadow" (Job vii. 2); that is, longs for his shadow to reach that length in the afternoon which indicates that his day's toil is about to cease with the setting sun. We read in the parable that when "evening was come," the labourers were called, paid, and dismissed. This word "evening," *opsias*, from *opson*, "meat," or "food," signifies literally "meal time," that is, "the time of the principal meal," which in Palestine is always at sunset.

"Whatsoever is right, that shall ye receive" (St Matt. xx. 7).

This is a constant way of hiring labourers in the East. When engaging men from the market-place of Jerusalem to work on my land, like other employers, I was often in the habit, in the first instance, of taking them without any fixed agreement as to wages, and at the end of the day or the week I paid them what I thought a fair remuneration for their toil. If they were content, which was generally the case, they stayed on; if not, they left me and did not come again. This I found a common and well-understood custom in Palestine, and one which works well and does not necessarily lead to any hardship to the labourer. It serves to show how natural was the conduct of the "householder" in this case.

The Revised Version as a Commentary.

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VI.

 THE Epistles of St. Peter, of St. John, and of St. Jude remain to be considered as furnishing us with examples of the use of the Revised Version as a corrective, and a suggestive, Commentary.

I. The most notable changes in TEXT, occurring in these Epistles, are as follows.

i Pet. ii. 2. An interesting addition is here made of the words "*unto salvation.*" The path of the Christian believer is a growth.

In one sense, it begins with "salvation" (*i.e.*, with deliverance from sin's condemnation); in another sense, it ends in "salvation" (*i.e.*, completed deliverance from the power and sphere of sin), and this is the "salvation ready to be revealed in the last time," whereunto we are guarded by God's power through faith (ch. i. 5).

Verse 7. We read "*disbelieve,*" instead of, "be disobedient." This change of text points out strongly the antithesis between the believers who know the preciousness of Christ, as the foundation, and those who by their *unbelief* reject Him.

iii. 8. We miss in the R. V. the pleasant exhortation to "be courteous"; but the better-supported reading, "*be humble-minded,*" practically includes the exhortation to gentleness and kindliness involved in the former injunction, and the mention of humility of mind (as Alford points out) forms an appropriate transition to the next verse, "humility being essential to both gentleness of love and to true patience under injuries."

Verse 13. Instead of "followers" (*Gr.* imitators) we read in the R. V. "zealous" (*Gr.* zealots). Compare Tit. ii. 14.

Verse 15. A remarkable reading has been adopted here, which

testifies to the *Divine* aspect of Christ in the eyes of His apostles, and shows that St. Peter deliberately applies what is assigned to Jehovah in the O. T. as applicable to Jesus. (The words of the Apostle in vv. 14, 15 are an obvious reference to Isai. viii. 12, 13.) Instead of the A. V. "sanctify the Lord God in your hearts," we read in the R. V. "sanctify in your hearts *Christ as Lord*."

Verse 21. A slight change—namely, an alteration of the case of the relative—reading, "*which*" instead of "to which," makes necessary a transposition of the words in the clause. The Greek word (*antitupon*) translated before by, "the like figure," and in the R. V. by, "*after a true likeness*," must be referred to "water." As in Noah's flood water was the agency by means of which Noah and his family were saved, so water, the symbolical element in baptism, is, in a manner that corresponds, an instrument of salvation—not in itself, but as the sacramental symbol of spiritual cleansing.

iv. 16. The change from, "on this behalf," to, "*in this name*," draws special attention to the name of "Christian," as that in which—suffering patiently the persecution arising from the hostility to it—those who are thus called should glorify God.

v. 2. The Revisers have adopted a reading which inserts the words, "*according unto God*," after "willingly." This would seem to mean "in a godly manner"—"as God would will you to do"—"according to God's standard and not a lower one." (The phrase is rendered, "According to the will of God" in Rom. viii. 17, and "godly," "after a godly sort," 2 Cor. vii. 9, 10, 11.)

Verse 10. The new readings here (of a future for an optative tense) change the wish into a promise.

2 Pet. i. 3. We read in the Revised Version, "*by his own* glory and virtue" instead of "to glory and virtue" which is the reading in the A. V. It would seem that this latter rendering is incorrect even if we were to adopt the reading which it professes to translate, for the rendering should have been "*through* (his) glory and virtue." The reading adopted by the Revisers, however, makes it quite plain that the glory and virtue spoken of are not that *to* which we are called, but that *by* which God calls us, viz., "*his own* glory and virtue." The word rendered "virtue" here occurs in the plural in 1 Pet. ii. 9, and is there rendered "*excellencies*" (R. V.). Bengel, quoted by Alford on this passage, says that by "glory" are intended the "natural attributes" of God, and by "virtue" the "moral attributes" of God. God is glorious; God is excellent; and this glorious, excellent, God, in the exercise of His "divine power," has "called" us, "hath granted unto us all things that pertain unto life and godliness through the knowledge of" Himself.

ii. 13. There are two noticeable changes in this verse. Instead of, "and shall receive the reward of unrighteousness," we read,

"*suffering wrong as the hire of wrongdoing.*" Here there is an endeavour to reproduce the character of the Greek phrase, where the verb and the substantive, which are used, are cognate, and so the idea of retribution is prominently set forth. The sinners, spoken of, *did evil*: they shall *suffer evil*.

The other change is owing to the substitution of the Greek word *agapais* for *apatais*, and so "*love-feasts*" takes the place of "*deceivings*." This change brings the passage here into close accordance with the description in Jude 12 (where the R. V. reads "*love-feasts*" instead of "*feasts of charity*").

Verse 18. An important alteration of sense (and one which seems to present a more likely statement than that made by the text adopted in the A. V.) is effected in this verse by the reading, "*those who are just escaping*," instead of, "*those that were clean escaped from them that live in error.*"

iii. 2. We note that instead of reading, "the commandment of us the apostles of the Lord and Saviour," the Revisers read, "the commandment of the Lord and Saviour *through your apostles*," i.e., the commandment of Christ, announced by the "apostles," or messengers, who had preached to the readers of the epistle.—This reading removes the alleged pretentiousness of the phrase, "as the apostles of the Lord," and, so far, may be regarded as an evidence in favour of the genuineness of this disputed epistle. For a forger would not have been likely to have used the more modest phrase.

i John iii. 1. The addition of the clause, "*and such we are*," in the middle of the verse, introduces an emphatic assertion by the Apostle that Christians are God's children; and the fact that they are such, accounts for their non-recognition by the unbelieving world.

Verse 20. A very slight change in the Greek changes "*and if*" into "*whereinsoever*," and this enables the Revisers to express in translation (what was previously omitted) the conjunction "*because*," after the words "condemn us." The 19th and 20th verses are thus joined into one composite sentence. And the meaning seems to be: "We shall assure our heart before God in respect to anything in which our heart condemns us, because we feel ourselves to be in intimate relation with that Omniscient One who is above all, knows all our thoughts, desires, sins, failures, and yet loves us, as being His children who are trying to imitate Him."

iv. 3. The omission of the words "that Christ is come in the flesh," makes the description of the 'antichristian' spirit a less narrow one. It is the spirit that not only denies the fact of the Incarnation, but one that refuses to acknowledge Jesus in any way.

v. 7, 8. All persons who had any acquaintance with critical

comments on this passage were prepared to see, in a Revised Version, the omission of the part referring to "the Heavenly Witnesses." The passage now runs in strict accordance with the line of thought suggested in verse 6, "For there are three who bear witness, the spirit, and the water, and the blood, and the three agree in one."

2 John 9. A remarkable change is made here, where we read "*goeth onward*" instead of "transgresseth." That is, goes forward rashly, precipitately, or audaciously, and leaves Christian teaching behind. A marginal note suggests an alternative rendering, "Or, *taketh the lead*."

Jude 1. The text adopted by the Revisers reads "*beloved*" instead of "sanctified"; and the expression, "beloved in God the Father" is a rather curious one. We should have expected "by." But the "in" may be interpreted "as regards."

verse 22. The reading "*who are in doubt*" is a curious one. (Alford prefers to interpret, "those who contend with you.") The A. V. takes the word to be in the nominative case, but the text adopted by the Revisers takes it as the accusative case, agreeing with some. It will be noticed however that the margin points out that "the Greek text in this passage is somewhat uncertain."

II. 1 Pet. i. 1. Instead of, "strangers scattered throughout Pontus, &c.," we have the more definitive expression "the elect *who are sojourners of the Dispersion*." (Compare *supra*, James i. 1.)

Verse 15. The word "conversation," the meaning of which has been narrowed in modern usage, is changed to "manner of *living*." In verse 18, it is rendered "*manner of life*," as in iii. 16, and in other places of the R. V. (Gal. i. 13; Ephes. iv. 22; 1 Tim. iv. 12.) In three passages in this Epistle (ii. 12, iii. 1, 2) it is rendered "*behaviour*." In 2 Pet. ii. 7 it is rendered simply by "*life*" (so in Heb. xiii. 7, and James iii. 13), and in 2 Pet. iii. 11 by '*living*.' The older use of the word "conversation" nearly corresponded to the Greek term (*anastrophe*), the literal meaning of which is 'a turning of oneself about.' The Latin term *CONVERSATIO*, implies, also, 'a being associated *with* others.' In Ps. xxxvii. 14, and 1. 23 a Hebrew word meaning 'way' or 'path' is rendered by "conversation": and in Josh. viii. 35, and 1 Sam. xxv. 15, we have the expression, "to be *conversant* among (with)," where we should now say "*living among* (or *with*)."

Ch. ii. 2. The Greek adjective (*logikos*) rendered in the A. V. "of the word" [*i.e.*, belonging to the *logos*] is rendered in the R. V. "*spiritual*"; and the word "sincere," which is used in the A. V. in the sense of the Latin *sincerus* ("pure," "unadulterated") is changed to a more exact equivalent of the original, and is

rendered "*without guile.*" The verb "desire" is also changed to a stronger term, "*long for.*" The whole verse, therefore (with the addition mentioned above,) is considerably changed in appearance. Instead of, "as new-born babes, desire the sincere milk of the word that ye may grow thereby," we read in the R. V., "as new-born babes, *long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.*" The verse thus presents a good example of the suggestiveness which there is in the R. V., for every thoughtful reader of it. We have, first, an increase of intensity given to a word. The Christians are exhorted to *long for* the spiritual sustenance of which the Apostle speaks. We have, in the second place, a clearing of the ambiguous epithet "sincere" by the exact translation of the Greek, "*without guile.*" We have, thirdly, a correction of rendering, the Greek word *logikos* being considered (as in Rom. xii. 1, R. V. *margin*) to mean "spiritual," as contrasted with that which is "natural." (The "milk" he speaks of is not sustenance for the body, but for the mind and spirit, and it is "without guile," *i.e.*, full of truth, and opposed to the "guile" which the Christians were exhorted to put away.) We have, lastly, an interesting addition to the text in words which tell us the aim and end of spiritual growth, *viz.*, a completed "*salvation.*"

Verse 5. The change from "lively" to "*living*" was necessary, because we have narrowed the use of the former word to a particular meaning. And the change is also advantageous in showing the connexion between the description of Christ as the "living stone" in verse 4, and that of Christians as "living stones" in verse 5.

Verse 9. The phrase "a peculiar people" is changed into "a people *for (God's) own possession.*" A reference to Exod. xix. 5, and Deut. xiv. 2, will show that the Apostle is applying an O. T. phrase to Christians, as being in the completest sense God's people. The word "peculiar" in those two passages is due to the Latin '*peculiaris*' "from *peculium*, which in the technical sense denoted the private property which a child or slave was allowed by parent or master to possess." * God's "peculiar people" were His *very own*. Our present use of the word "peculiar" obscures the meaning of the term as applied in the verse before us, and in the O. T. passages just cited. The alteration in the R. V. clears up the ambiguity. (Compare remarks, *supra*, on Ephes. i. 14.)

We may also note in this verse the substitution of the word "*excellencies*" for "praises." This is a more exact rendering of the Greek word, which is rendered, "virtue" in 2 Pet. i. 3, 5, and Philipp. iv. 8.

iii. 6. The word "amazement" is changed for "*terror.*" In modern usage, the word "amazement" does not necessarily

* See Wright's *Bible Word-Book* s. v. *peculiar*.

imply 'fear'; it is almost equivalent in use to "astonishment." But the bewilderment of mind intended in this passage is that of the fear felt by those who are ungodly. The reference in the Apostle's mind seems to be to Prov. iii. 25, where the man who learns wisdom is enjoined, "*Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh.*"

v. 1. The new rendering, "a fellow-elder," instead of "who am also an elder," is more exact, and vigorous.

Verse 3. The A. V. inserts the word "God's" before "heritage," (Gr. *the lots*) and so applies this term to the relation between God and the people. It seems more probable that the Revisers' rendering is correct, and that the portions, or lots, mean "*the charge allotted to*" the elders of the Church, *i.e.*, "the flock" which they had to tend.

2 Pet. i. 19. The first clause of this verse as it stands in the A. V. is an ungrammatical rendering: for the position of the words in the original shows that the "more sure" is not simply an epithet of "the word of prophecy," but is here predicated concerning that word. The R. V. renders "*And we have the word of prophecy (made) more sure*": *i.e.*, we have the prophetic scriptures as a "more sure" (because a wider and more complete) basis of faith than any single fact can be, even the coming of the voice from heaven to which the Apostle had borne witness.

ch. ii. 14. The A. V. renders, "an heart they have exercised with covetous practices," where the English makes it possible to take "have exercised" as a transition verb governing the word "heart." The ambiguity is removed by the R. V., where we read "*having a heart exercised in covetousness.*"

ch. iii. 12. The Greek word rendered in the A. V. "hasting unto" becomes in the R. V., "*earnestly desiring.*" The margin gives "hastening." It is the only case in the N. T. where the Greek verb has a transitive meaning. (The cognate substantive is that which is rendered "diligence," "earnestness," "earnest care," and "haste.")

I John i. 2. The slight alteration made here by substituting "*the life, the eternal (life)*" for the simpler phrase "that eternal life," brings out emphatically the application of the phrase, "the life," to the Incarnate Word, and connects the thought of the manifestation of the life in Jesus the Christ with the thought of the preexistent—"the eternal"—life which belonged to Him as one with the Father.

ii. 16. "*Vainglory*" is a more adequate representation of the original than "pride." The Greek word occurs also in James iv. 16, where the A. V. renders "boastings," and the R. V. "vauntings."

iii. 4, 8, 9. It is to be observed that where the A. V. has in

these verses "committeth" the R. V. gives "*doeth*." And this rendering is more likely to represent the significance of the Apostle's statements: for "committeth" makes us think rather of one act of sin, one fault, one transgression; whereas "*doeth*" implies going on in a course of sin, and this is evidently the thought in the Apostle's mind. The 'doing of sin' (not 'committing a sin') is the opposite to that 'doing of righteousness,' which attests the reality of Christian discipleship (ver. 7).

Verse 17. The A. V. inserts the words "of compassion" in order to explain the figurative use of "bowels" for "inward emotions." The R. V. puts the explanatory word into the place of the figurative expression, which, while it is familiar to Eastern phraseology, is somewhat alien to our own methods of speaking. (Compare, *supra*, on Philipp. i. 8.)

2 John 9, 10. The word "*teaching*" takes the place of the word "doctrine." The latter word suggests formulated teaching, and is associated in our minds rather with systematic propositions in theology than with simpler proclamations of truth. Of course the word itself (*doctrina*) does mean "teaching," but, from usage, it conveys a more formal impression than the word "teaching" does. The Revisers have in all the passages where the Greek word occurs, except one, given the rendering, "*teaching*." The exception is Rom. xvi. 17, where "teaching" is in the margin, but "doctrine" is allowed to remain in the text.

3 John 6. Instead of the phrase, "after a godly sort," the Revisers have rendered literally, "*worthily of God*." This brings the language of St. John into interesting accordance with that of St. Paul in 1 Thess. ii. 12, and Coloss. i. 10. The hospitality of Gaius, his loving earnestness and kindly aid, were worthy of his Christian calling (Ephes. iv. 1), worthy of the Gospel (Phil. i. 27), "worthy of God," *i.e.*, such as did appropriate honour to God, who is glorified when Christ's disciples bring forth much fruit.

Jude 6. Readers of this verse will immediately observe the change from the expression, "their first estate" to "their *own principality*." The Greek word (*arche*) might mean "beginning," but it is also the very word used of angels in various places (Rom. viii. 38; Ephes. iii. 10, vi. 12); and it may mean 'a position of rule' as well as 'persons exercising rule.' The parallelism, too, of the next clause, suggests a *local* reference here.

Verse 19. Those who "make separations" are here called "sensual" in the A. V., and the R. V. has retained the word. But the margin should be noted, which gives an alternative rendering, "Or *natural*, or *animal*;" the opposition is to what is "spiritual" and divinely taught to the mind of the believer. (Compare 1 Cor. ii. 14, "The natural man, &c.," and James iii. 15, when as here, sensual stands in the text, and the margin gives

"animal," or "natural.") The same Greek word is used of the "natural" body, which belongs to this mortal corruptible condition of being, as contrasted with the "spiritual" (resurrection) body, which we look for in the world to come (1 Cor. xv. 44—46).

I have now come to the conclusion of this series of selected illustrations from the Pauline and other Epistles in respect to the use of the Revised Version as a COMMENTARY.

We have seen that the R. V. gives us additional *information*. For the changes which it has made in the "text" are the results of modern research and labour in the field of textual criticism; and, although in a few cases the verdict may yet be disputed, and, possibly, reversed on appeal, in most cases what is changed may be considered as bringing us nearer to a representation of the original Greek text.

We have seen that in many passages, by change of translation and transposition of words, the R. V. has thrown *elucidation* upon passages which were not so clear in the older version.

We have seen, also, that, in many cases, the R. V. has made needed *emendations* of renderings which in the A. V. were incorrect.

(Into the merits of the R. V. as to its English style and diction I have not entered. It has been foreign to my purpose in these articles, but I may just state my opinion that, from a general reader's point of view, there seem to be a good many unnecessary deviations from the older Version, which we so dearly prize. Some of the changes, both verbal and structural, which the Revisers have made in the interest of a faithful reproduction in English of the Greek, might perhaps have been relegated to the margin, instead of being embodied in the text.

But (as I have said in a former article) the student of this R. V. "will be impressed with the scrupulous care manifested by the Revisers in the attempts to give an accurate representation of the Greek, even when he may be disposed to come to the conclusion that it was hardly worth while to make such and such a minute change.")

I think that the comparisons which I have given of the R. V. with the A. V. will, as stated previously, "afford interesting information, explanation, and correction for the patient student," and that the result of the comparison will be that "he will more than ever be assured that there is no truth of Christian teaching, no comfort of Christian hope, marred or lost in this endeavour to amend and revise the Old Version which we love so well; whilst at the same time he will rejoice in having fresh light thrown upon many a word and passage such as will give him new insight into the power and preciousness of Holy Writ."

Parents' Meetings.

BY THE HON. E. P. THESIGER.

IT is a manifest truth that in a well-organised Sunday-school there must be harmonious working between the various persons engaged in it. The superintendent must be the trusted and trustworthy lieutenant of the rector of his parish, while the rector must place an implicit confidence in the judgment and discretion of the superintendent; the teachers must yield a willing obedience to his arrangements, while he, on the other hand, must pay due consideration to the wishes and comfort of the teachers under his superintendence. The children, too, must do their part in the work, and, by regularity of attendance and quiet behaviour, add their quota to the general efficiency of the school. But there is one class of persons intimately connected with this harmonious working, which is more or less neglected in the economy of almost every Sunday-school, on which depends, nevertheless, to a large extent, the success of the school. How often do we hear this excuse for non-attendance—"Mother wanted me at home," "Father wanted me to take a walk with him"? And the excuse is a fair one. Little trouble has been taken to interest the parents in the Sunday-school, and they therefore allow the slightest cause to be a reason for keeping their children at home. They have looked upon the school merely as a means for relieving them of the charge of their children for a certain number of hours on a Sunday; and when the desire to be relieved of their presence ceases, it is not unnatural that they see no particular advantage in ensuring that their children start for school punctually, even if they trouble themselves to see that they go there at all.

No doubt in most well-regulated Sunday-schools there is some system, more or less efficient, for the visiting of parents by the Sunday-school teachers, but for many reasons this formal visiting often fails to awaken in the parents that interest in the work which we wish to see. In many cases it is impossible for a teacher to visit at all; he may be at work all day and every day, as many of our most efficient teachers are, or the teacher may be a young girl who would not be allowed to go into the poorer parts of the parish; but, even granting that the visiting is done, there are reasons why even this often fails to gain the hearty co-operation of the parents in the Sunday-school work. In the best-worked town parishes the system of district-visiting is so perfect, that probably it is not an exaggeration to say that not a single poor family is left without a visitor. The district visitor is regarded as the friend to whom

every difficulty and want is referred, and *frequent* visits from a Sunday-school teacher would be regarded by the district visitor as a species of poaching on preserves that did not belong to him. Periodical visits would of course be recognised as the legitimate privilege of the teacher, but they should not be too frequent where there is a regular district visitor. But a more serious cause why even regular visiting must fail to some extent in enlisting the sympathy of parents in the Sunday-school is, that it does not bring the *fathers* into connexion with the work. They are, as a rule, engaged in their different employments until the evening, when it is generally impossible, even if advisable, for a teacher to visit; so that the teacher may be teaching for years without ever having the opportunity of exchanging a word with the father of the scholars in his class. To obviate this disadvantage, it has been found very useful in some parishes to hold occasional parents' meetings; but the practice is not so common as it might be, and would be if the advantage accruing from such meetings were more fully recognised. For I speak from experience in saying that such meetings are thoroughly appreciated by the class of persons for whom they are held, and mainly for this reason, that the parents are gratified at being recognised as factors in the Sunday-school work, and in being invited to co-operate with the teachers in making the school more efficient and useful to their children.

Let us see then how such a meeting can be organised, and how it can be made to conduce towards the object we have in view. The invitations may be issued in the name of the rector of the parish, or in his name conjointly with the superintendent and teachers of the school, and should be addressed to the parents of "A. B., a scholar in the Sunday-school," as the invitation thus bears on the face of it the reason for their being invited. It should be distinctly understood that only the *parents* of the scholars, or other persons standing *in loco parentis*, such as an uncle or aunt with whom the children may be living, will be admitted. There will be sure to be attempts made by grown-up sisters to come in as well, but this invasion ought to be sternly resisted by the teacher who has the charge of the door, or the whole character of the meeting will be altered. There is a satisfactory machinery at hand for the delivery of the invitations, namely, to entrust them to the children to deliver to their parents. The children like the responsibility of being the bearer of such an invitation; and the fact of their being thus employed marks more distinctly in the minds of the parents the reason for their being asked to such a meeting. Care must of course be taken that where there is more than one child of a family in the school, only one invitation is sent, partly because the issue of a double invitation to the same persons has a slovenly appearance which

might lead to the belief that there was a want of intelligent co-operation between the boys' and girls' school, and partly no doubt because such a duplicate invitation might be used by persons for whom it was not intended, and who would have no right to attend.

The parents must be asked to bring their invitations with them, for the double purpose of preventing uninvited guests from attending, and of keeping a register of the parents who avail themselves of the invitation. The management of such a meeting is extremely simple. Care must be taken, however, that its primary object is not lost sight of. This is to interest the parents in the Sunday-school, and therefore, though a certain amount of amusement may be provided in the way of recitations or music, the main business of the meeting must be the delivery of speeches. The incumbent of the parish should, of course, be present. It will give him an opportunity, which perhaps has never occurred before, of addressing himself to the fathers who live in his parish, and of using his influence to induce them to come out more boldly as churchgoers, and so strengthen by their example the teaching which their children are receiving in the school. Then there should also be an address by the superintendent. In a large school it is impossible for him to visit the parents of every child. Many of the parents (and especially the fathers) may not even know him by sight, and an address from him acts as a sort of introduction which may make many of them regard him hereafter, if not as a friend of their own, at any rate as a friend of their children.

In this address he ought not to be afraid of statistics. A few simple figures, showing how the average attendance has improved or diminished, and a few simple suggestions as to the way in which the parents themselves may help to make the attendance still better, are sure to interest an audience which is so intimately connected with the work, and if, by referring to a few personal incidents that may have happened in the school, such as the premature death of a child, or the career of some scholar who has left the school and gone out into the world, he shows that his interest in their welfare is almost a paternal one, he will find that he has touched a chord of sympathy which will vibrate long after the meeting is past. But the time must not be entirely devoted to speeches. There is as much love of conversation among the lower classes as exists among their richer brethren, and we must not forget that the former class has not so many opportunities of meeting their friends in social intercourse as the latter class has. Objects of interest and beauty, photographs of celebrated persons and picturesque places, may be arranged round the room to give an excuse for movement and a topic of conversation for those who require it, but the majority of the parents will probably be

quite satisfied to talk with their friends or discuss with their children's teacher the details of the school. All the teachers in the school ought to make a special effort to be present at the meeting, as it is a real disappointment to the parents to miss the presence of the one teacher whom they may happen to know.

But we must not send our friends supperless to bed, and before the meeting breaks up it is desirable that there should be some light refreshments such as tea, and coffee, and sandwiches. This is a better plan, I think, than commencing the evening with a tea. Parish teas are so common in these days that there is an air of novelty in having a refreshment room open to which the company may retire from time to time during the evening, which is more acceptable than the more formal, if more substantial, tea.

In a West-end parish a simple and, as it proved, a very satisfactory way of providing these refreshments was adopted. Several of the parishioners were asked to contribute articles of food from their kitchens, and the invitation was most cheerfully responded to. Plates of sandwiches, jellies, creams, patties, fruit and flowers were sent in abundance, and the co-operation of many persons was secured, who were quite willing to assist in kind although they would have possibly hesitated to have contributed any money towards the expenses of the meeting. Variety of refreshments was in this way obtained, and no burden was thrown on the school funds. There seems no reason why this system should not be equally adopted in poorer parishes. In all of them there must be a certain number of persons better off than their neighbours who would value the privilege of helping the school in this manner, while even the smaller tradespeople might be encouraged to add to the entertainment by sending contributions from their own shops, the baker sending a few loaves, the grocer contributing the sugar and tea, the ham and beef shop a plate or two of sandwiches, the ironmonger lending the knives, forks, and spoons.

And so the evening would come to an end with many a hearty shake of the hand and expression of thanks for a pleasant evening passed, and with some fresh interest excited in favour of the Sunday-school work, if my experience is not at fault. This Magazine has opened its pages during the present year to some very interesting articles on the advantage of exciting an *esprit de corps* among the scholars. And surely this spirit may be advantageously extended to their parents as well, so that they too may feel that they have part and lot in this matter.

But the question may be asked, How often should these meetings be held? My answer would be that they should be held frequently, but not at regular intervals. We all know how the annually-recurring school treats are now regarded by the children almost as a right, and I would guard these meetings

from being looked upon in a similar light by their parents. As a general rule about once in two years would be found often enough, although in a parish where they have never been held before it might be found useful to hold them annually at first.

I do not wish to exaggerate the importance of these meetings. There are no doubt other ways of obtaining the co-operation of the parent in our work, other modes of interesting them in it, but feeling as I do that this is at any rate *one* means of arriving at the desired end, I have ventured to write down from my own experience a few practical hints as to the manner in which such a meeting may be conducted, if any schools feel inclined to try the experiment.

Hymns for Teachers' Devotional Meetings.

No. IX.

BY SARAH GERALDINA STOCK.

"Our sufficiency is of God." *"All-sufficiency in all things."*—2 Cor. iii. 5, ix. 8.

 ESUS! All-sufficiency
Dwells for us alone in Thee.
We are empty, erring, weak,
Slow Thy precious truth to speak,
Backward on the heav'nly road,
Wearied with an hour's load;
Yet Thy vows on us are laid,
And we seek Thy mighty aid;
Teach us, Lord, to draw from Thee
Daily our sufficiency.

Jesus! All-sufficiency
We can find alone in Thee,
For the charge that Thou hast given,
Training youthful souls for heaven,
Seeking in the waste and wild
Many a lost and wand'ring child;
Striving precious souls to win
From the specious snares of sin—
In our work, O Lord, for Thee,
Be Thou our sufficiency.

Jesus! All-sufficiency
Dwells for evermore in Thee.
Fountain Thou of every good,
Thou the soul's immortal food,
Thou the sum and source of light,
Thou the author of all might;
Whoso hath Thee cannot fail,
Whoso hath Thee must prevail;
Jesus! Lord! we look to Thee,
Be our all-sufficiency!

Notes and Comments.

THE BISHOP OF HEREFORD ON SUNDAY-SCHOOLS.



THE Bishop of Hereford, at a recent Conference of Clergy and Teachers held in his diocese, rendered good service to the Sunday-school cause by his forcible reference to it as the most practical means of instilling Christian doctrines into the minds of the children of the masses. Numerous as addresses on the subject have been of late years, we cannot call to mind one more notable for evident clearness of conviction, and emphatic utterance. It is gratifying to know that one of episcopal authority, whose penetration and precise estimate of the bearings of a subject are conspicuous features of his addresses, and one who, to use his lordship's own words, is "not inclined to over-estimate the importance of Sunday-schools," should record it as a deliberate opinion that the Sunday-school is "really and truly the sheet-anchor of the Church of England." That this figurative phrase was not born of the passing moment was shown in the remark which immediately followed its delivery, that he (the Bishop) had "uttered the sentence advisedly; desiring to impress, as earnestly as he could, on those who heard him, and on those who should read his words through the medium of the press, that these were not days in which members of the Church of England could afford to relax, for a single moment, their endeavours in the maintenance of Sunday-school work."

The Bishop's views of the tendency of a Board school education were as clear and incisive, and their expression was followed by the remark, in justification, that he had "used language so strong, for the reason that however good the instruction was in itself, and however anxious the managers of such schools might be to give the best possible teaching, it was a kind of instruction with which the Church of England could never be satisfied, for it had no opportunity to teach its children the doctrine of the Church." This was not an impetuous statement, nor one coming of a prejudiced feeling against the School Board as an institution, but the measured words of one with every disposition to judge well of its results.

One frequently hears the remark, that, after all, the School Board system may be amenable to subtle influences which will so leaven its teaching as to produce the desired moral effect; that the secular instruction given may be so infused by a religious spirit on the part of the individual teacher, that, on the whole, a right "tone" will prevail, and all ends be well served. Those who build their hopes on the possibility of the existence of so great an agency for good in the Board school teachers cannot be said to have reason on their side. That there exists many teachers who might be classified as those who are able and willing to impart instruction on the principle thus assigned to them we gladly hope, but the proportion is not large, and the opportunity altogether wanting. The great majority of the teachers in Board schools, if they incline to consider the matter at all, have the simple feeling that they have neither time nor ingenuity to expend in endeavouring to overcome obstacles. In the case of others, there must be the feeling that they cannot conscientiously depart from the lines laid down for

them by those who have the right to their faithful service. Of a large number of others, it may be said, that either they are utterly careless or completely ignorant in regard to the religious element of character, and have need to acquire the aptitude of dealing with the youthful mind in that relation. Something may be learned of the average pupil-teacher from the technicalities of his method, but we are afraid that in very many instances he, in turn, may have everything to learn when circumstances compel him to deal with the spiritual nature of a number of children about him.

SUNDAY-SCHOOLS FOR MEN.

AN article bearing the above title in the August number of the *Quiver* has attracted our attention, and although the work described in that article is neither in connexion with the Church of England nor purely spiritual in its aim, yet it is of such interest and importance that our readers will be glad to have their own attention directed to it. It was in the year 1845 that the well-known Joseph Sturge started these early morning adult schools, which commence at 7.30, "not too early for those whose daily toil makes early rising a necessity as well as a habit," and they close at 9.30, in time to allow the men to return home and breakfast with their families. In that year but 39 men attended the school, but during the 37 years which have since elapsed, the progress of the work appears to have continued uninterruptedly, and on the 31st March, 1881, the numbers were as follows:—Teachers on books, 54; average attendance, 52. Scholars, 2,372; average attendance, 1,900; number admitted during the year, 1,466; number left, 1,530; total admitted since commencement, 26,239. These figures in such a town as Birmingham surprise one when it is noted that of the two hours spent in school one is devoted to "an earnest study of the sacred Scriptures," whilst the other hour is spent in secular education. Read in conjunction with the statistics published in our August number (page 676), many thoughts strike one as to the probable causes why the Church has apparently so little power of retaining her scholars after they reach the critical age of 14. Have we as yet met the needs of this class? Without in any way desiring to endorse all the arrangements of Mr. Sturge's adult schools, we ask, Might not the Church of England arrange to have in all our large towns early morning classes for adult scholars? or what would perhaps be better still, Sunday evening classes? Young men and maidens will not—except in most exceptional cases—continue at the ordinary Sunday-school after the age of 15 or 16 years, and if the Church is to retain her influence over such, special efforts must be made to meet their requirements. We commend the idea to those who are working in towns with large manufacturing populations.

AMUSEMENT OF THE PEOPLE IN COUNTRY PARISHES.

ANOTHER article, which we have perused with great interest, bearing the above title appears in the August number of the *Clergyman's Magazine*. The writer, Mr. Vernon, is the rector of a small country parish with some 240 parishioners, and in this paper he tells his readers how he endeavours to provide for the secular amusement of his flock. The

hints which he gives respecting the conduct of evening entertainments will, we feel convinced, be of immense service to those who have the management of what are popularly termed Penny Readings. Amongst our own readers there are probably numbers who thus assist in providing healthy, cheerful recreation for the working classes, and Mr. Vernon's experiences and friendly words of advice will well repay perusal by all such. We have not space to give extracts from this paper, which, besides treating about Penny Readings, advocates the re-establishment of the good old-fashioned May Day festivities, for our children's amusement, with (it being St. Philip and St. James' Day) a service in the parish church and an address about flowers to the young ones then assembled. Another paper in the same magazine on open-air preaching is full of practical hints respecting a field of labour by means of which so much can be done by the laity to further the extension of Christ's kingdom amongst our large neglected masses.

TEACHERS' EXAMINATION, 1882.

—The following comparison of the number of male and female teachers who passed the recent Examination will not be without interest. It is compiled from the published list of names, and is therefore incomplete, inasmuch as in many cases the initials which are given afford no indication of the sex of the candidate:—

		Males.	Females
Advanced.	£5 Prize.....	...	1
	£3 "	1	2
	£1 "	...	7
	10s. "	1	19
	Excellence.....	1	10
	Honours	1	48
	1st Class.....	11	113
Elementary.	2nd Class.....	51	312
	10s. Prize.....	1	14
	7s. 6d. Prize.....	...	16
	Excellence.....	2	8
	1st Class.....	13	62
	2nd Class.....	28	63
		110	675

Assuming, as one is bound to do, that male candidates cannot present themselves in such large numbers as those of the other sex, still it must be owned that these figures reveal the fact that proportionately the female candidates have passed much the most satisfactory examination as a body.

CHURCH TEACHERS' PRAYER UNION.—It is again our pleasing

duty to remind teachers in Church Sunday - schools that the next quarterly United Prayer Meeting will be held at the Institute's Rooms in Serjeants' Inn, on Monday evening, the 4th September, at six o'clock, when an address will be given by the Rev. C. J. R. Cooke. It was to the Committee a gratifying evidence of the value of these meetings when at their last meeting Mr. Palmer, the Secretary, in presenting a beautifully illuminated copy of the text, "If God be for us, who can be against us?" read a letter from the donor asking that the gift might be accepted as a thank-offering "for blessings received at the Prayer Meeting for teachers held on the 5th June last."

ELDER BOYS LEAVING SCHOOL.—Many teachers will probably be glad to know that the Institute has just published a small book—written in the style of a letter—entitled *From School to Work*, which it is intended should be given by a teacher to a scholar who is for the first time making a start in life. This little book, written by the Vice-Chairman of the Institute, will be found to be full of good sound practical advice.

OLD SCHOLARS' REMEMBRANCE SOCIETY.—Following out a suggestion that appeared some little time ago in the Church Sunday School Magazine, relative to the formation of a bond of union between those

who were formerly in our Sunday-schools, but are now gone out into the world, a Society was started two years ago in connexion with the boys' Sunday-school at Christ Church, Clifton, bearing the above title, and as it appears to be gaining ground and to meet with approval both from teachers and scholars, it has been thought other schools might be glad to hear of it, and to adopt a similar plan. All lads above the age of seventeen of good moral character who leave the school are linked to it, by obtaining their signature on a slip of paper bearing their name and address, and the name of the teacher in whose class they were. The signature implies that they will keep a few very simple rules, such as attending regularly some place of worship, maintaining the habit of private prayer, being present at the annual meeting of the Society if they possibly can, &c. A card of membership is given them, and their names are enrolled. Though only two years old, the Society now numbers thirty actual and eight honorary members (the latter being past and present *teachers* of elder classes). The annual meeting has just been held, preceded by a substantial tea, at which it was pleasant to see sitting down together teachers and scholars who had not met for many years, and many were the greetings exchanged between them. Papers were read by members on a given subject, followed by much interesting discussion, and a very agreeable evening was closed by singing a hymn, a few hearty words being addressed by the Vicar, who is President of the Society, and who occupied the chair. It was felt by all to be a happy thing that some plan has been found by which the drifting out of mind because out of sight of our old scholars, so much to be deplored, will for the future be avoided.

CHURCH SCHOOLS.—The Rev. Canon Stowell, Rector of Christ Church, Salford, preaching recently in behalf of his schools, spoke of the work of the Church in her Sunday and day schools as the hope of the

future. Alluding to the statistics contained in the returns of the Education Department for the past year, showing that out of 2,863,535 children in elementary schools no fewer than 1,490,429, or more than half, are in Church schools, he said that although we might well feel thankful for this evidence of the continued interest of Church people in this work of Christian education, these figures did not furnish matter for unmixed congratulation. Looking back for twenty years, he found from the Report of the Royal Commission on Education of 1861 that the proportion of children in Church schools to those in all other elementary schools was at that time $\frac{7}{12}$, or more than three-fourths, instead of a little more than one-half; and although it was quite true that there had been a large increase since that time in the numbers under instruction throughout the country, from 1,549,312 to 2,863,535, and in Church schools from 1,187,086 to 1,490,429, still the share of the Church in the education of the rising generation had not kept pace with the increase of the numbers under instruction by one-quarter. He hoped that Church people would not in their self-satisfaction fail carefully to note this fact and read its lesson.

SUNDAY-SCHOOL WORK IN ITALY.—A very successful mission to children is now being carried on by a lady, Miss Carruthers, in Pisa. The meetings were first held in an old coach-house, then a workshop was procured, and afterwards the Sunday-school was held in the lady's own house. The numbers increased, however, so rapidly that in 1875 it was found necessary to erect a building capable of accommodating 100 children. Notwithstanding the greatest opposition, trial, and persecution, the number of children under instruction has increased from 92 in 1879 to upwards of 270 at the present time.

THE CHILDREN'S BISHOP.—At a meeting of the Whitechapel Society's Schools, held in June, and presided over by the Rector, the Rev. A. J. Robinson, the Bishop of Bedford said it always afforded him great

pleasure to attend a distribution of prizes to children, as it gave him an opportunity of seeing so many pleasant faces. When first he came to London, he was invited by Mr. Kitto, the then Rector, to conduct a Children's Service, and was astonished at the numbers who came, and expressed his readiness to accept a similar invitation from the present Rector when the new church should be finished. The Bishop also referred to a new name he had lately been informed he was possessed of—viz., the "Children's Bishop," and hoped the children would still continue to call him by such an acceptable name, for it gave him pleasure to be mentioned in those terms.

PRESENTATION TO AN OLD SUNDAY-SCHOOL TEACHER.—At the ordinary quarterly meeting of the teachers of St. Mary-le-Strand Sunday-school, held on the 10th of July, the lady-superintendent, Miss Fanny Horne, was presented with an address and a handsome testimonial in recognition of her fourteen years of service in connexion with the school. The presentation was made by the Rector, the Rev. Canon Tugwell, who referred in the highest terms to Miss Horne's ability and energy. The late Rector, the Rev. R. J. Simpson, and others, also took part in the proceedings.

STATISTICS OF METHODIST SUNDAY-SCHOOLS.—According to a Report presented to the Wesleyan Conference at its recent sittings at Leeds, the total number of Sunday-schools belonging to the sect is 6,489, having 829,666 scholars, and 122,992 teachers. The cost of the schools was last year £69,965 18s. The returns of the state of the churches belonging to the United Methodist Free Churches, as laid before the Annual Assembly, which has also lately concluded its sittings at Bristol, show the number of their Sunday-schools to be 1,534; of scholars, 199,382 (being an increase of 3,425 on last year); and of teachers, 26,892.

A "SUNDAY-SCHOOL HORTICULTURAL SOCIETY."—The St. Bar-

tholomew's (Sydenham) Parochial Magazine has the following:—

"Under this rather ambitious name ('Sunday School Horticultural Society') we have recently started a society to encourage the taste for gardening among the scholars of the Sunday-schools, and to form another bond of union between them and their teachers. A piece of ground which has been rented is divided into small plots for the elder boys, while to the rest and to girls pot plants are distributed for cultivation at their homes. It is intended to hold a show of these, and to have an inspection of the gardens during the month of August, when prizes will be allotted."

JUVENILE SMOKING.—At a meeting of the Committee of the National Society for the Suppression of Juvenile Smoking, held during the month of August, it was agreed to issue an appeal for £1,000 for the purpose of holding conferences of ministers, doctors, schoolmasters, and Sunday-school teachers, and of issuing specially prepared literature for the young.

THE GROWTH AND TRAINING OF WINDOW PLANTS.—At the Bulwell Church Schools, on June 29th, a lecture on the growth and training of window plants was given to the scholars by Mr. Pownall, of Lenton Hall Gardens; a subject chosen in view of a Band of Hope Flower Show which is to be held in the locality towards the close of the summer. At the conclusion of the meeting the committee of the schools presented each member of the Band of Hope with a young plant. The total number of plants distributed was upwards of 400.

DAYS OF SPECIAL INTERCESSION FOR SUNDAY-SCHOOLS.—It is, perhaps, hardly necessary for us to remind our friends that the 15th and 16th October have, with the approval of the Archbishops of Canterbury and York, been set apart as the Days of Prayer on behalf of Sunday-schools. We trust that in every parish arrangements will be made for the observance of these days.

Reviews.

HAND-BOOKS FOR BIBLE-CLASSES. *Edited by the Revs. M. Dods and A. Whyte. The Epistle to the Hebrews: Introduction and Notes by Dr. A. B. Davidson, Professor of Hebrew in the New College, Edinburgh. Edinburgh: T. & T. Clark. Price 2s. 6d.*

OMMENTARIES upon separate books of the Bible, entrusted to different authors, are surely a token of full and minute study, and a guarantee for its continuance. In this series of hand-books we have several well-known names of Scotch theologians placed against the various books of the Old and New Testaments, and we are promised besides manuals upon such subjects as *The Work of the Spirit, Life of St. Paul, Palestine, A Short History of Missions, Christian Ethics, and Apologetics.*

In the commentary upon the *Epistle to the Hebrews* we find the learning and the methodical and patient exposition that might be expected from Professor Davidson. And it is no slight advantage that this book of the New Testament in particular should be treated by an eminent Hebrew scholar, who brings to bear upon it his wide acquaintance with Jewish thought.

Sunday-school workers must not be misled by the title of the series; for we gather that it is designed for teachers, and for intelligent teachers, rather than for scholars. In England, at all events, we have few Bible-class scholars who could appreciate such sentences as the following, which occur in a note on ch. xi. 1:—

“It is evident that the Apostle means to describe what kind of mental act or state faith is. The words ‘substance’ and ‘evidence’ are not things in the mind, and do not express the condition of the mind; they are things outside of it. If these words be retained, therefore, as the first at least may be, the author’s language is somewhat in-

exact, and what he means to say is: faith is the giving substance to things hoped for; it is the act or state of mind which makes things that are as yet but objects of hope as substantial as if actually possessed. . . . Faith is the mind’s realising to itself the supersensuous in the region of religion, that is, of God and salvation.”

Nor has the book the lightness and the illustrations that we should desire in a commentary to be put into the hands of our elder scholars. In Scotland Bible-classes must have a meaning different from our use of the term, or we must be further behind our brethren than we thought. For the intelligent reader, however, working through the Epistle for teaching purposes, the book is excellent. The introduction and the many learned detached notes are in the best style, and a division of the book into sections, with an abstract and outline to each, gives valuable aid for mastering the argument.

INTRODUCTION TO DOGMATIC THEOLOGY, ON THE BASIS OF THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. *By the Rev. E. A. Litton, M.A., Rector of Naunton, Gloucestershire, late Fellow of Oriel College, Oxford. London: Elliot Stock. pp. 296.*

The object the author has in view in publishing this book is to supply the English theological student with a useful Compendium of Dogmatic

Theology, and at the same time to bring out clearly and decisively the teaching of the Church of England in her Thirty-nine Articles on those dogmas touched upon by the writer. When we consider that one of the great drawbacks to the theology of the day is its indecisiveness, and what might be termed "flabbiness," we are afraid that the book will not prove at first sight an attractive one to the modern theologian. It is for this reason that every student should be advised to master the tenets of his particular branch of the Catholic Church. We know of no book better calculated both to make the views of the Church of England student definite, and to render that study interesting, than the one before us, which, however, is not intended by its author to embrace the whole theological field. It would be invidious to compare this first volume with other works of a somewhat similar kind, as, for example, the *Compendium Theologicum*, by the Rev. O. Adolphus; and *Catholic Thoughts on the Church of Christ and the Church of England*, by the late Frederic Myers. If we did so we should have no hesitation in saying that Mr. Litton has, in a short and logical manner, rendered reference to the other two unnecessary.

The student will see from the following brief summary of the contents of his book what are the topics on which he may be led to expect dogma. And here we would notice that, as is done in the most admirable works of Professor Westcott of Cambridge, the author divides his subject into clear and concise sections. Thus, after some preliminary remarks on the Rule of Faith, with the sub-divisions, Canon, Inspiration and Interpretation of Scripture, Scripture and Tradition, Relation of the Old Testament to the New Testament, we come to Christian Theism, which is thus divided:—

Part I.—One God. His existence. His nature. His attributes and His works.

Part II.—The Holy Trinity.

After this 70 pages are taken up in discussing the deep subject of man before and after the Fall. This is subdivided into 13 divisions, as, for example, Dichotomy or Trichotomy, The Angels, Pelagianism, &c. Mr. Litton then considers the Person of Christ and the Work of Christ.

The next volume will, as he himself suggests, and we sincerely hope, contain articles on Justification, the Church, the Sacraments, Eschatology, &c.

On the whole, we consider that the book is a decided success, and ought to be in the possession of every student. It would be especially helpful to teachers, who from the force of external circumstances have little time to consult the original authorities. We would specially commend the logical way each subject is treated, as for example pp. 43, 44 on Scripture and Tradition, p. 124 on Ecclesiastical Definitions. The writer's fairness, too, captivates one, as is shown in the treatment of Satan (p. 167), the Immaculate Conception of the Virgin Mary (p. 182), and the Incarnation (p. 221). He is also clear in his reasoning, as is well seen in the comparison of the good pagan and the Christian (p. 213), whilst the reasoning is divested of much of its natural sternness and baldness by the power he possesses of illustrating his subject.

Many verbal imperfections have been corrected at the end of the book. Still we notice in addition that Index I. is by no means com-

plete. There are important references to St. John xvi. 15 on p. 130, and Genesis iii. on p. 201, which have no place in the list. Index II. is also far from being exhaustive—for instance, the important key-words “Filioque,” “Evolution,” “Perfectionism,” &c., have no place there.

We would suggest, too, in a second edition that a chart of the heresies condemned by the first six general Councils should be added with the clauses inserted in the Creeds, with their object, names, dates, &c.

It is a book both scholarly, erudite, logical, and above all intensely reverent, and it is one which in our judgment the learned dignitaries of the Church of England might well recommend to all candidates for ordination.

SHORT NOTICES.

TWENTY OFFERTORY HYMNS AND CHORALS. *The Words (suggested by the Offertory Sentences) written by Marmaduke E. Browne. The Music arranged by B. Luard Selby. London: M. E. Browne, 32, Dorset Square, N.W.*

These Hymns, as stated on the title-page of the book, are “offered to the Church as a suggestion of a mode by which, while adhering to the ritual of the Prayer Book, the congregation may be enabled to join in the Offertory with voice, as well as with heart and hand”—that is, the Hymns are, so to speak, metrical “meditations,” for congregational use, upon the Offertory Sentences. The idea is good, and is well carried out. The Hymns are very gracefully written, and the music well

selected from sources old, new, or unfamiliar. We wish the work success.

CORA; OR, THREE YEARS IN A GIRL'S LIFE. *By M. M. Pollard. London: Religious Tract Society.*

A tale reprinted from the *Girl's Own Paper*, and now forming the first of a series of half-crown books to be known as “The Girl's Book-shelf.” Cora, the heroine of the story, is a generous, unselfish character, and the account of her troubles and compensating pleasures will be eagerly read by many a school-girl. The outside charms of a tasteful binding are supplemented by four very pretty vignettes, representing the seasons, which adorn the inner covering of the boards and end leaves.

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

FLOWER SERVICES.

IR,—You give in this month's Magazine a very interesting account of Flower Services in three West End London churches. It may be interesting to some of your readers to hear of one in a poor town parish in the Midland counties. This was held on the last Sunday in June. Notice was given by small hand-bills, as well as verbally in school and church. At the bottom of the printed notice were the following words:—

“Children of the Parish are invited to bring Flowers, which will afterwards be given to sick Parishioners, and to the Infirmary.”

There are always a number of sick and aged people in a large town parish. In this case a list was drawn up, and some of the church-workers undertook to go, immediately after the service, carrying bunches of flowers to the sick people, each undertaking to visit three or four.

The day before a quantity of beautiful flowers were sent to the church, which were tastefully arranged in the chancel, and on the prayer-desk, lectern, pulpit, and font, so that the congregation in the morning were

reminded of what was about to take place in the afternoon. The Flower Service proper began at three, and was attended by a large congregation. More than two-thirds of the Sunday scholars brought bunches of flowers grown in allotment gardens or back yards, or else bought in the market on the Saturday, and some had beautiful nosegays of wild-flowers. It was specially interesting to see the older lads of sixteen and seventeen years of age bringing handsome bunches.

The service consisted almost entirely of singing. The hymns were such as "Yes; God is good," "O Lord of heaven and earth and sea," with occasional short voluntaries on the organ. While the hymns were being sung the children brought up their flowers to the Vicar, who placed them on the Holy Table and Communion rails. When all had been thus presented he gave a short address on the words, "All things come of Thee, and of Thine own have we given Thee."

Then followed the offertory for the sick and needy of the parish. Immediately after service the distribution took place, and very much pleasure was given to the sick parishioners; a goodly remnant of the gifts being carried also to the Infirmary, where one of the Sunday scholars and three or four of our parishioners were specially remembered.—Yours faithfully,

Aug. 2, 1882.

H. S. G.

Church Sunday School Teachers' Examination, 1882.

REPORT OF THE PRELIMINARY EXAMINER.

THE Teachers' Examination for 1882 marks a new departure in the Examinations annually held by the Institute. The change in the standards of classification may serve to account for the slight decrease which has this year shown itself in the number of entries; on the other hand it is satisfactory to note that of these the percentage of withdrawals has been less than in any previous year. This is especially true of the Advanced Section; and it is to be hoped that the falling-off itself is only temporary.

It is but reasonable to suppose that whilst the majority of Candidates would have little difficulty in making up their minds as to which of the two Sections they should choose in which to be examined, there were some who gave this matter no small consideration. At all events a few were found to have changed their minds when the time for examination came. I would therefore remark that there were Candidates entered in the Elementary Section who might well have taken the Advanced Papers, and there were others who would have done better had they—for the first year at all events—been content to strive for an Elementary Certificate. It is difficult where so much depends on local and personal considerations to give advice, but it seems safe to assert as a general principle that a Candidate, unless thoroughly competent, should make at least his first essay in the Elementary Section. There must be many, even in these days, to whom it is a new experience to undergo examination; such would be encouraged by success in the lower grade, whereas failure in the higher might have the opposite effect.

Bearing in mind that the main purpose of these Examinations is not the award of Certificates or Prizes, but the encouragement of systematic study by Sunday-school Teachers for the two-fold purpose of increasing their own knowledge, and also acquiring greater skill in imparting it to others, I have much pleasure in reporting that from this point of view the Examination has been a success. Each year affords increasing evidence of steady and careful preparation. At the same time reservations must be made. Whilst there are some who trust to text-books and memory, and seem afraid to exercise

any independent thought, there are others who seem to imagine that a *general* knowledge of the subjects of examination is sufficient to enable them to pass with credit. The latter class will probably be taught by experience; the tendency to "cram" it is more difficult to eradicate. No text-book will compensate for a close and careful study of the text itself, whether it be a portion of the Bible or of the Book of Common Prayer.

The want of preparation to which I have referred is especially apparent in the Lessons. Perhaps the most difficult part of the Examination, by some it seems to be regarded as the least so. There are many good practical Teachers whose ability to construct systematic lessons of their own is small; nevertheless not only is the latter the only means by which their teaching power can be tested by examination, but no Teacher should consider himself fully qualified until he has acquired this power. The principles of Lesson-writing are in a manner to him what the rules of Logic are to a debater, or the laws of Perspective to an artist. I would strongly recommend Teachers, where possible, to practice Lesson-writing rather than to rely so entirely as many do on the work of others.

ELEMENTARY SECTION.

PART I.—HOLY SCRIPTURE.

In this Section Question 1 was well answered. In Question 2, though great latitude was allowed, the answers did not come up to the standard that might have been expected. The quotations were full and correct; but the names of the writers, and the reasons why they were quoted, were in too many cases omitted. Question 3 was generally answered well. Question 4 was not. The place which the Baptist filled in relation to the Kingdom of Christ was very insufficiently described, and Candidates seemed undecided as to the name by which Malachi designated him. Some gave "Messenger," others "Elijah." Neither was Question 5 so well answered as it should have been. The quotation from Deuteronomy was given in nearly every case correctly, but the explanations were weak especially in this, that the primary signification of the passage was scarcely referred to by any. Question 6 calls for no special remark. Question 7 was answered only fairly well, the classification of the passages quoted not having been in all cases fully made. Question 8 was not a favourite; and, considering how much has been written lately in the "Magazine" on the subject of "Miracles," I was disappointed at the paucity of good replies.

PART II.—BOOK OF COMMON PRAYER.

In this Section the best answers were given to Questions 1, 5, 6, and 8; to Questions 2, 4, and 7, they were fair; with those to Question 3 I was very much disappointed. Candidates would have given better replies to Question 2 had they broken up the passage into clauses, and treated them separately. To Question 3 I do not remember one really good reply. To Question 4 some replied by explaining the *Fourth* Commandment and others the *Fifth*; and in those in which there was no error of this kind there was sometimes lacking more or less a clear and pointed explanation of the scope of the Commandment. In Question 5 the crucial points proved to be sub-sections 3, 5, and 6. There was great misapprehension as to the meaning of the word "*Saints*"; no one seemed to be aware of the difficulty connected with the word "*daily*," and "*generally*" was usually understood to mean *in most cases*. Question 6, demanding as it did a knowledge of the *text* of the Catechism, received a large number of good replies. Of Question 7 the same cannot be said. In only a few was the Old Testament referred to as sanctioning in any way "the laying on of hands." Many read the word "authority" as meaning "command," and were thus led into perplexity. Question 8 was very well answered, thanks to the "Manual on the Prayer

Book," by Canon Norris, whose explanation of the "manifold gifts of grace" was reproduced *verbatim* again and again.

PART III.—LESSON.

The Regulations this year authorised the Examiners to furnish Candidates in this Section with Skeletons which they might expand into Sketches or Outlines. But the use of these was voluntary, and my impression is that about one-half the Candidates availed themselves of their assistance. I may add that I found nothing which would lead me to recommend their discontinuance in future Examinations. On the contrary, they may help to foster the systematic study of Sketch-writing as already recommended in this Report by showing young Teachers how to set about this work. In this, as in previous years, I have found Sketches in which I have looked in vain for any definite plan or aim, which were admirable specimens of what has been called "*extempore writing*." I am strongly of opinion that no writer of experience would attempt to produce a Sketch or Outline until he had first determined on its main features as represented in a Skeleton. This he might afterwards see reason to modify; but, if well-considered at first, it would remain substantially the same. With such a Skeleton the Candidate for examination is always recommended to begin; and, however full his Outline may be, he should take care that these "landmarks" of his Lesson are not obliterated. Every Teacher knows how much his study of a *printed* Lesson is facilitated by the typical arrangements, of heads, paragraphs, &c.; in a *written* Sketch to be perused by another than the writer the same breaks and distinctions should be observed. These suggestions are not made for the purpose of having the Lessons look symmetrical or "pretty" on paper. It is true that Substance is more important than Form; but even Form has its value. The chief benefit, however, to be derived from the course here recommended is the acquirement of a logical habit of mind, and of the power of concentrated and continuous thought.

Much of what has been written here has been suggested by the Lessons in the Advanced Section, where the Candidates were left entirely to their own resources.

ADVANCED SECTION.

PART I.—HOLY SCRIPTURE.

Many Papers in this part gave evidence of a fault already alluded to—the absence of due preparation and the reliance on mere general knowledge. Hence, whilst the Questions as a whole were not difficult, there is not one which did not require previous and careful study if it were to be answered well. Question 4 was manifestly of this kind; and Questions 1, 2, 7, and 8 scarcely less so. Questions 3, 5, and 6 seemed to Candidates the easiest to answer. Yet even to these, from the same want of intimate acquaintance with the subject, the answers were frequently superficial. To Question 1 the replies were often very thoughtful, but only a few remembered that *inspiration* was the highest qualification of all. Question 2 was by some answered with great fulness; on the other hand many answers were exceedingly meagre. Question 3, in so far as memory only was concerned, was answered fairly well; but it was not universally recognised that the words, "How did he refute it?" might be intended to cover some explanation of our Lord's reply over and above the mere words He used. Question 4 was one which especially called for the exercise of *thought*. The answers sent in were only fairly good, so many Candidates failing to note the difference between Jesus proclaiming *a Kingdom* and Jesus proclaiming *Himself as a King*. Question 5 was the only one directly alluding to the Revised Version. It is clear that the study of this Version is as yet by no means so general amongst Teachers as it should be, and one Candidate was found

even to speak of it in a tone of contempt. Under this Question a curious mistake was made in several Papers. The "border" of the garment was stated to be identical with the *phylacteries*. To Question 6 the answers were for the most part too brief. By a few Candidates Leprosy was confounded with *Paralysis*. Question 7 was, as a rule, answered well. To Question 8 the replies were not so good. The few which were given showed no satisfactory evidence of previous study.

PART II.—BOOK OF COMMON PRAYER.

Question 1 was perhaps the best answered in this Section. Some answers, indeed, were too good; they took up so much of the writers' time that others were crowded out. Those to Question 2 were of various degrees of merit, many answered very wide of the point. There are certain distinct responsibilities clearly stated in the Baptismal Office which every answer should have enumerated. Without these a few general remarks were of little value. Candidates should not "write round" a subject. The arguments in favour of Infant Baptism were fairly enough sketched by the great majority who answered this Question. The replies to Question 3 were not of much worth. The question of the universal obligation of the Moral Law was not grappled with fairly, and only a very few seemed to understand what was meant by the words "*active duties enjoined*." Question 4 received replies which were scarcely, if at all, better. I remember but one which was thoroughly good. For the most part the writers failed to see that a *justification* of the extended meaning of the Fifth Commandment permitted an appeal to the precepts of the New Testament Scriptures. Question 5 was, as might be expected, well answered. There were some, however, who, considering the time at their disposal, were much too full; others considered one or two words sufficient. Thus: "Let Thy Fatherly Hand . . . ever be over them," *i.e.*, "to take care of them," certainly fails to bring out the meaning of this petition, whilst a dissertation on the personality of Satan was hardly required as an explanation of the words "our ghostly enemy." Question 6 was on the whole well answered, as was also Question 7. In the latter the principal weakness was in the replies to the middle part. Question 8 was also well answered, and the replies showed more variety than those to the same Question in the Elementary Paper.

PART III.—LESSON.

On this Part I have already made some remarks in connexion with the Lessons sent in by the Elementary Candidates. Of the two passages chosen by the Examiners, neither could be said to be more favoured than the other, and there was no marked difference in the average value of the Sketches. Perhaps St. Matt. xii. 1—13, being narrative, was more easy of treatment; although the *unity* of the passage was not always maintained. Sketches were prepared good in many respects, but faulty in this respect. They looked as if they had been arranged for two Lessons rather than for one. In other Sketches I observed, though in a less degree, a type of Lesson on which I commented two years ago, consisting of a continuous narrative and three or four "applications" at the end. My opinion as to these remains unchanged. When the narrative is over I am afraid "applications," calculated to occupy at least ten to fifteen minutes, are not likely to maintain attention. Even in a sermon I have grave doubts as to this manner of treatment; but in a Lesson I am strongly opposed to it.

I would, in conclusion, advise intending Candidates in future Examinations to pay increased attention to Lesson-writing or, better still, perhaps, the construction of Skeletons. With a good knowledge of the subject, and a Skeleton already prepared to fall back upon, the writing of a brief Outline Lesson in the space of an hour shall not be found difficult.

JOHN KYLE.

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, *Vicar of Sculcoates, Hull.*

Lesson XLV.—TWO PRAYERS.

THE PHARISEE AND THE PUBLICAN.

"Blessed are the poor in spirit."

READ—St. Luke xviii. 9—14. FOR REPETITION—Ps. cxxxviii. 6; St. Luke xviii. 14.

HYMN—"God of pity, God of grace."

THE GENERAL DRIFT OF THE PARABLE.

True humility and a sincere confession of sin bring to the soul that Divine grace which spiritual pride and self-exaltation will look for in vain.

HINTS TO THE TEACHER.

The general scope of this well-known parable is seen at a glance, and the teacher will find little difficulty in questioning out from the children the main point of the application.

Although some interpreters have regarded the parable as a prophecy of God's rejection of the Jews, and His bestowal of grace upon the Gentiles, it seems clear that this was not the primary intention of our Lord. The parable was directed by Jesus against a spirit of spiritual pride and contempt of others which He had detected amongst some of His own disciples.

The opening of Div. I. of the Lesson will of course be varied according to the locality in which the Lesson is being taught.

The teacher should never neglect an opportunity of illustrating—as in the last paragraph of the Sketch—the principles upon which the public services of the Church are framed.

NOTES ON THE TEXT.

1. "*Unto certain which trusted,*" &c. (ver. 9). These seem to have been some of our Lord's disciples and followers in whom He detected symptoms of spiritual pride.

2. "*Stood*" (ver. 11). Standing was the usual attitude of the Jew in prayer.

3. "*I fast twice in the week*" (ver. 12). It was a custom of the stricter Jews to fast on the second and fifth days of the week. The Law of Moses however enjoined but one fasting day in the year, viz., the great Day of Atonement.

4. "*Tithes of all that I possess*" (ver. 12), rather "*of all that I acquire.*" The Law required tithes only of the fruit of the field, and the increase of the cattle—but the Pharisee had given tithes of his goods to the veriest trifle.

SKETCH OF LESSON.

One thing we are doing every minute of our lives—necessary to life. What is that? Cannot live if	we do not <i>breathe</i> . So the soul must breathe. No real life in it unless it does. Now see what this breathing
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of the soul is (Ps. xlii. 4, cxlii. 2; 1 Thess. v. 17). Prayer is the breath of the soul.

A child going to bed—says “good night” to father and mother—but speaks to Another before going to sleep. Who is that? Speaks at other times to God. When? [*Illust.—Grace at meals.*] Prayer is the soul speaking to God.

But see what God is called in the Bible (1 Tim. vi. 15). “*King of kings.*” Then if God is a great King, His subjects must pay Him honour. [*Illust.—Grand review of troops by the sovereign. Grand reception by the king. What honour paid by everybody!*] Just so public homage rendered to God by His people. One day in the week specially used by God’s people for this public homage. Which?

I. THE PLACE OF PRAYER.

See those tall spires in a large town. What buildings are they? Sometimes in a great city one magnificent church. What is it called? (Beautiful churches too in some villages.) Why so beautiful, so costly? Are *God’s Houses*—His special Presence-chambers—He holds His public “Receptions” there—our King’s palaces ought to be as worthy of His service as we can make them.

A magnificent building in Jerusalem once—Solomon built it—what for? “Exceeding magnificent” (1 Chron. xxii. 5). Beautiful carvings—vessels of gold—everything magnificent. A Temple in Jerusalem in our Lord’s time—not Solomon’s—a beautiful one built by Herod. What was it used for? (St. Matt. xxi. 13; Acts iii. 1.) Just what our churches are for. For *worship*, not merely for hearing sermons.

How often was the Temple open? Morning and evening sacrifices daily. (See Ex. xxix. 38, 39.) (Refer to Daily Office for prayer in English Prayer Book.) Temple always open—men continually going in and out.

II. THE PHARISEE’S PRAYER.

Stand at the Temple gate. Watch

the people going into the courts. Who is this man coming? How the people make way for him! They consider him a very religious man. He is a Pharisee. You can tell that at a glance. How? (See St. Matt. xxiii. 5.) Large prominent phylacteries—texts worn on the arm and forehead (Ex. xiii. 16). Deep blue and white fringe on his garment (Numb. xv. 38). What has he come for? “To pray” (ver. 10).

Listen to the Pharisee as he stands and prays. [*Note 2.*] His prayer remarkable for what was *not* in it. When does a child entreat his father very earnestly? When he wants something very much. What does the Pharisee want? Forgiveness? Does not say so. Does not ask for anything!

See how he begins (ver. 11), “God, I thank Thee.” Not a bad beginning (Eph. v. 20). Just what we do every morning in our prayers. But listen again. Is he telling God of his faults? He is thinking about faults—but whose? *Other people’s*. He is telling God what he is *not*. [*Illust.—Boy in hospital. Doctor comes round. Does boy show the doctor his sound limb—tell him what is NOT the matter?*] Look at his contemptuous glance at the poor man standing yonder. He thanks God he is not like him! He might have added a prayer for the man. Did he? No.

See what else he tells God (ver. 12). Tells God how strictly he lives. Fasts. [*Note 3.*] Gives a tenth of his goods to God. Would God blame him for doing this? (See St. Matt. vi. 17, 18; 2 Cor. vi. 5; Numb. xviii. 24.) [*Note 4.*] Perhaps the Pharisee was really a strict, good-charactered man—not an extortioner, &c. But how boastful, proud, self-satisfied he was! His prayer a mere boast! How different from another Pharisee who calls himself the “least of the apostles.” Who was that? (Acts xxiii. 6; 1 Cor. xv. 9, 10.)

Two things the Pharisee had forgotten—the evil he *had*, and the good he *had not*. Did not see himself as God saw him.

III. THE PUBLICAN'S PRAYER.

But look at this man the Pharisee despised. Who was he? Strange that *he* should come to the Temple. The Pharisee not the only one who despised him. Everybody hated a publican. Perhaps this one, too, a well-known extortioner and cheat. Perhaps all that the Pharisee hinted he was.

See him hanging down his head—standing “afar off” (ver. 13). Is *he* thinking about the Pharisee’s faults? No. About his own. How short his prayer as he smites his breast! What is it? How earnest he is! Why? [*Illust.—Man drowning. How eagerly he grasps an oar or a rope! His cry for help is in real earnest!*] So with the publican. He feels his need.

What a difference between the two as they leave the Temple and go home! (See ver. 14 [*Rep.*]). One received a blessing. Which? What

a load off the publican’s soul! God had forgiven him. [*Illust.—The burden falling from Christian’s back in the “Pilgrim’s Progress.”*] (See Ps. li. 17.) A new life now for the publican—no more cheating—turned over a new leaf.

This story one of our Lord’s parables. Notice to whom it was spoken (ver. 9). [*Note 1.*] The lesson then one of *humility*. How humble the publican! This spirit just what God loves to see (Ps. cxxxviii. 6 [*Rep.*]).

Notice how the Church in her prayers breathes the publican’s spirit. What is the first prayer in the Morning and Evening Service? We are not fit to praise God till on our knees we have confessed our sins. [*Illust.—Garment of praise a white one—free from soil and stain.*] God anxious to give us one—to cleanse our robe. How? In the blood of Jesus Christ (1 John. i. 7).

Lesson XLVI.—THE KINGDOM OF GRACE.

THE LABOURERS IN THE VINEYARD.

“Not of works, lest any man should boast.”

READ—St. Matt. xx. 1—16. FOR REPETITION—Rom. vi. 23; 2 Cor. vi. 2.

HYMN—“Lord of the living harvest.”

THE GENERAL DRIFT OF THE PARABLE.

The kingdom of God is of grace, not of debt. The first may become last by a proud and envious spirit; the last may become first by God’s grace and mercy.

HINTS TO THE TEACHER.

The key of the parable of the Labourers in the Vineyard will be found in connecting it with the conversation with which the previous chapter closes. The question of St. Peter, “What shall *we* have therefore?” out of which the parable grew, will enable us to ascertain its general drift and purpose. It was intended to reprove that wrong temper of mind which regarded the blessings of God’s kingdom as debts due for work done, instead of free gifts of grace infinitely beyond our deservings—a faulty spirit exemplified, not only in St. Peter when he asked his question, but also in the Jewish nation and in individuals in every age.

Emphasis should be laid by teachers of scholars who have been confirmed on Confirmation, regarded in the light of a fresh call from God to go into His vineyard.

It is not well always to leave the spiritual application of the Lesson to the close. The teacher will be able to apply in this Lesson much of the

teaching as he proceeds. He will, however, reserve the chief point of the application—the nature of the rewards in Christ's kingdom—till the end. Other kindred points will be touched upon in most classes, but the Lesson would be utterly incomplete if this were omitted.

NOTES ON THE TEXT.

1. "*For*" (ver. 1). Connecting the parable with the conversation which closes the preceding chapter.

2. "*A penny*" (ver. 2). The Denarius, a Roman silver coin current among the Jews, bearing at this period the image of the Emperor (St. Matt. xxii. 19). It was the daily pay of a Roman soldier, and was considered liberal wages for a day-labourer in Palestine.

3. "*Give them their hire*" (ver. 8). There need be no difficulty in the fact that God's rewards are here represented by wages which have been earned. The bargain, the wages and their amount, belong to the outward framework necessary to make the story a natural one.

4. "*The market-place*" (ver. 3). The *Agora*, where the markets and orations were held, and all public business transacted. Those out of employment assembled here, especially at the third hour of the day, waiting to be hired.

5. "*Steward*" (ver. 8). Rather the overseer, the manager.

6. "*Heat of the day*" (ver. 12). The word translated "heat" is the name of a dry, scorching east wind, which was often fatal to vegetable life. The same word occurs in Isa. xlix. 10; Ezek. xix. 12.

7. "*Is thine eye evil?*" (ver. 15). Evil—envious. (See Deut. xxviii. 54; Prov. xxiii. 6.)

8. "*So the last shall be first,*" &c. (ver. 16). How can these words be made to agree with the parable itself? Were not the first and the last on the same footing, each receiving a penny? Some have interpreted them as meaning that those hired last were the first to be paid. But this explanation seems altogether inadequate. Neander makes the unnecessary supposition that the words have been interpolated. The most reasonable explanation of the words seems to be this: they who indulge in the spirit condemned by the parable will be in danger of forfeiting their position in the kingdom of God.

9. "*Many be called but few chosen*" (ver. 16). Expositors have been much perplexed by the use of this expression here. Its meaning is obvious at the end of the parable of the Marriage of the King's Son; it is not quite so plain here. The simplest and most natural explanation seems to be that given by Abp. Trench, "Many are called to work in God's vineyard, but few retain that humility, that entire submission to the righteousness of God, that utter abnegation of any claim as of right on their own part which will allow them in the end to be partakers of His reward."

SKETCH OF LESSON.

What a busy scene a school? Do all the children get on equally well? Why not? Some cleverer than others, or more industrious. Some very difficult to teach. One thing then required in the teacher. Patience.

Jesus a wonderful Teacher. How patient! Always gentle, for teaching,

tender. The apostles of Jesus many things to learn. (A long time before they knew them thoroughly. See Who had to teach them, St. John xiv. 26.) No wonder if they made mistakes. So they did. (See St. Luke ix. 54, 55; St. Matt. xxvi. 51, 52; Acts i. 6, 7.) Was Jesus angry? Never. Gently corrected them.

St. Peter once got a very wrong notion into his head. (See St. Matt. xix. 27.) Had just seen a man who wanted to be a disciple, but could not give up all for Christ. Who was that? (ver. 16—22.) But St. Peter had given up all—what should *he* have? Surely deserved something great? Ah, Peter has something to learn. See how Jesus teaches him. Tells him a story. [Note 1.] What is it about? (xx. 1.)

I. THE VINEYARD.

Any vineyards in England? Why not? Palestine much warmer. Grapes grow out of doors there. [Describe a vineyard—perhaps on hill-side—the choice vines—the tower for the watchers and tenders—the wine-press—the luscious fruit—the vineyard wall (Isa. v. 2).] Our Lord's story about a vineyard. If vineyard to be fruitful must be looked after—pruned—dressed (Levit. xxv. 4; Deut. xxviii. 39). Then, one time in the year very busy. When? [Illustr.—*Hay-fields, corn-fields, hop-gardens in England at harvest.*] So in Palestine. Notice, the vineyard in the parable was, (a) cared for by the owner; (b) it was a *place of work*. No idling. All activity. This true of the vineyard Jesus had in His mind when He spoke. God's kingdom the vineyard (Isa. v. 7). Then Who is the "householder"? Who are the workers? No worthless ones wanted. But now think of—

II. THE LABOURERS.

Early in the morning. Concourse gathering in the market-place. In towns the market-place near the gate. [Note 4.] See the knots of people talking. Some with tools perhaps. What are they waiting for? Who is this coming? He wants labourers. The bargain struck. A penny a day. [Note 2.] Off he takes them to the vineyard. But more needed. Comes back at 9 o'clock (ver. 3), 12 o'clock, 3 o'clock. Sends more to the vineyard. Comes even at 5 o'clock, and work closes at 6. What a busy scene! Are they all doing the same work? No. Some plucking—some carrying to the wine-press—some

treading the grapes. All doing something. A scene of animation. The best use being made of the time. What shouts and vintage songs! (Isa. xvi. 10.)

God's vineyard just as busy. Many sorts of workmen. Many sorts of work. What sort of workmen do employers like? Several points about a good workman. Just these points which God looks for in His labourers. Industry, diligence, energy (Prov. vi. 6; 2 Pet. iii. 14; Ecc. ix. 10).

Are we at work in God's vineyard? Can the young be God's workmen? Yes. We can all do something to make the world happier and better for our being in it. [Illustr.—*Little wheels do work in a watch as well as the larger ones.*] But perhaps some of us standing idle in the market-place. Can't say we have not been called (2 Pet. i. 3). Called when we were baptized. Since then often perhaps. [Confirmation another call.] See that you are workmen that "need not to be ashamed" (2 Tim. ii. 15). When *ought* a workman to be ashamed? When work neglected or bad.

III. THE RECKONING.

Day at last over. Sun is setting. Tools laid aside. What is going to happen now? The wages to be paid. See what the Law said about this (Deut. xxiv. 15). [Note 3.]

1. *The last hired.* See who are called up first to be paid (ver. 8, 9). [Note 4.] Not those who had been at work all day. The others. If they had been paid first, would have gone home perhaps at once. They are to see the others paid. And what wages were due to those hired last? What bargain had been made? *None at all.* They left it to the master (ver. 7). See what they receive. A penny for three hours' work—for *one*? Yes. The master generous. Gives them a whole day's wages.

2. *The first hired.* If the others have had a penny, what will be their wages? How astonished—disgusted—angry! (ver. 11.) They have worked all day in the sun and the dry scorching deadly wind, surely they ought

to have more! [Note 6.] But is not this the wages bargained for? Is the master unjust? No. Then they only complain because he has been *generous to others*! What is that feeling which grudges another's good fortune? Envy. This is the root of the matter. So the master tells them (ver. 13—15). [Note 7.] Can he not be generous with his own money if he likes? Imagine the labourers throwing down the money in their anger—passing out of the vineyard.

Which of the sets of labourers happiest that night—the first or the last? End of the day for the first, one of disappointment, anger, envy, unhappiness. Whose fault? Their own. Perhaps would never be employed on the vineyard again. The last were first; the first last. [Note 8.]

Did St. Peter understand this parable? Meant in the first instance for him. Look again at his question (xix. 27). Ever seen two people bargaining? One agrees to do this, give this—the other do that. Then all level, neither indebted to the other. [Illustr.—Markets. Boys exchanging toys, &c.] St. Peter's question told what was in his mind. If the disciples did this and that for Jesus, what would they get as an equivalent? As if so much done for God could make us deserve so much reward from Him! (See St. Luke xvii. 10.) This spirit of bargaining rebuked by the parable. Often needed since St. Peter's time.

Notice, then, this parable gives—

I. A WARNING.

What was it that lost for the first labourers the good-will of the master? Their proud, grudging, envious temper. This the very spirit to make the "first" the "last" in the kingdom of God. The high position of the apostles makes warning useful. (Comp. St. Matt. xx. 21.) One disciple did fall altogether. Which? St. Peter. When? (St. Matt. xxvi. 74, 75.) Jesus points out here one of their dangers. The first may become last.

(a) How strongly the temper of the

labourers shown in the Jewish nation! Called "very early." When? (Gen. xii. 1—3.) How proud of being the "chosen people"! One thought which always seemed unwelcome—the Gentiles to be put by God on a level with them (Acts xxii. 21, 22). The parable a lesson for them. The first may become last.

(b) But like every other parable, it has something to say to us.

(1) *Our call to the vineyard.*

Can we say "no man hath hired us"? What excuse at the reckoning day if we do not go into the vineyard? Will it do to put off going till we come to die? That is the *twelfth* hour. Will it do to put it off till the eleventh hour? Perhaps to-day is that hour. Perhaps God will not call us then. So when shall we go? *Now* (2 Cor. vi. 2). [Rep.]

(2) *Our work.*

But what can *we* do? Much. All workers have not the same work. [Illustr.—Cabin-boy has his work in the ship.] Our part of the vineyard is perhaps at home—or amongst our fellows—setting good example—leading others right. Work in God's vineyard for all.

(3) *Our reward.*

Reckoning day coming. When? Will God give us a reward? Yes. Because we have earned it? (Rom. vi. 23 [Rep.].) No. A gift. Heaven never won by our deservings (Eph. ii. 8). But will the reward of God's kingdom be the same to all? No. (See 1 Cor. xv. 41.) [Illustr.—Stars differ—but all shine.]

But the parable gives also—

II. AN ENCOURAGEMENT.

Will God take any notice of what we do in His vineyard? (See Heb. vi. 10.) Nothing forgotten—not even the cup of cold water (St. Matt. x. 42). Think a father disregards the loving acts of his child? Nor will our Father. Let us trust Him.

Lesson XLVII.—WORKING AND WAITING.

THE POUNDS.

"Occupy till I come."

READ—St. Luke xix. 11—27. FOR REPETITION—2 Cor. v. 10; 2 Thess. iii. 5.

HYMN—"Till He come—O let the words."

THE GENERAL DRIFT OF THE PARABLE.

The subjects of the Great King will best prepare themselves for His coming and final triumph by patient waiting and active working in His kingdom.

HINTS TO THE TEACHER.

There is much similarity between this parable and that of the Talents which will shortly occupy our attention, but the two must be carefully distinguished. They were spoken on different occasions and with different objects. This parable was addressed to the multitude, that of the Talents to the disciples only—here the Lord is a King, there simply a master—in this parable we have citizens, some hostile, in the other we have servants only. In the parable of the Talents the servants show the same faithfulness with different gifts, in this of the Pounds there is a different faithfulness with the same gifts.

The teacher will find that the scholars will be somewhat puzzled at the nobleman "going into a far country to receive a kingdom." It will therefore be necessary to point out that the expression would not seem strange to the Jews, as their "kings" had to travel to Rome to be confirmed in their throne. In senior classes it will be interesting to point out that what is described in the parable actually happened in the case of Archelaus, the son of Herod the Great. When he went to Rome to be confirmed in his kingdom, the Jews sent an embassy to petition against him. Their petition was disregarded, and Archelaus, on his return, inflicted terrible vengeance on those "who would not have him to reign over them."

NOTES ON THE TEXT.

1. "*A nobleman*" (ver. 12). The word used here indicates noble birth, and so the epithet is a fitting one—the nobleman standing for Jesus Christ.
2. "*To receive for himself a kingdom*" (ver. 12), *i.e.*, to receive a formal investiture of a kingdom from the chief authority, just as Archelaus did from the Roman Emperor on the death of His father, Herod the Great.
3. "*Occupy*" (ver. 13), *i.e.*, use in trading, employ profitably.
4. "*Napkin*" (ver. 20). The sudarium for wiping away perspiration.
5. "*Authority over ten cities*" (ver. 17). Eastern monarchs frequently gave to their favourites certain cities, over which they ruled and from which they received revenues.

SKETCH OF LESSON.

A great crowd at Jericho—a procession moving through the city. Who is this in the midst? (ver. 1.) See where Jesus is going (ch. xviii. 31). Going up to Jerusalem to die!

Did He know this? Yes. But not His disciples (xviii. 34). Some thought He was now going to enter Jerusalem and set up a great earthly kingdom. (See ver. 11.) What a

mistake! To show them that this was all a mistake He told them a story. Imagine Him sitting in the house of the rich publican of Jericho speaking the parable. Let us listen to Him.

I. THE KING AWAY.

A great nobleman—[*Note 1.*]—wealthy—many servants—large mansion. He is to be made a king over his district (like Herod was over part of Palestine). [*Note 2.*] But has to go to the headquarters of the Empire to be declared king.

But see—he has left something for his servants to do whilst he is away (ver. 13). Each has a sum of money given to him—he has to trade with it till the lord comes back. [*Note 3.*] How differently they act!

1. *The faithful servants.*

One test of a good servant—see how he acts when his master is out of sight. “Eye-service” not pleasing either to God or man (Eph. vi. 6). How industrious some of this nobleman’s servants! Work hard—do their duty diligently.

2. *The slothful servant.*

But look at this man. What is he doing with his pound? (ver. 20.) Too idle to use it. Wraps it up in a handkerchief. Handkerchief used to wipe off the perspiration. [*Note 4.*] But he is not at work—does not need it—wraps his pound in it.

3. *The rebellious servants.*

But some glad the lord has gone away. Why? (ver. 14.) Do not want him to come back. Send a petition that he may not be king.

All this a picture of another King and His servants. This King Jesus Himself. Was on His way to His throne when starting towards Jerusalem—but it was in a “far country.” Is there still. Where is this “far country”? (1 Pet. iii. 22.)

Like the nobleman He has left servants behind Him. You and I amongst them. [*Illust.—Servants wear their master’s livery. Soldiers their uniform.*] So we wear our

Master’s livery—enlisted into His army. When? (See Gal. iii. 27.) Wonder if we are good “soldiers and servants”? (*Baptismal Office.*)

Has our Master left us to ourselves? No. Given us gifts—His Word and Sacraments—means of grace—just as the nobleman gave his servants their “pounds.” What did the nobleman wish his servants to do with their pounds? Use them. Just what Jesus likes to see us do with the privileges of His kingdom. How many neglect these gifts—never read their Bibles—never come to Holy Communion—never really pray! Perhaps not dishonest, bad charactered men—yet push quietly aside God’s gifts to them. Which servant are they like? The one who wrapped up his pound.

But some worse than these. Who are they? Those who “hate” the Lord—oppose Him—will not have Him to “reign over them.”

When Jesus was on earth how fiercely some hated Him! Who were they? (St. John vii. 1.) Preferred that Barabbas should be spared rather than Jesus (St. John xviii. 40). Would not have Him spoken of as “King” by Pilate (St. John xix. 21). And how bitter they were to the early Church! Persecuted the Christians—ill-treated them—killed them.

But Jesus many enemies now—men who serve another master (who? 1 Tim. v. 15; St. John viii. 34)—have nothing to do with Jesus—even blaspheme Him—defy Him!

II. THE KING RETURNING.

But now great excitement amongst the “citizens.” What is the matter? The king is returning. Opposition fruitless. He is really king. Are all the citizens glad to see him? Which are not? See now what the king proceeds to do (ver. 15). A reckoning at hand. No wonder some tremble at the thought of it.

1. See what happens to the faithful (ver. 16—19). How well some have done! Does the king recognise this? Yes. Gives them rewards in proportion. Gives them cities to rule over. [*Note 5.*]

2. Is he pleased with the idle, careless servant? (ver. 20—24.) If the servant had thought him a severe, hard man—this all the more reason why he should have done his best. See what happens (ver. 24). No reward for him.

3. And how does it fare with the others? (See ver. 27.) Terrible punishment for them.

How little our Lord's hearers knew the full meaning of this last warning! Terrible scenes in His mind's eye as He uttered the words—scenes which happened in Jerusalem 40 years after—the city destroyed—fearful slaughter—nation utterly ruined. And Jesus sad at the thought of all this calamity. (See St. Luke xix. 41—44.) All because they rejected their true King.

But this return of the king has something to say to us. Jesus a King now. But final triumph still to come. When? What a grand day the day of the King's coming! What an escort—thousands of His

saints—the holy angels! (Jude 14; 2 Thess. i. 7.)

Now say *1st Text for Rep.* (2 Cor. v. 10). How rejoiced the faithful citizens to see their King! [*Illust.—Rejoicings—illuminations, &c., at coronation of good king—or return of king from exile—what a display of loyalty!*] And what royal rewards for the faithful! Any forgotten? Any mistakes made? No; every one rewarded “according to that he hath done”—the rich to be ever richer.

But what about the slothful? The poor to be still poorer. How many neglect God's gifts—think that if they do not abuse His gifts, God will not much care! What a mistake!

And the defiant—the rebellious—how terrible their end!

What now are we doing in preparation for our King's coming?

Are we *working* or *idle*? Making the best use of what God has given us? Are we *waiting* for or *dreading* the end? (2 Thess. iii. 5 [*Rep.*].) We need not dread the King's coming if we are faithful.

LESSON XLVIII.—PROFESSION AND PRACTICE.

THE TWO SONS.

“*Why call ye me, Lord, Lord, and do not the things that I say?*”

READ—St. Matt. xxi. 28—32. FOR REPETITION—St. Matt. vii. 21; Tit. i. 16.

HYMN—“*O Jesu, I have promised.*”

THE GENERAL DRIFT OF THE PARABLE.

The self-righteous and those who make a mere empty profession of religion are farther from the kingdom of God than notorious transgressors in whom penitence is at work.

HINTS TO THE TEACHER.

To understand the parable of the Two Sons in all its bearings, it will be necessary to refer to the conversation out of which it sprang. This conversation between our Lord and the chief priests and elders was upon the subject of the authority of St. John the Baptist, and is recorded in the few verses immediately preceding the parable. It would be well for the teacher to have the passage read out in the class.

Even the youngest children will be able to understand the application of the parable to their own lives. It is an easy and too common a thing amongst us all, in singing, in public and private prayer, to honour God with our lips while our hearts are far from Him,

NOTES ON THE TEXT.

1. "*But what think ye?*" (ver. 28.) The parable arose out of the conversation just recorded.

2. "*Two sons*" (ver. 28). The two sons represent two classes of persons among the Jews, and not primarily, as some have imagined, Jews and Gentiles.

3. "*I will not*" (ver. 29). The rudeness of the reply indicates the wilful, open, reckless character of the transgression.

4. "*In the way of righteousness*" (ver. 32). St. John the Baptist had come teaching and practising the very righteousness the Pharisees professed to set before themselves.

SKETCH OF LESSON.

Ever seen the sky getting black overhead? Clouds gathering. What is coming? A storm. Our Lord's life on earth drawing to a close. The storm coming in which He is to give up His life. The Holy Week begun. Crowds at Jerusalem. Much excitement about the Galilean Prophet. But see how angry the chief priests and rulers are — always plotting to entrap Him. One thing has made them especially angry. See what that is (St. Mark xi. 15 — 18). Imagine some of them coming up to Jesus in the Temple asking Him by whose authority He cleansed the Temple. Notice how He deals with them (ver. 23 — 27). Asks them a question about St. John the Baptist they dared not answer. Then gives them a parable. What a short one! (ver. 28 — 30.) [Note 1.]

I. THE TWO SONS.

A home. The father—his sons and daughters. Important for the happiness of the home that one particular commandment should be strictly observed. Which? (Is it well kept in *our* homes?) Let us see how it was kept in this home.

1. Father has a vineyard. Must be looked after. Vines to be dressed. Hard work to be done. Father expects boys to be industrious. Calls one—sends him into the vineyard. But see what he says (ver. 29). What an undutiful son! But conscience smites him. Sorry now he refused. Is soon seen at work in the vineyard.

(2) See what the other son said (ver. 30). Said he would go. Perhaps

did not mean it—perhaps thought it did not matter. Did not go after all.

This then the parable. Now see what Jesus meant to teach by it.

These two sons represented—

II. TWO CLASSES AMONG THE JEWS.

The father called his sons to the vineyard. So God had spoken to the Jews—expected them to be dutiful sons. [Note 2.]

1. *God's calls.* God spoke to the Jews in a way He still speaks to us. Something within us always ready to warn us when we are wilfully going wrong. What is that? Conscience tells us when something wrong. [Illustr.—*Machinery at work. What is that whistling scraping noise? Something wrong. Friction somewhere.*] Conscience often informer—accuser—witness—judge—often executioner (1 John iii. 20; Prov. xxviii. 1).

But God had called the Jews through Moses. How? Given them a Law. Where can we find it? God treated them like sons (Deut. xiv. 1).

But God had just sent them another message. Who was the great preacher who preached on the banks of the Jordan? (St. Matt. iii. 1—6.) How plainly he spoke to them—told them to be good sons—go into His vineyard and work for Him!

And now Jesus Himself had come. Still the same call. And how lovingly He spoke to them! (St. Matt. xi. 28 — 30; St. John vii. 37.)

2. *How the calls were answered.*

(1) Some answered like the younger son. Pretended they were going to obey—but did not. Often said, “Lord, Lord”—but did not obey Him (St. Matt. vii. 21 [*Rep.*]). Who were these? The Pharisees chiefly in our Lord’s mind. Boasted of being Jews—God’s own people—seed of Abraham (St. Luke iii. 8). Not dutiful sons. Would not listen to the Baptist nor Jesus. [*Note 4.*]

(2) Others like the elder son. How rude his answer to his father! Simply defiance. [*Note 3.*] Just the way some of the Jews treated God. The Pharisees might well call them “sinners”—outcasts—have nothing to say to them. But who was that who noticed them—even sat at meat with them—spoke kindly to them? Jesus (St. Matt. ix. 11, xi. 19). Ah! some of these better than the Pharisees, who looked down on them. How was that? (See ver. 31, 32.) Were really trying to be better—longed to do as Jesus Christ and St. John had taught them—to turn over a new leaf. Had said, “I will not,” but “afterwards went” into the vineyard.

But the parable teaches us that there may be—

III. TWO CLASSES AMONG CHRISTIANS.

(1) A vain, empty, worthless thing—who would care to have it? [*Illust.—A counterfeit coin. No one*

will take it.] The Bible speaks of a vain religion. (See James i. 26.) Yet some whose religion is vain, “seem to be religious.” Christians in name—profess to be going to work in the vineyard—yet never go. Do many things “contrary to their profession.” [*Illust.—Clock striking—yet fingers pointing to a different hour—something wrong.*] Many professing Christians inconsistent. Their religion an outside religion (Tit. i. 16 [*Rep.*]).

(2) But another class of people. Baptized into Christ’s family, yet what undutiful children! How grieved their father over them! Why? Rebellious—wicked—defiant—sinning with a high hand (Isa. v. 18, 20)—caring nothing for their Father—disregarding His call. But does He give them up as hopeless? (See Isa. i. 18, lv. 7.) How the angels rejoice when these “arise and go” to their Father! And God’s heart rejoices too.

Which of the two classes does God like best? Those who repent of their disobedience and turn over a new leaf. Which of these classes do we belong to? How happy if we could be like *neither*! Neither empty hypocrites, nor disobedient. [*Illust.—Beautiful white robe—great black stains can be washed out—but oh! if the robe could be kept free from these great black spots!*] How happy if we could keep our Baptismal robe of innocence!

Lesson XLIX.—THE REJECTED.

THE WICKED HUSBANDMEN.

“He was despised and rejected of men.”

READ—St. Matt. xxi. 33—45 [St. Mark xii. 1—12; St. Luke xx. 9—19].

FOR REPETITION—Isa. v. 4, 5; Acts iv. 11, 12.

HYMN—“Who is this so weak and helpless?”

THE GENERAL DRIFT OF THE PARABLE.

The Apostate Church of Israel not having yielded the fruit God justly demanded, and having defied and rebelled against Him, should be visited and judged and the vineyard transferred to more faithful husbandmen.

HINTS TO THE TEACHER.

With the parable considered in the previous Lesson begins a discourse of Jesus which was intended, by its severe condemnation of the Jewish

people, to lead them to a true knowledge of their condition before God. In the parable of the Two Sons the main intention of our Lord was to draw a contrast between two classes among the Jews. But in the parable now under consideration the relation of the Jew and the Gentile to each other and to the kingdom of God come more into prominence.

We need not attempt, in the explanation of the parable, to find a meaning for every detail given in the description of the vineyard, though the main features of the account given of it undoubtedly have a spiritual significance.

In all except the lowest classes the parable of the vineyard in Isaiah v. should be found and read through in the class.

NOTES ON THE TEXT.

1. "*Planted a vineyard*" (ver. 33). He not only owned it; it owed its existence to him. (Compare Ps. xlv. 2.)

2. "*Hedged it round*" (ver. 33). The vineyard was protected either by a stone wall or a fence of thorn to keep out the fox and the wild boar.

3. "*Wine-press*" (ver. 33). The receptacle in which the grapes were pressed till the juice ran through into the vat below.

4. "*Tower*" (ver. 33). A watch-tower for the defence and protection of the vineyard.

SKETCH OF LESSON.

A little plot of land near some cottages—neatly kept—well looked after. What is it? (Perhaps the boys have little "gardens" of their own in it.) How nicely a garden is laid out—not fenceless, open to the road—why not? Is protected by a wall or hedge.

Plots of land often spoken of in the Bible—similarly cared for—what are they called? (Gen. ix. 20; 1 Kings xxi. 1; Prov. xxiv. 30, 31.) What fruit expected from a vineyard? Our parable to-day about a vineyard.

I. THE VINEYARD.

A man at work in a large garden. Is it *his*? Perhaps not. Only works in it. So in the case of this vineyard. Does not belong to the men who work in it.

1. *The Owner of the Vineyard.*

See who belongs to it (ver. 33). The man who "planted" it. [Note 1.] But how was the vineyard tended? Husbandmen sent into it.

God often spoke in Old Testament times about a vineyard He had. What vineyard was that? (See Isa. v. 7.) The "house of Israel"—the

Jews. This the very vineyard that Jesus meant in this parable. But see now—

2. *What the Owner did with it.*

See ver. 33. Did with it what was done with the vineyard described in Isa. v. 1, 2. Hedged it round. [Note 2.] Separated it off from common land. Made a wine-press to hold the grapes—[Note 3]—dug out the vat underneath for the juice. But vineyard had to be watched sometimes—sharp look-out kept—what was built for this? A tower. [Note 4.] All ready. Husbandmen employed—set to work.

All this just a picture of what God did with the Jewish people. How the Jews looked down upon other nations!—called them "dogs." How was this? What made them different from others? (See Deut. iv. 37.) God chose them—put them into His vineyard—gave them all they wanted. Had they any enemies? But never crushed out by them. How was this? Wall put round them—God protected them.

II. THE HUSBANDMEN.

Vineyard all ready. Vines planted.

Husbandmen in. See what the Lord does. Goes "into a far country." Leaves the husbandmen at work.

1. *Their privileges and how they used them.*

Did their master ever think of them? Often. Though not with them, took an interest in them—found them all they needed. How happy they ought to have been! A fruitful vineyard—abundant employment—protection from enemies.

One part of the year a very busy pleasant time in the vineyards. When is this? [*Illust.—Farmer's men very busy in the cornfields—when? Harvest looked forward to.*] So with the vintage time. But a messenger came to this vineyard then from the Lord. What for? Expected fruit of course (Isa. v. 2). But husbandmen had been careless—no fruit to send—had never thought of rent-day—cared nothing for their lord—thought it would not much matter.

The Jewish rulers, chief priests, and people like these husbandmen. In spite of all God had done for them, gave Him no fruit. What sort of fruit did He expect? (Isa. v. 7.) "Righteousness"—good lives—faithful service. Yet all this time they boasted of being in the vineyard!

2. *Their rebellion, and how it ended.*

How angry a bad man when he is found out! Violent often. Just what these husbandmen were (ver. 34, 35). See what they did when their master sent for the fruit. Ill-treated his messengers—killed some even! How patient the lord of the vineyard! Sent once more. Who is his messenger this time? His son. Says they will take notice of his son. Do they? Their wickedness and ingratitude worse than ever. See what they do (ver. 38, 39). The son murdered—his body cast outside the vineyard.

How interested the people round at Jesus' story! He asks them what such husbandmen would de-

serve. Deserve to be turned out of the vineyard of course—the wretched men would surely be destroyed.

Strange that the people standing round Jesus had just been condemning themselves. *They* were the wicked husbandmen. When God sent to the Jews servant after servant, prophet after prophet, how were His messengers treated? (Acts vii. 52; Heb. xi. 36–38.) How long-suffering God had been with them! how patient! (Isa. v. 4, 5 [*Rep.*].) Sent messages of love again and again (Jer. xlv. 4).

At last the greatest Messenger of all. The "fulness of time" came. "God sent forth His Son." He indeed it was who was speaking this parable to them. Before another Sabbath came, the Heir (Heb. i. 2) would be cast out—crucified "without the gate" (Heb. xiii. 12).

All this a warning to the Jews of their coming punishment. Where are the Jews now? Scattered—often persecuted—no longer a settled nation. Where is the Jewish Church? Has had to give way to the Catholic Church. [*Quote Creed.*] Did the Jews like the vineyard being given to others? No. [*Illust.—Scaffold poles round a new building. At last taken down—new building stands out.*] The Jewish Church had served its end. *They* thought it was to last for ever. A great Church to arise which should embrace all nations, Jews and Gentiles. And who to be the Head of it? The Son they "cast out"—the "stone" they refused (Acts iv. 11, 12 [*Rep.*]) to be the chief corner stone after all.

We are part of this kingdom. (When admitted?) Now in God's vineyard. Then what does God expect from us? Fruit. Are we yielding any? Is the world any the better for our being in it?

Are we rebellious? Not listening to God's voice? Forgetting who gives us all our blessings? Despising His Son? (Heb. vi. 6.) Then we must prepare for the King's displeasure—for banishment from His presence.

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXXV.—THE SECOND AND THIRD COLLECTS.

"Peace be within thy walls."

Read—Ps. cxxv. *Learn*—Ps. cxxxix. 12.

NOTES.

The Second and Third Collects at Morning and Evening Prayer are very ancient, and are found in some of the earliest Sacramentaries. They have been in use in the Church for nearly 1,500 years.

In the Second Collect at Morning Prayer notice that the phrase "in

knowledge of whom" means "in knowing whom," not, as it is sometimes misunderstood, "in whose knowledge standeth," &c. "Our eternal life depends on knowing Him," *not* "He knows what our eternal life will be."

OUTLINE OF LESSON.

Spoke last Sunday morning of prayer which changes every Sunday (or oftener)—called? Other "Collects" do not change. What are they? What is meant by "Collect"?

Read Ps. cxxv.

What does it speak of? Trust in God, God's protection, peace. Look at Collects.

I. THE SECOND COLLECT AT MORNING PRAYER.

A prayer for peace, one of the greatest blessings we can have; speaks, like psalm, of trust in God, His protection, and peace. (See Isa. ix. 6; St. Luke ii. 14; St. John xiv. 27; Rom. v. 1.) Tells us we must know God (St. John xvii. 3) and serve Him (St. Matt. xi. 29, 30), and then He will keep us in peace (Isa. xxvi. 3, 4). What enemies will He keep us from? (Collect for Second Sunday in Lent, Ps. xci. 5—7.) This chiefly a prayer for *outward* peace during the day.

II. THE THIRD COLLECT AT MORNING PRAYER.

A prayer for God's help and guidance for soul and body during

our daily work (used to be said much earlier in the day than is now the usual Sunday practice). (Compare the Collect for the day, Seventeenth Sunday after Trinity, Ps. xci. 9—14.) If we pray to be kept from danger we should be careful to avoid temptation.

III. THE SECOND COLLECT AT EVENING PRAYER.

Another prayer for peace—cannot pray for it too often. (Refer to texts above, and Phil. iv. 7; Ps. xxxiv. 14.) Shall we find perfect peace on earth? Where shall we find it? (Heb. iv. 9—11.) How may we attain to it? (Ps. xxxvii. 37.) What is the blessing with which service usually ends? This Collect chiefly a prayer for *inward* peace, before we lie down to sleep.

IV. THE THIRD COLLECT AT EVENING PRAYER.

A prayer for God's protection during the hours of sleep and darkness while we cannot help ourselves. What does *Text for repetition* (Ps. cxxxix. 12) say?

So in these Collects we pray for—

(1) Peace of body.

(2) Peace of mind.

(3) Guidance in the day.

(4) Protection at night.

Remember these Collects were written and meant for *daily* use. Could not use better morning and

evening prayers than the two "Third Collects."

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 23.

AFTERNOON.

LESSON LXXXVI.—THE GOSPEL FEAST.

"Come, for all things are now ready."

Read—St. Luke xiv. 15—24. Learn—Rev. xxii. 17.

NOTES.

Ver. 15.—This remark seems to have been made in a vague way, putting all such thoughts off into the indefinite future, as of no present concern, with an underlying assumption that the speaker himself was safe.

Ver. 17.—The custom of sending a servant is still found in the East. (See Prov. ix. 1—5.)

Ver. 18.—"*Have me excused,*" i.e.,

"consider me as excused," not "cause an excuse to be made for me," which is the meaning the words would naturally bear in modern English.

This parable is not the same as that recorded in St. Matt. xxii. The details of the parable and the circumstances of its delivery are quite distinct.

OUTLINE OF LESSON.

[Sketch shortly the invitation to the rich man's house told in the earlier part of the chapter, and the conversation which ensued with those that were watching Him.]

I. THE PARABLE.

(1) *The invitation.* (Read vv. 15-17.)

A self-satisfied Pharisee in the company makes a remark of vague generality. Jesus tells a parable. A great supper—invitations issued, accepted—in common politeness the guests should be there without strong reason to the contrary.

(2) *The excuses.* (Read vv. 18—20.)

When the time comes those who have accepted all make excuses; notice none of their occupations were *wrong in themselves*, quite proper things to be doing, but *not at that time*; not of sufficient importance to be a "good excuse."

(3) *The house filled.* (Read vv. 21—24.)

The master was naturally, but determined that his supper should not be wasted; sends out servants over and over again to gather guests

from all quarters, and so his house was filled.

II. THE MEANING OF THE PARABLE.

Primary meaning is obvious; Jesus brought the message of His Gospel to the learned Rabbis and Pharisees, who had been taught to look for a coming Messiah, but they rejected it, and He turned to the "publicans and sinners" and the "common people," who "heard Him gladly" (St. Luke xv. 1; St. Matt. xxi. 31; St. John vii. 48, 49; St. Mark xii. 37).

And further, when the Jews as a nation would not believe the Gentiles were called in (St. Matt. viii. 11, 12; Acts xiii. 45, 46; Rom. x. 21, xi. 11).

III. THE APPLICATION TO OURSELVES.

Parable goes further than to Jews of that day. The Master's servants have been bidding His guests ever since. Who are they? Who are the guests? We have often had the invitation, how have we answered it? (Rev. iii. 20.) A time will come when the door will be shut on those

who are not ready (St. Matt. xxv. 10). Shall we be like the Jews (see texts above), and see Negroes, Chinese, Indians, pass in, and be shut out ourselves?

But what is special feast to which we are all called? What is "the Lord's Supper"? Are you looking forward to time when you will be at His Table? Or if time has come, are you making excuses? If so, what are they worth? (*The teacher must vary this according as the class consists of, (1) scholars who are, or ought to have been, confirmed; (2) those approaching time of confirma-*

tion; (3) quite juniors.) (See 1 Cor. xi. 23—26.) We have had the invitation. When? (In Baptism.) What is *Text for repetition*? (Rev. xxii. 17.) This message comes to us weekly and oftener—what is our answer? (See St. Luke ix. 26.)

Refer to—

Lessons on the Gospels (Miss Cawthorn), 45.

Lessons on the Life of Our Lord (Eugene Stock), 62.

Lessons on the Miracles and Parables (Rev. J. Watson), 36.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXXVII.—PRAYERS OF INTERCESSION.

"Fear God: honour the King."

Read—Ps. xxi. *Learn*—1 Sam. x. 24.

NOTES.

Ps. xxi. 3—"Preventest," in the old sense of "going before." (See 1 Thess. iv. 15, where the Rev. Ver. renders "precede.") The meaning here is, "Thou givest him blessings before (or 'more than') he asked."

Ver. 4.—This refers to the promise that David's family should be preserved, and not become extinct.

Ver. 12.—The metaphor is, of course, fitting an arrow to the bow-string before drawing the bow.

In the "Prayer for the Clergy and People" note that "Curate" means "one who has the cure of souls" (as *Curé* in French), not what is meant by the word now.

OUTLINE OF LESSON.

Last Sunday morning spoke of four prayers in which we pray for blessings on ourselves. What were they? What are the blessings we pray for in them? (*Recapitulate.*) To-day speak of four prayers in which we pray for blessings on others. What do we call praying for others? Interceding. So these are called "Prayers of Intercession."

For whom do we intercede? Those who rule over us. Great blessing to have good rulers, great misfortune to have bad rulers. So we pray—

(1) "*For the Queen's Majesty.*"

Why should we do this? (1 Tim. ii. 1, 2; 1 Pet. ii. 17). The Queen is the chief person in the country, so should pray for blessings, temporal

and spiritual, on her. In other countries people pray for "Emperor," "King," or "President." From whom do powers of all these rulers come? (Rom. xiii. 1.) God has allowed to grow up in each country the government best suited to it, and we are bound to submit to government He has ordained. Read Ps. xxi. and *Text for repetition* (1 Sam. x. 24).

[With an elder class the teacher may touch on the great blessing to a country of a regular, undisputed succession, and of a constitutional government, as contrasted with anarchy or despotism.]

(2) "*For the Royal Family.*"

The Prince of Wales comes next

to the Queen—he (or his son) will be King some day—so after praying for Queen we pray for those who are to come after her, for same reasons.

(3) "*For the Clergy and People.*"

What are the two divisions of our natures? Soul and body. Which is most important? Why? So we pray not only for our bodily rulers, but for those who minister to our souls (see Heb. xiii. 17), and for ourselves ("all congregations committed to their charge"), that we have the spirit of God's grace. People sometimes say Church Services and sermons are dull—if prayed more for preacher and hearers would find them less so.

[With an elder class the teacher may point out that "Church" and "State" were formerly one, as the same person is on Sunday in church and on week-days at school or at work, until various bodies broke away for various reasons.]

(4) "*For the High Court of Parliament.*"

Parliament composed of Queen, Lords Spiritual, Lords Temporal, Commons. Most of the greatest and wisest men in the country—noblemen, bishops, soldiers, lawyers, merchants, &c.—make laws for us all; very difficult always to know best thing to do. Parliaments in past times have often made mistakes, passed

unwise or mischievous laws. Should we not pray that God would guide them to what is best for us? (See 2 Chron. i. 10; James i. 5. Refer to Lesson XL.)

Remember we are not by ourselves in the world (Rom. xii. 5; 1 Cor. xii. 25, 26). We are members of a class, a school, a parish, a town, a country, an empire, a church. Each of those is made up of individuals, and on behaviour of individuals (*i.e.*, of us), as far as our influence goes, the welfare of the whole depends. Our conduct and example may not reach far (though farther than we think), our prayer may reach very far, and do very much. Let us never forget Prayers of Intercession.

[This Lesson may be treated in various ways. With an elder class it may be made an occasion of removing some of the prevalent misconceptions as to the relations of Church and State; or the language of the prayers may be commented on in detail, and the nature of the various blessings prayed for explained. The Service for the Accession may also be referred to, and the Prayers for the Ember Weeks.]

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 24.

AFTERNOON.

LESSON LXXXVIII.—THE LOST ONE SOUGHT.

"*To seek and to save that which was lost.*"

Read—St. Luke xv. 3—10. *Learn*—St. Luke xix. 10.

NOTES.

Ver. 7.—"*Just persons.*" Rev. Ver., "*righteous persons.*"

Ver. 8.—"*Pieces of silver.*" The coin meant was a "drachma," worth about 8d. of our money.

"*A candle.*" Rev. Ver., "*a lamp.*"

It has been somewhat fancifully suggested that the three parables in

this chapter typify the working of the Three Persons of the Trinity. In the first Christ seeks and saves the lost sheep; in the second the Spirit lights the candle of the Church and searches out the sinner; in the third the Father receives the returning penitent.

OUTLINE OF LESSON.

Read to-day two parables which Jesus spoke to people who found

fault with Him for receiving and associating with "sinners." Why did

He come into the world? (St. John iii. 17.)

I. THE LOST SHEEP.

(1) *The Story.* (Read vv. 3—6.)

Sheep strayed away into the wilderness—unable to find its way back—might be killed or starved (see 1 Sam. xvii. 34). What does a good shepherd do? (St. John x. 11.) What did this man do? (See Isa. xl. 11.) Remember sheep in Palestine not in enclosed fields, but on open downs, easy to stray away.

(2) *The Meaning.* (Read v. 7.)

Who “have erred and strayed like lost sheep”? What does *Text for repetition* (St. Luke xix. 10) say? Whom did He come to seek and to save? Us—you and me. (See St. Matt. vii. 13; St. John x. 9.)

II. THE PIECE OF MONEY.

(1) *The Story.* (Read vv. 8, 9.)

In hot climates houses dark to keep them cool—piece of money falls,

and rolls into dark corner—lamp lighted, whole place swept out, no trouble spared till it is found.

(2) *The Meaning.* (Read v. 10.)

Very like meaning of last parable—but there spoke of sinner who wilfully strayed away, here rather of one sunk in ignorance and apathy. (See Rev. iii. 17.) But God’s Holy Spirit seeks such an one out (Rom. viii. 26). However low we have fallen we are still God’s—made in God’s image (Gen. i. 27)—as coins bear stamp of king’s image, however much defaced.

Is there joy in heaven for us? If not, why not?

Refer to—

Lessons on the Gospels (Miss Cawthorn), 46.

Lessons on the Life of Our Lord (Eugene Stock), 63.

Lessons on the Miracles and Parables (Rev. J. Watson), 37.

Lessons on the Parables in the Church-Worker (Eugene Stock).

THE NINETEENTH SUNDAY AFTER TRINITY.

MORNING.

LESSON LXXXIX.—GENERAL PRAYERS.

“Continue in prayer.”

Read—1 Kings viii. 22—34. Learn—1 Tim. ii. 1.

NOTES.

The prayer “for all conditions of men” and the “general thanksgiving” were added to the Prayer

Book in 1662, and are among the latest additions to it.

Point out that “estate” means “condition,” “circumstances.”

OUTLINE OF LESSON.

Have prayed for blessings on ourselves (when? what?), and on our rulers in Church and State (where?), and for “all congregations.” Is there any one else left to pray for? All mankind. We are all brethren. What does *Text for repetition* (1 Tim. ii. 1) say?

I. Look at prayer “for all conditions of men.”

See for what we pray in it to “God the Creator and Preserver of all mankind.” All are God’s people, though

they have gone astray. (Refer to last afternoon Lesson, LXXXVIII.; St. John x. 16.) We pray—

(1) That God would make His ways known to all (Isa. xi. 9).

(2) Especially (Gal. vi. 10) we pray for the Holy Catholic Church (that is Christ’s Church all over the world, not the “Church of England” only, or the “Church of Rome,” but the great Church universal, which includes all who have been baptized in the Name of the Holy Trinity, and call themselves Christians), that

it may be guided by the Holy Spirit (St. Matt. xvi. 18), and that those who call themselves Christians may be led to lay aside the different errors they have taken into their Christianity. [With an elder class this may be made an opportunity for pointing out briefly why we differ both from Romanists and Nonconformists.]

(3) Finally, we pray for the "afflicted," the sorrowful in mind, the sick in body, the miserable in estate, especially for any whom we know to need our prayers (Jas. v. 13-15).

II. Read I Kings viii. 22-34. A prayer not altogether unlike this, which King Solomon offered at the Dedication of the Temple. (See Lesson XLVI.)

III. One other "general prayer"

which we offer at close of service—called? It was written many hundreds of years ago by a Bishop of Constantinople called John, who was surnamed "Chrysostom" or "golden-mouth," because of his wonderful preaching.

Notice that it is an address to Jesus as "Almighty God." We remind of His promise (St. Matt. xviii. 20), and pray Him to grant us, not just what we ask, but as may be most expedient for us; we are content to trust Him as He knows best, but there are two things that we always be sure we may ask for—

- (1) Knowledge of His truth.
- (2) Life everlasting.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 25.

AFTERNOON.

LESSON XC.—THE LOST ONE'S RETURN.

"I will arise and go to my father."

Read—St. Luke xv. 11-32. *Learn*—Isa. lv. 7.

NOTES.

Ver. 12—"The portion of goods," Rev. Ver. "the portion of thy substance." (See Deut. xxi. 17.) The younger of two sons would take one-third.

Ver. 16—"The husks," i.e., the pods of the carob-tree.

Ver. 17.—Rev. Ver., "I perish here with hunger."

Ver. 26.—"What these things meant," Rev. Ver., "What these things might be."

Ver. 31.—"All that I have is

thine," Rev. Ver., "All that is mine is thine."

The two former parables in the chapter considered the subject from the side of God, this looks at it from the side of the sinner.

The elder and the younger son, should not be taken to refer to Jew and Gentile, as has been done—they are the Pharisee and the sinner. It is useless to attempt to give a spiritual meaning to all the details of the parable. They are only intended to give life and vividness to the picture.

OUTLINE OF LESSON.

Spoke last Sunday of Christ seeking sinners. (What parables?)

To-day read a parable of the sinner seeking Christ.

I. THE WANDERER. (Read vv. 11-13.)

Young man anxious to get all he can—see the world, enjoy life—lives in idleness, extravagance, and sin (Jas. iv. 4).

II. HIS MISERY. (Read vv. 14-16.)

The pleasures of sin are but for a season (Heb. xi. 25; St. Luke xii. 15, 22).

III. HIS REPENTANCE. (Read vv. 17-19.)

He comes to himself—his eyes are opened to see his folly, before it is too late. (See St. Luke xiii. 25.)

IV. HIS RETURN. (Read vv. 20, 21.)

What does Jesus say? (St. Matt. xi. 28, 29; Rev. xxii. 17.)

V. HIS FORGIVENESS. (Read vv. 22—24.)

What does *Text for repetition* (Isa. lv. 7) say? (See St. John iii. 16.)

VI. THE ELDER BROTHER. (Read vv. 25—32.)

Notice elder brother not a wicked man, what we should call a very respectable steady man, stopped at home, minded his business, did not waste his money; but—like many such people now—self-righteous, did not believe that he too was a sinner (Rom. iii. 23).

May learn two lessons from this parable.

(1) That God is willing to receive a sinner, no matter to what depths he may have fallen, if he will return to Him (Ezek. xviii. 27). When do we often hear this text? and what other from this parable?

(2) A warning against trusting in our own righteousness (Ezek. xviii. 24).

[The lessons of the parable are so obvious that this short outline, with the assistance of the texts cited, will probably be sufficient.]

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 63.

Lessons on the Miracles and Parables (Rev. J. Watson), 38.

Lessons on the Parables in the Church-Worker (Eugene Stock).

THE TWENTIETH SUNDAY AFTER TRINITY.

MORNING.

LESSON XCI.—THE GENERAL THANKSGIVING.

"Prayer and supplication with thanksgiving."

Read—Ps. cxxxviii. Learn—Ps. xcii. 1, 2.

NOTES.

See Note on Lesson LXXXIX.

Ps. cxxxviii. 1. See Ps. cxix. 46.

OUTLINE OF LESSON.

One more division of Church Service which we must speak of. What does exhortation say? "We ought at all times humbly to acknowledge our sins . . . yet chiefly . . . when we assemble and meet together to render—" What? So as Service begins with "General Confession," it ends, after we have confessed our sins, received the promise of His forgiveness, sung His praise, heard His Word, asked for what we need, with "General Thanksgiving." Is not this right? What does *Text for repetition* (Ps. xcii. 1, 2) say? So at the end of Morning and Evening Prayer comes Thanksgiving. We thank God, "the Father of all mercies"—

(1) For His goodness, which we confess we have not deserved (Ps. cxv., cxlvii.).

(2) For our creation (Ps. cxlviii. 5).

(3) For our preservation (Isa. xlv. 4).

(4) For all the blessings of this life. What are they? (Enumerate according to age of class.)

(5) But above all (St. Luke xii. 15) for what? (2 Cor. ix. 15.)

(6) The means of grace, the services of the Church, the Sacraments, &c.; and lastly—

(7) The hope of glory (St. John xiv. 2, 3; 1 Thess. v. 17, 18).

Read Ps. cxxxviii., a psalm of thanksgiving, and think how much more we have to thank God for than the Psalmist had (St. Luke x. 23, 24).

Then what should our conduct be? (1 John ii. 3; Jas. i. 22; Rom. xii. 1; St. Matt. vii. 21.)

"Not only with our lips, but in our lives" (St. Matt. v. 16). Not what we *say*, or *think*, or *believe*, or *feel*, or *do*, but what we really *are* in ourselves is what matters. We must walk in holiness, which is not a thing

for grown up people or clergymen, &c., but is within reach of us all (Heb. xii. 14).

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 25.

AFTERNOON.

LESSON XCII.—HERE AND HEREAFTER.

"Set your affections on things above."

Read—St. Luke xvi. 19—31. *Learn*—St. Matt. vi. 24.

NOTES.

Ver. 19.—Tyrian purple, which was a dye obtained from a shell-fish, and Egyptian linen were very costly luxuries.

Ver. 20.—*Lazarus* is the Greek form of the name "Eleazar."

Ver. 21.—The dogs are not mentioned as an aggravation, they were his only friends; and probably he got the "crumbs."

Ver. 23.—*Hell*, i.e., as Rev. Ver.,

"Hades," the place of departed spirits, not the place of final punishment.

The imagery is drawn from the popular ideas current among the Jews at the time.

Ver. 31.—It may be noticed that a Lazarus, and One Greater, rose from the dead, and yet the Jews were not persuaded.

OUTLINE OF LESSON.

Spoke this morning of duty of being thankful for the various blessings we enjoy. (*Recapitulate.*) All have some blessings if we choose to look for them, but all have not the same, and some have more than others. One great division always has, and always will, exist. Rich and poor.

Read about a rich man and a poor man.

Read St. Luke xvi. 19—21.

(1) *In this world.* Explain and picture scene.

Notice that it was not wrong of the rich man to "fare sumptuously." God means us to enjoy His good gifts (Jas. i. 17; Ps. civ. 14, 15; Deut. xiv. 26) when we can; but wrong to be selfish—to spend all on himself (1 Tim. vi. 17, 18).

(2) *In the next world.* (Read vv. 22—26.)

The rich man did not go to torments because he was rich, nor the beggar to Abraham's bosom because he was poor; many rich people are very good, and make good use of money (Abraham was rich, Gen.

xiii. 2), many poor people are very bad. Look at St. Luke xvi. 9, "make friends of mammon." What does *Text for repetition* (St. Matt. vi. 24) say? Make our riches our servant, not our master. Look at St. Luke xii. 15, and remember it is as easy to be covetous, selfish, and grasping when one has but little as when one is rich—perhaps the temptation is greater.

(3) *The lesson for us.* (Read vv. 27—31.)

(a) To beware of selfishness and covetousness. (See above, and 1 John ii. 15—17.)

(b) To do what good we can while we can. (See Lesson LXXXIII.; St. Matt. xxv. 31—46, x. 42.)

(c) To remember that we have more than "Moses and the Prophets," we have the precept and example of our Lord, and our responsibility is the greater. (St. Luke xii. 48.)

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 64.

Lessons on the Gospels (Miss Cawthorn), 44.

Lessons on the Miracles and Parables (Rev. J. Watson), 44.

TWENTY-FIRST SUNDAY AFTER TRINITY.

MORNING.

LESSON XCIII.—OCCASIONAL PRAYERS.

"Ask what ye will, and it shall be done unto you."

Read—1 Kings viii. 35—45. *Learn*—Phil. iv. 6.

NOTES.

It is not necessary for the purposes of the Sunday-school teacher to discuss the question of the manner in which God answers prayer, or the invariability of the course of nature under God's laws. It is sufficient for us that we have been told to pray, and that God hears and answers our prayers, as seems best not to us but to Him, and we may remember that "No" is an answer as well as "Yes."

It is, however, worth while to observe—

That a contradiction between revelation rightly understood, and the facts of science rightly understood is impossible. One is the Word, the other the Work of God, and these must be in harmony. If they appear to be in conflict on any point it is because the teaching of one or the other has been misapprehended, or it has been appealed to in support of matters lying within the province of the other; God gave us our reason and means us to use it.

OUTLINE OF LESSON.

A fortnight ago we read part of Solomon's prayer at the Dedication of the Temple. (Refer to Lesson LXXXIX.)

Now read more of it (1 Kings viii. 35—45).

What does Solomon pray for? That God will hear the prayers of the people on different occasions. What?

(1) When there is a drought (vv. 35, 36).

(2) In time of plague, pestilence, and famine (vv. 37—40).

(3) In time of war (vv. 44, 45).

What does *Text for repetition* (Phil. iv. 6) teach us?

Not to be "anxious" (Rev. Ver.; see St. Luke xii. 29, margin), but to ask God for everything we want, and we know we can trust Him to give what is good for us (St. Matt. vii. 11). So we find in the Prayer Book—

(1) *A Prayer for Rain.*

Without rain we should have no crops, or fruit, or grass (Ps. lxxv. 10,

lxviii. 9). Refer to story of Elijah (Jerem. xiv. 1—6).

(2) *A Prayer for Fine Weather.*

Too much rain (in this country) does almost more harm than too little; but in India, &c., often want the rain clouds which we are sorry to see. But remember God's promise (Gen. ix. 12—17).

(3) *Prayers in time of Dearth.*

See Hab. iii. 17, 18.

(4) *A Prayer in time of Sickness.*

Cannot tell how God will remove these calamities from us, but may and ought to pray to Him to do it when and how seems good to Him (see 1 Chron. xxi. 14—17), and at the same time should use all the strength, and knowledge, and skill that God has given us to lessen the misfortune.

(5) *A Prayer in time of War.*

War is a very great evil, one which have been happily free from for a long time in our own country. An unjust war is a great crime, but

sometimes necessary to make war in order to prevent greater evils which would otherwise follow (as policeman catches the thief if he can before he has committed the robbery). We ought to pray for God's blessing on our soldiers and sailors (Ps. lx. 12).

(6) Besides these prayers we find thanksgiving, when the blessings we

have asked are granted to us; but if we do not get what we ask for, where is the fault—in God or in ourselves? (Jas. iv. 3; Isa. lix. 1, 2.)

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 26.

AFTERNOON.

LESSON XCIV.—SPECIAL LESSON: FOREIGN MISSIONS.

"Go ye into all the world and preach."

Read—Acts viii. 1—17. *Learn*—St. Matt. v. 16.

NOTES.

Ver. 1.—*"At that time."* Rev. Ver., "on that day."

Ver. 3.—*"Haling"* is an old word for "dragging."

Ver. 5.—It is evident from verses 1 and 14 that this was Philip the Deacon, not the Apostle.

A Greek town, more properly called "Sebaste," had been built on the site of the old town of Samaria.

Ver. 9.—*"Bewitched."* Rev. Ver., "amazed."

There are many legends and traditions about Simon Magus (*i.e.*, Simon the Magician), but little or nothing that is authentic.

Ver. 10.—Rev. Ver., "This man is that power of God which is called Great."

Ver. 12.—*"Preaching the things."* Rev. Ver., "Preaching good tidings."

OUTLINE OF LESSON.

Often read and hear of missionaries and missionary work. Read to-day of earliest Christian missionaries we know of. [Sketch, or question out from class, the death of Stephen.]

I. THE PERSECUTION. (Read vv. 1—4.)

Saul's attempt to suppress the Church spread it more and more. Proverb, "The blood of the martyrs is the seed of the Church."

II. PHILIP'S MISSION. (Read vv. 5—8.)

Philip the Deacon went down to Samaria, and like his Master (St. Luke xi. 21, 22)—for a time at least submits himself to the truth.

What greater man than Simon was brought to the truth soon after, and did not leave it? (Acts ix.)

IV. THE APOSTOLIC GIFT. (Read vv. 14—17.)

The apostles follow Philip, and through them a still greater gift is given—what?

So we see that the attempt to destroy the Church failed utterly. Why was this? (Acts v. 38, 39; St. Matt. xvi. 18.)

The battle is still going on between God and Satan. (The teacher may cite any missionary work with which he is familiar.) Which will win in the end? (Rev. xii. 7, 8.) How is the devil overcome? (Rev. xii. 11.) Which side are you on? (St. Luke xi. 23.) How can you help? How are you helping? (See St. Matt. x. 32, 33; St. Mark viii. 38.) All can do a little to spread God's Kingdom. (*Text for repetition*, St. Matt. v. 16.) A little light shown at the right time and place may save a great ship from destruction.

Notes for Lessons on the Collects.

By the REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being extracts from Dean Goulburn's work on "The Collects.")

SEVENTEENTH SUNDAY AFTER TRINITY.

GRACE is commonly thought of merely as an influence from God, a sort of quality physically transfused into the soul, and kneaded up with its powers. It should rather be thought of as the action of God the Holy Spirit within us, moulding the affections and will into conformity with God's law and Christ's image.

God's grace has "prevented" (*i.e.*, forestalled) us nationally, and also individually. God laid hold of us at our Baptism, or ever the world, the flesh, and the devil could claim their part in us. It has been an enormous advantage to us, and will be so to the end of our lives. But we must not rest in it—"Prevent us . . . in *all* our doings," &c. Every man who has an orchard knows what it is to have a magnificent promise of fruit in the spring, the trees laden with blossoms like snowflakes, which promise is frustrated by the nipping frost of a single night. Unless God's grace comes in the rear as well as the front, and follows up the work which it has begun in us, any promise of spiritual life which we may give is nipped and blighted, and comes to nothing.

"Continually" is a lovely word in the original Latin. The continuance indicated is that of a perennial stream, which glides on day and night without intermission. The Christian's good works are not to be done by fits and starts, as the natural man takes up an enterprise warmly, and then gets tired of it and throws it up, but ceaselessly, like the steady noiseless flow of a river ever fed by a gushing stream.

EIGHTEENTH SUNDAY AFTER TRINITY.

If the three sources of temptation are to be enumerated according to their nearness to us, the order will be "the flesh, the world, and the devil." If according to their power, and natural order of priority, it will be "the devil, the world, the flesh," as in Baptismal vow. The order in the Collect is that in which we become acquainted with them, and come to have experience of them The devil is a coward and runs away when he sees the soldiers of Christ putting on a bold front, and defying him in their Master's name (*cf.* Deut. xx. 8). A faint-hearted man will always be worsted by his foes. The only policy is "withstand." Noah withstood the gibes and scorn of the world. Daniel was sorely tried by temptation of the flesh. Job was sorely tried at the suggestion of the devil. But it is not enough to resist evil. He must follow God, walk after Him, and make His service the business of his life. An intensified form of the verb "follow" is used in Latin—to follow with devotion and zeal, go after Him as a man goes after his pursuit, regarding it as the one business of his life. "The only God." The world holds out pomps and vanities; the flesh, pleasure; the devil, position, influence, or pride of intellectual power. But they do not satisfy the soul—nothing but God will do this.

NINETEENTH SUNDAY AFTER TRINITY.

There is a distinction between direction and ruling. Not every director is a ruler. The steersman is the ship's director; the captain is its ruler. Direction asks for wisdom; rule asks for authority and power. Alas! how often does the Holy Spirit direct, where He is not permitted to rule! How

often does He indicate the right to us, whispering, "This is the way," &c., when we perversely turn aside out of the path, along which His silent finger is pointing us! That He should direct the conscience, without being suffered to govern the will, would make our case morally worse instead of better (St. Luke xii. 47). "In *all* things," added by Cranmer. Not only in grave and high affairs, but also in the small difficulties and complications of daily and common life. Wherever it is open to us to pursue different lines of action, there is room for God's guidance and control. From 1 Thess. iv. 1—3, we learn that it is by the diligent cultivation of purity that we must seek to "please" God. And as the *heart* is yielded to Him, we shall yield our *bodies* to Him also.

TWENTIETH SUNDAY AFTER TRINITY.

We must not omit to glance at the mention of the "body" which is made in the Collect, and which surely is not its least interesting feature. It has been too much the tendency of religious thought to discard the body from all consideration, and to regard the soul or immortal part of man as being the exclusive sphere of religion. But this is a serious error, contrary alike to reason, to the teaching of the Church, and to Holy Scripture. Contrary to reason; for our experience teaches that body and mind have a mutual inter-dependence, and exercise upon one another the subtlest influence. Contrary to the teaching of the Church; for, to put out of sight this and similar expressions in other prayers, what recurring references to the body do we find in the Canon (or invariable part) of the Communion Office,— "that our *sinful bodies*," &c.; " . . . preserve *thy body* and soul"; "we offer . . . our souls and *bodies*," &c. Contrary, finally, to Holy Scripture; see 1 Cor. vi. 19, 20; Rom. vi. 13, xii. 1; also Heb. x. 5, which exhibits to us the Body of our Lord as the necessary implement of His sacrificial and redeeming work. Lessons which carry with them the practical inferences that health is to be studied as a religious duty, that the discipline of the body by self-denial is an essential condition of success in running the race set before us, and that all honour is to be paid to the body by "keeping it in temperance, soberness, and chastity."

TWENTY-FIRST SUNDAY AFTER TRINITY.

The Latin word for "grant" means "grant largely." God never does things by halves. He is always a bountiful Giver (St. Matt. xiv. 20, and see Ps. lxxxi. 10).

The word for pardon is "indulgence" literally, afterwards so abused in the Church of Rome, but which simply meant in the days when the Collect was written, such an overlooking of faults and defects of character, as the fondness of a father leads him to exhibit towards his children. The use of this word, as well as the circumstance that it is asked for God's "faithful people," shows that what is meant is not the absolution which God gives when first a sinner turns to Him, but the overflowing of fatherly compassion towards His children, whereby their constantly-recurring failures are put away. It is the washing "of the feet" of the bathed one, referred to in St. John xiii. 10.

The word for "serve" expresses devoted service, the service which is done to an object when a man lives for it.

The Collect sues for peace. But peace presupposes war; and of this the Epistle speaks. Our being worsted (in this war) implies that we sin; and sin must be met by pardon; and the sense of pardon shed abroad in the heart gives peace, in the strength of which we may successfully pursue our warfare.

Outline Address.

THE VOICES OF THE BIBLE.

BY THE REV. F. G. MONTAGU POWELL, M.A., *Vicar of Frocester.*

XII.—THE VOICE OF MANY WATERS.

"I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps."—Rev. xiv. 2.

LAST of all the voices comes the Voice of the Redeemed chanting their praises in the Church Triumphant above. We know how we value the united praises of the Church on earth; how our hearts are stirred, our emotions quickened, our spiritual life strengthened by it. But yet from how small a section of Christ's people do these praises come, and with what mingled feelings, and with what sense of defilement do our earthly garments still cling about us. O for one moment of pure self-forgetful adoration!

I. HARMONIOUS.

But it is to be some day, ay, it is even so now. The Revelation of St. John tells us not only what has been and what is to be, but what is as well. Like the rushing cadence of a mighty volume pours forth the united and harmonious strain. All their earthly differences and divisions are forgotten. The only name by which they are known is the name of that Lamb whom they follow whithersoever He goeth, and whom they have followed steadfastly on earth. On earth there may be discord even in our common worship. We know there is discord ever present in our hearts, a stern repression only keeps it back. Here it is and must be voices, there it is only as one Voice, and that of mighty waters.

II. UNITED.

Prayer and Praise can hardly ever be long united on earth. We have such different natures, such diverse wants, such varying experiences, that even the best could not substitute their own personal private devotions for Common Prayer and Praise. In the perfect Church it is otherwise; self is forgotten in the wide sense of unity in Christ, pervading everything, underlying everything. Not uniformity either here or there, but unity—unity of self-devotion to Christ, unity of expression flowing from thence. Every prayer an expression of praise. All prayer one song of praise. This is the true worship.

III. UNENDING.

Our prayers here are limited to our own wants, or at best to the wants of others. Our praises cease as our needs begin to press on us anew. *There*, the song goes on for ever; they rest not day nor night. Why? Because their song is the only adequate expression of their lives; while they live they praise their God, and so their song with their lives goes on for ever! O that we might thus join this choir invisible, that having washed our robes and made them white in the blood of the Lamb we might be found worthy to add our mite. Tremulous indeed it may seem to that chorus which is as the "Voice of Many Waters"!

The Institute's Work.

RECORD OF ASSOCIATION MEETINGS, &c.

THE CLERGY AND SECRETARIES OF ASSOCIATIONS ARE INVITED TO SEND BRIEF ACCOUNTS OF SERVICES AND MEETINGS HELD, WHICH SHOULD REACH THE EDITOR'S HANDS NOT LATER THAN THE 12TH OF EACH MONTH.

DIOCESE.

BATH AND WELLS.—The Association for the Deanery of Ilchester held a Meeting on July 17, at Curry Rivel. Service was held previously in the Parish Church, when a Sermon was preached by the Rev. C. P. Berryman from St. John iii. 2; and tea was partaken of in the schoolroom. Subsequently, in the unavoidable absence of Prebendary Nicholson, the Chair was taken by Mr. E. B. C. Trevilian. The Report read was of a satisfactory character, showing a balance in hand, of which amount one guinea was voted towards the Heald Memorial Fund. The Rev. H. Roe, representing the Institute, gave an Address on "The Condition and Improvement of Country Sunday-schools." Some conversation of an informal character followed.

At Bruton was held, on July 6, the Annual Meeting of the Castle Cary Deaneries Association. A bright Service in the church, followed by a Training-lesson and an Address, given by the Rev. H. Roe, formed the chief features of the day's proceedings. There was a very good attendance, notwithstanding the rain.

CANTERBURY.—The Annual Meeting of the East Dartford Deanery Association was held at Crayford, on July 4. Canon Smith, Rural Dean and President, occupied the Chair. The Report read was of a satisfactory character. The Chairman, the Revs. Hector McNeile, T. W. Hardy, F. B. Gribbell, R. Jamblin, and others took part in the proceedings. A Choral Service afterwards took place in the church, and was numerously attended. The Sermon was preached by the Rev. Randall T. Davidson, who took his text from the 17th chapter of St. John, verse 13. The Offertory on the occasion was in behalf of the Institute, and amounted to £3 9s. 4d.

The Rev. J. F. Kitto attended a Meeting of the Association at Croydon, as the representative of the Institute, on June 21.

A Service in connexion with the Ospringe Ruridecanal Association took place at Faversham on July 13. The Sermon was preached by the Rev. Wm. A. Corbett, and a collection made in aid of the funds of the Institute.

A Meeting of teachers was held at Charing on July 5, at which the Rev. W. A. Corbett gave a Training-lesson and an Address; and on July 7 he attended a Meeting for a similar purpose at Walmer.

CARLISLE.—An Association for the Rural Deanery of Gosforth is about being formed. The Rev. H. D. Rawnsley, Vicar of Wray, Ambleside, visited St. George's, Millom, in the Rural Deanery, as the representative of the Institute, and gave an address in the Sunday-school. There are about 650 children on the books, with 50 teachers. Eight years ago the schools were not in existence.

CHICHESTER.—On July 6 the Rev. W. A. Corbett gave a Training-lesson to a class of infants at St. Leonard's, and addressed a Meeting of teachers at a later period of the evening.

DURHAM.—The Bishop of Durham preached in Bishopwearmouth Parish Church, Sunderland, on the evening of June 14, on the occasion of the Annual Service of the Sunderland Association.

EXETER.—The Annual Meeting of the Church of England Sunday-school teachers in the Archdeaconry of Exeter was held on June 24, the Bishop of the Diocese presiding. Two Papers were read—one by Mr. S. Mardon, of Broadclist, on "Some Practical Points connected with Sunday-schools"; and the other by the Rev. Prebendary Salter, of Honiton, on "Sunday School Teaching with reference to the present state of Religion." A discussion on the subjects followed. Next year the gathering will embrace all the teachers in the diocese.

ELY.—The Social Meeting of the Ampthill Ruridecanal Association was held in the grounds of Flitwick Manor, by the kind invitation of Major and Mrs. Brooks. After tea there was Divine Service in the church at 7.30. The Sermon was preached by the Rev. Canon Macaulay, Vicar of Wilstead. About 170 teachers were present.

A Meeting of clergy and teachers was held at Sutton, Isle of Ely, on June 21, at which the Rev. W. A. Corbett gave a Training-lesson to a class of boys, and an Address to teachers.

LICHFIELD.—The sixth Annual Meeting of the East Shropshire Association was held at Shifnal on July 4. The proceedings began with evening prayer in the Parish Church, and there were present Archdeacon Iles, Prebendary Allen, Canon H. G. De Bunsen, R.D., and a large number of other clergy of the district. The Sermon was preached by Archdeacon Iles, who took for his text Deut. xxxi. 13. Afterwards about 300 members and friends sat down to tea in a tent erected in the yard of the National Schools. The meeting took place subsequently in the Town Hall, where there was a crowded attendance. Archdeacon Iles presided, and in the course of his opening remarks suggested that there should be a class for those who showed promise or aptness for the work of teaching, so that they might be trained for it. If they were trained, and afterwards did not become teachers, and the work did not bring forth fruit in the Sunday-school, they might rely upon it coming forth in some other part of God's vineyard. He did think that in many of their parishes there were many excellent men who could assist the clergy in the work, and pointed out as an instance the present High Sheriff of Stafford. In some of their large towns they had schools where children paid 1s. a quarter for training. At present the payment was not popular, but he hoped it would be. Large Sunday-schools should have examinations for those who liked to go in for them. He was not one of those who thought that they should all go in for examination, but he thought that examinations put before them a definite sort of reading, and pointed out what should be the sort of study to be pursued. The work of Sunday-school teaching ought to be a blessing, not only to the Church of England, but to the whole nation. With such institutions as that Association he looked forward to the future of the rising generation with much greater hope than he used to do.

The Rev. J. G. Dixon then gave a Training-lesson, and was succeeded by Prebendary Allen, who delivered an Address on "Discipline, with special reference to Unruly Boys." The Rev. W. T. Price followed with a Paper on "Thoroughness in Teaching." Each subject was well discussed, the speakers including many of the clergy present.

Much credit is due to the Hon. Secretary, the Rev. R. C. Wanstall, for the perfecting of the arrangements, which were most successfully carried out. Fifteen parishes were represented at the meeting. The Association now consists of twenty-five schools.

LINCOLN.—On July 24, a large Meeting was held at Eastwood. About 200 clergy and teachers were present. A Training-lesson and Address were given by the Rev. W. A. Corbett.

LONDON.—The Annual United Sunday School Services, under the auspices of the Spitalfields Association, were held on June 25, at eleven churches appointed by the Committee. The preachers were the Revs. H. J. Berguer, C. V. Childe, F. Storer Clark, H. Fawcett, J. P. Fletcher, R. S. Hassard, D. Reakes, C. E. T. Roberts, H. J. Stephens, T. Turner, and J. S. Whichelow. The services were well attended, the aggregate number of children present being nearly eight thousand. Very encouraging reports have been received by the secretaries, testifying to the value of these services, and the good likely to emanate from them.

A Meeting of the Hornsey Association was held on Tuesday, July 11, at the Christ Church Schools. The Vicar, the Rev. C. W. Edmonstone, presided. The Rector of Hornsey, the Rev. E. P. Cachemaille, and other clergy, with about 80 teachers, were present. Mr. J. G. Fleet gave an Address, by request, on the question, "Why do so few of our Scholars become steady and consistent Churchmen and Churchwomen?" An interesting discussion followed.

The Church Sunday School Magazine.

OCTOBER, 1882.

Helpers of God.

BY LORD PLUNKET, D.D., *Bishop of Meath.*

"Go, work to-day in My vineyard" (St. Matt. xxi. 28).

DOES God need our help in the accomplishment of His loving purposes? I believe that, if Scripture be true, He does. And I further believe that with a view to our earnestness, our happiness, our usefulness, and our humility, it is all-important that we should bear this mysterious truth constantly in mind.

In dealing with such a question, we tread of course on holy ground. We should, as it were, take the shoes off our feet as we approach so great a mystery. But we cannot be wrong if we look to Scripture for our guide. And if a right understanding of what is revealed with respect to this question be, as I have already said, of vital importance in its practical issues, we are not only allowed—we are bound to make the inquiry, and to seek for an answer. Only in so doing, let us bear in mind that no words, or emblems, or parables—not even those of Scripture—can convey to our finite and imperfect minds anything more than a dim shadow of the infinite and perfect God; and that although the shadow is quite sufficient to indicate to us so much of the substance as it is good or possible for us to understand, we must be careful to remember that it is but the shadow after all, and that the substance is as yet beyond our grasp.

Well, then, bearing this caution in mind, I would begin by asking a preliminary question, which will, I think, clear the way to the inquiry which we have more immediately in view. Before we inquire whether our Heavenly Father needs *our* help as workers in the vineyard of His Blessed Son, I would ask whether He be not represented as needing the help, and using the inter-

vention, of the Master of the Vineyard—even of the well-beloved Son Himself? Let us pursue this thought.

Must there not have been some strange, but very real necessity which made it impossible even for the Omnipotent to carry out His merciful designs for the recovery of a lost world without the incarnation, the humiliation, the death of His dear Son? I do not presume to dogmatise—I do not desire to speculate—as to what the precise nature of that necessity was. Of this I feel sure—and it is enough for me to know—that it was a necessity for the existence of which the good God was not responsible. If we are to believe the words of our blessed Lord Himself, it owed its source to that evil principle which found its way furtively into this fair world *against His will*—to that Enemy who sowed the tares while men slept. But whencesoever it came, there—in this world—it was. Whosoever may have been responsible for them, there—in this world—were the sins which it was “not possible for the blood of bulls or of goats to take away.” And how was He “who willeth not the death of a sinner” to pardon the sinner’s guilt, and at the same time vindicate the majesty of an outraged Law? Then was it—if we may dare to use finite language to describe an infinite mystery—that the Almighty seemed to need a helper! Then was it that a voice was heard saying—“Lo, I come to do Thy will, O God!” Then was it, in other words, that “Christ Jesus came into the world to save sinners!”

And oh! how deeply did that Saviour feel the responsibility of having thus come to help His Heavenly Father. Listen to His words—“I must be about My Father’s business.” “I must work the works of Him that sent Me.” “My Father worketh hitherto, and I work.” Yes, and how fully too He felt the need there was for that help. “If it be *possible*,” He says, “let the cup pass from Me!” Why was it not possible that the cup might pass? Was it not because the Father could not dispense with the Son’s help? And did not the Son know this when He said—“Not My will, but Thine be done.”

Now it was this Saviour who said of His people, and especially of His accredited Ministers, when interceding for them before a Father’s throne of grace—“As Thou hast sent Me into the world, even so have I also sent them into the world.” It was this Saviour who in all His teaching most clearly showed His disciples that as His Father had stood in need of His help, so both He and His Father stood in need of theirs.

Let me take but one department of our Lord’s teaching—His Parables. How unmistakably does this truth there stand out. If you will examine the emblems there used to shadow forth the Divine substance, you will find that in one-third at least of the thirty Parables His people are represented as labourers, stewards,

servants, fruit-bearing trees, fields—or as some source of help from which a householder, a husbandman, or a master expects somewhat whereby to supply his own need.

Or again, to pass from parable to exhortation. When our Blessed Lord was moved with compassion at the contemplation of the scattered sheep wandering to and fro without a shepherd, He must have longed—must He not—that those helpless flocks should be supplied with Pastors. And yet how touchingly He seems to recognise the necessity for the intervention of His people's prayers. Hear Him, as He turns appealingly to His disciples, and says—"Pray ye therefore the Lord of the harvest that He will send labourers into the harvest."

Or, lastly, may we not contemplate a more painful aspect of this truth? Yes, how awful a testimony to the need of man's help in order to the full accomplishment of the Saviour's loving yearnings is contained in words such as these—"He *could* there do no mighty works, because of their unbelief." "How often would *I* have gathered you, even as a hen gathereth her brood beneath her wings, but *ye* would not!"

Let me once more repeat what I have already said—that these words and emblems, even though found in Scripture, and spoken by our Lord, come to us in the shape of human language; and that human language can only faintly convey to finite minds the mysteries of the Infinite. But let me at the same time add, that unless we are to make light of them altogether as utterly purposeless, we must regard them as intended to convey to us *some* meaning. And if I am asked what that meaning is, I can only say that it seems to me clearly this—that in some inscrutable way, and because of some inexplicable necessity, the Almighty *needs our help!*

I do not, of course, for a moment mean to say that in coming to the help of our Heavenly Father we are placing Him, as it were, under an obligation; that we are thereby paying a price whereby to purchase His favour; that we are thereby accomplishing a task whereby to earn as a right the wages of His grace in return; or that we are thereby, in any way, building up our hopes or claims upon that most untrustworthy of all foundations—the merit of our own good works. God forbid!

Nor do I for one moment forget that if we do come "to the help of the Lord in the day of battle," it will be because the Lord first came to *our* help; that if we do love Him, and therefore serve Him, it will be because He first loved us and sought for us when we were lost; and that if we do labour for Him, it will be because we have yielded to the workings of that Holy Spirit who first gave us the will to begin our work, and who has ever since enabled us to continue it in His strength. But, while thus unreservedly admitting our own nothingness and our own

unworthiness, we are, as I believe, not only permitted, but bound, to bear in mind the teaching of Scripture which represents our Heavenly Father as in some mysterious manner requiring for the full accomplishment of His gracious and loving purposes the free-will offering of His people's grateful service—of their self-sacrificing labours, and of their believing and importunate prayers. In other words it is, as I believe, our solemn duty to regard our Heavenly Father as not misleading us by unmeaning or delusive language when He says to each one of us in the words of my text, "My son, my daughter, go work thou to-day in *My* vineyard." Yes, mark the words—"in *My* vineyard." Not "in *your* vineyard," or "in *a* vineyard," the fruits of which might go to supply the need of another husbandman—but, "in *My* vineyard, the fruits of which are required urgently by Myself!"

Let me now try and show how the conviction of this truth ought to affect our daily life and walk. And first, I would say that the thought of our being able to help our Heavenly Father ought to increase our *earnestness*.

Perhaps I shall best explain my meaning by a simple illustration. Let us suppose a dutiful son or daughter who has been called upon by a loving father to discharge some daily task—to engage, for example, in some laborious, and, it may be, uninviting course of study. And let us further suppose that no intimation, save an expression of the father's will, has been given as a reason for the imposition of such a duty. We can imagine the worker under such circumstances faithfully obeying the father's will, and conscientiously pursuing the allotted round of labour. Quite apart from any dread of punishment, a filial fear of the father's displeasure, a strong sense of duty, and, after a while the force of habit would gradually combine to supply a sufficient motive for the due accomplishment of the appointed task. But that task, nevertheless, could not fail to be a formal and a wearisome one, for, as regards the ultimate object of all this apparently purposeless effort, the worker would have nothing to cheer or stimulate the fainting spirit. The whole thing would want a meaning. There would be an absence of reality. And there would be, therefore, an absence of *earnestness*.

But let us suppose the father to take that worker aside some day and to say—"My son, my daughter, do you know the reason why you work? I will tell you. You have a mother who is bent with years and many infirmities. You have brothers and sisters who may at any moment be left without a home, and called upon in the extremity of their utter helplessness to face the perils and trials of a selfish world. You may have hitherto thought that I had it absolutely in my power to make ample provision for them and for yourself too. But it is not so. For reasons, which, if you knew them, would in no way lessen your

reverence and regard for myself, I have not this absolute power. I can do much. I can do more abundantly than you or they can well conceive. But I need your help. You love me. You love those around you whose wants I have described. It is to help me in supplying their wants, as well as your own, that I have asked you to work. What you are now doing may be distasteful. It may require self-sacrifice. But remember—it is *a real help* to me and to them. It is necessary. Without it not only you yourself but those whom you love may perish!”

Oh, with what different feelings, after such an explanation, would the worker go back to the daily task! Oh, how the fainting heart would be thenceforth cheered by the thought that WORK meant HELP? Oh, what a new reality—and therefore what a new *earnestness*—would be kindled when Duty was thus made clear in the light of an ever-constraining principle of Love!

And may it not be thus with some of you whom I address? Is there no worker who may have been hitherto pursuing a treadmill round of duty? The power of early associations, the results of early training, the example and influence of pious friends, the constrainings of a sensitive and uneasy conscience, have all acted, it may be, as converging motives leading you into a habit of working for the cause of Christ. And yet your heart is not altogether in your work. You don't quite see the reason—the necessity for it. If God be all-powerful and all-merciful, you say—surely my efforts are superfluous. Work and Prayer may, you think, be good for yourself as discipline. They are, you know, imperatively enjoined as positive duties. But for you they have no further meaning. Like the convict whose punishment it is to lift up the heavy weight from one corner of the prison-yard merely that he may lay it down in another, so you lift up your daily burden of work at morning only that you may lay it down at night. You work, in fact, for work's sake. You neither expect nor look back upon results. Throughout all you do there is a want of reality, and there is consequently a want of *earnestness*!

Now to you, my brother, my sister, God has a message. He says to you, “Go, work to-day in *My* vineyard. You have hitherto been working in your own vineyard; but I call you this day to *My* help. I NEED YOUR HELP!

“Yes, there are children in whose tender hearts I, your Heavenly Father, wish the seeds of truth to be gently dropped. Go to the Sunday-school, therefore, and as you look from one to another of those artless and loving faces that surround you in your class, and as you think of the momentous issues that hang upon your present opportunity of influencing those receptive minds, remember that you are placed there by Me to effect

something which without your intervention it might be impossible to accomplish. Remember at such a time that YOU ARE REALLY HELPING ME!"

"There are poor fatherless ones, and widowed ones, and suffering ones whom I, your Heavenly Father, wish to be visited in the hour of their affliction. Go, therefore, to their desolate and poverty-stricken homes, and as you sit beside the sick-bed, or speak words of comfort to the comfortless, remember then that YOU ARE REALLY HELPING ME!"

"There are poor wanderers who are straying as sheep without a shepherd along the paths of sin and ruin, and whom I, your Heavenly Father, long to see brought back to the fold. Oh, pray for them incessantly. Plead with them earnestly. Those prayers and pleadings will have a power to bring about something which without them may be left undone. They are needed for the fulfilment of My desires. When therefore you thus pray or plead, remember that YOU ARE REALLY HELPING ME!"

Oh, are not these motives which should have strength to startle us from the apathy and monotony of a purposeless life? Do they not give meaning and reality to our daily work, and if so, ought they not to increase a hundredfold our *earnestness*?

But, again, if such a view of work done for God has power to increase our earnestness, ought it not also to increase our *happiness*?

Surely the thought that God is using us as means whereby to make effectual the wondrous outgoings of His love—this is a thought, is it not, to make the heart well over with grateful joy! To wake each morning with the conviction that He has something for us to do in His behalf during the day; to lie down at night with the consciousness that we have been permitted in some little measure to come to His help—surely this is a view of Christian work such as they who toil from habit, from fear, or even from a sense of duty alone, know nothing of!

Once more, such a conviction must tend to increase our *usefulness*. I remember speaking not long ago to a well-known English clergyman whose work has been signally blessed of late by God. "Ah!" he said, "it was not until I began to feel that I was being used of God that I began to find myself really useful. Once I did my work conscientiously, no doubt, but after a perfunctory fashion. Crowds flocked to hear me preach, and yet I neither expected nor did I see much fruit as the result. But since I have come to believe that I am an instrument in God's hand, I have also come to see what through even so unworthy an agency God is able to effect." Nor is testimony such as this strange. For what is so likely to reach the hearts of careless listeners as burning words spoken by one who believes in the reality of his mission, and what is so likely to awaken questionings in the

hearts of careless lookers-on as the spectacle of one who has learned to see a meaning in his work?

Lastly, the conviction that God needs, and makes use of our help, will increase our *humility*. This may seem strange. And yet, when is it that our own utter littleness and unworthiness stands forth so clearly as at those moments when we realise the almost awful fact that our work is no mere formal discharge of duty, nor any mere compact between ourselves and our consciences, but that it is in very truth a transaction between us and the living God, a response on our hearts to His call, a *coming on our parts to His help*? No wonder that the moment at which St. Paul felt constrained to describe himself as "less than the least of all saints" was the very time when he was contemplating the special grace given unto him to preach among the Gentiles the unsearchable riches of Christ.

As God's ambassador, I call upon all whom I address to come to the help of their God, and to go and work to-day in His vineyard. And I further call upon those who do go and work to remember for the sake of their earnestness, their happiness, their usefulness, and their humility, that in so doing they are being used by Him—that in so doing they are REALLY HELPING HIM!

The Mission to Sierra Leone.

BY THE RIGHT REV. BISHOP CHEETHAM.

CHAPTER III.

VERY early in the history of the Mission, its supporters were convinced of the necessity of raising up Native Teachers and Ministers. The establishment of the Institution on Leicester Mountain is the earliest evidence of this, and its removal to Fourah Bay in 1828 and the erection of the new buildings in 1845 show that it continued to be steadily borne in mind. Two years previously Samuel Crowther had been admitted to Holy Orders by Dr. Blomfield, Bishop of London, first as Deacon, in June, 1843, and then as Presbyter, in September of the same year; and Saturday, December 2nd, when he reached Sierra Leone, "actually crowned a Minister," was a great day to the inhabitants; hundreds welcomed him ashore, who, like himself, had once been liberated from the slave ships. On the following day he preached from the words, "And yet there is room"; and afterwards administered the Lord's Supper to a large number of communicants. Two other natives, George Nicol and Thomas Maxwell, both of whom had spent a long time at the Church Missionary Society's Institution at Islington, were also ordained

in 1849; but in 1852 the necessity of going to England for the purpose of ordination was avoided by the consecration of Dr. O. E. Vidal to be the first Bi-shop of Sierra Leone; and the Society began, perhaps too hopefully, to arrange for the immediate establishment of a Native Church, which should no longer be dependent upon societies in England. Articles of arrangement were agreed to between the Bishop and the Society; but for a period of nine or ten years no further action was taken, and they remained in abeyance. Meanwhile, however, Native Ministers increased in number; Bishop Weeks, in 1856, ordained no fewer than seven at one time; and thus preparation was made for the gradual transference of the work of the Ministry from the Society to a Native Church under Episcopal superintendence. This began in 1861 under Bishop Beckles, and has gradually proceeded up to the present time, when the Ministry of the entire settlement, with the exception of the Cathedral Church and a small chapel at Clinestown in connexion with Fourah Bay College, is in the hands of a Native Church Pastorate.

At this point, therefore, it may be desirable to look back, and, amid all the hopes and fears, the sufferings and deaths of half a century, trace out a few of the results that have been attained. The late Rev. E. Roper, in his "Facts about the Native Church in Sierra Leone," puts together the following:—"After nine years' work (*i.e.*, in 1825), there were 3,000 people attending the churches; of these 493 were regular communicants; there were also about 1,000 children at school. In 1830 the church-goers numbered 3,690, and the scholars 2,360. The communicants in 1833 were 694. By the year 1842 the church-goers had increased to 6,000, and the communicants to 1,300. In the year 1858 there were 10 native clergymen, 4,499 scholars, and 3,637 communicants. In the year 1864 the church-goers were 12,000, the communicants 4,000, the scholars at the various schools were 5,296, the native clergymen were 15, and Samuel Crowther, who for several years had joined, first the Yoruba, and then the Niger Mission, was consecrated Bishop of the Niger Territory."

And now, what are the circumstances of Sierra Leone? It is at the present time divided into fifteen Ecclesiastical Districts; one of these is assigned to the Cathedral; the rest are in the hands of twelve Native Pastors. Each of these districts has a stone church, a school-room, and a pastorate house. In most of these districts there are additional places of worship, and also schools, so that at present there are Sunday and week-day services, class meetings, and all the usual organisation of the Church in thirty-five different places. The total number of church-goers is 10,500, and the average attendance on a Lord's Day morning is 7,639, and in the evening, 5,887; the number of

communicants is 4,311. There are also 33 day-schools and 29 Sunday-schools, in which there are 3,857 and 2,595 scholars respectively. In all these places the Ministry is entirely native, and so also the teachers in the schools. Some of these Pastorates are very important charges ; the congregations of eight of them on a Lord's Day morning average 4,012 persons, giving 501 to each congregation ; the number of communicants in seven of them is 3,100, giving 443 to each Pastorate ; the school children in six of them number 2,346, giving an average of 391 to each Pastorate, not necessarily to each school, for a single Pastorate may have several schools. In these respects, in responsibility they equal an English cure of equal size. From all of them the Church Missionary Society has entirely withdrawn, and, only retaining the management of the higher Educational Institutions, is content to be a subscriber to the Church Fund and allow the Church the use of its property.

And how are the expenses of the Church provided ? There is the maintenance of the Ministry and schools. There are the repairs of buildings, and the erection of new ones. It is obvious, that a very considerable amount of money must be required year by year. How is it raised ? By means of endowments ? The Church has not a halfpenny of endowment. By means of Government assistance ? The Government is not contributing a halfpenny towards the support of either Church or schools.* How is the money raised ? First of all there is the Church Fund, two-thirds of which at least must go to the payment of stipends ; the rest may be devoted to buildings. To this fund the Church Missionary Society is a subscriber of £300 a year, and it will in future make a grant of at least £200 a year from the Henry Venn Memorial Fund. There is also a sum of £55 a year derived from a Memorial Fund of the late Bishop Bowen ; but the remaining contributions are all local. The income of the fund last year (1877) was £1,863, and of this amount £565 was derived from sources mentioned above, so that the remaining £1,300 was contributed locally, and of this not more than 5 per cent. was contributed by the European portion of the population, so that at least £1,200 was contributed by the native community. A small sum of £30 is derived from surplice fees ; then there are annual subscriptions, which last year yielded £521 ; but the main and most dependable source of income is a penny a week Church Due, which every Church member is expected to pay ; this yields £700 a year ; and thus the Ministry is provided for. The stipend of each Pastor, slightly varying in amount according to the circumstances of his family, averages for

* For a few years the Government did make a grant of £500 a year towards the stipends of the Pastors, and also grants in aid to schools, but these helps have now entirely ceased.

the present year £105 10s. ; he is also provided with a Pastor's house.

For the maintenance of the schools there is a capital sum of nearly £200, which the missionaries in years gone by were able to save in anticipation of the time when we should have to take charge of, and support our own schools, the interest of which contributes towards this object ; there are also school fees, and a few subscriptions raised locally, but the whole together is sadly inadequate, and the schools are suffering much in consequence.

In the last charge the Bishop delivered, he made an approximate calculation of the amount contributed yearly for all Church objects by the native community alone, and he estimates it to reach £2,600 ; and if to this were added school fees, to £3,000.

It will be remembered that one argument used by Sir Charles Macarthy to induce the Church Missionary Society to make Sierra Leone the principal sphere of its labours in Africa was the hope that the liberated Africans, Christianised, instructed, and civilised, would become missionaries themselves, and return to their own tribes and nations to spread among them the knowledge of the Gospel, and in reckoning up the results of missionary labour in Sierra Leone, it should not be forgotten that this hope has not been altogether unfulfilled. It may be allowed that it has not been realised to the extent which possibly was anticipated. There has been no exodus of people, now and again, back to their own tribes, to communicate the glad tidings of salvation, distinct from efforts made by the Church Missionary Society to carry the Gospel to other regions ; there has been no burning desire, which would not be pent up, to go forth on their own account, at their own charges, to tell the glad tidings of how their captivity has resulted in a glorious spiritual freedom. But on the other hand, when the Church Missionary Society desired to find pioneers, under its lead and its charges, for the work of the Yoruba Mission in 1845, pioneers were found, and similarly for the Niger Mission ; so that from Sierra Leone, not only has the Society maintained missions on the Bullom Shore, in the country of the Quiah, and the Sherbro river, but from thence also have gone forth agents to labour in the Yoruba and Niger Missions.

While, lastly, that nothing may be wanting to show how the first beginnings of missionary work may in 1816 have, by the mercy and grace of God, and through much tribulation, culminated in a Native Church, in 1875, the Church relieved the Society of two of its Missions. For many years it had made a contribution, reaching at last in 1874 to £605, towards the funds of the Society, but now at length it has started its own Missions. The Church Missionary Society has retired from its

Missions in the Bullom and the Quiah; and the Church in Sierra Leone has adopted them, and is now providing alike for their management and maintenance.

Sierra Leone, then, is an interesting spectacle to many. To all friends and supporters of Protestant Missions it must be, and especially to the supporters of the Church Missionary Society. Seventy years ago it was a heathen land—the liberated slaves were landed on its shores entirely heathen—whereas now it is, and has been for many years, a Christian land—a land of Bibles, and of churches, and of schools. It may be quite true that grees-grees have re-appeared since the days of Mr. Johnson, and that they are not exterminated even yet. Superstition lingers long even in lands better favoured than Sierra Leone. It may be quite true that its Christianity has many blemishes, or rather, that notwithstanding its Christianity, Sierra Leone is a very wicked place; so in England; so wherever there is a human heart, is there a centre of wickedness. Sierra Leone is no exceptional place—no earth's paradise. It cannot be said of it, as of the Thessalonians, that it "received the Word in much affliction." The fostering care of England has made it to be impossible for Sierra Leone to pass through any great crisis of suffering and of trial; crises which commonly in the history of nations tend so much to the formation of character, and the growth of a true and vigorous manhood; and so it may be true that Sierra Leone is an easier victim to powers of evil, and to demons of iniquity that are everywhere at work, than it would be if it had been called to endure some great fight of afflictions—such, for instance, as the wars of York and Lancaster. Nevertheless, the writer has never heard of any wrong done in Sierra Leone which could not be matched by equal and similar wrong in Christian England. And as England is to-day a Christian land—a land of Bibles, and of churches, and of schools—so also is Sierra Leone; it has been redeemed from the vast wilderness of heathendom! it has even ceased to be a proper sphere for missionary labour; it has taken its place among the Churches of Christ that are in the world.

It is an interesting spectacle, or at least it should be, to all members of the Church of England, to all who not only enjoy its services and its ministry, but who believe in its system and its vast utility. Let it be supposed that such an one takes ship at Liverpool, and comes out to Sierra Leone. He may have no previous experience with the country, and not know what he is to expect to find in the way of ministry and the means of grace, and of Church privileges. He comes ashore, and what does he find? No National Church, no Endowed Church, but in most other respects he will find repeated here exactly what he has left behind. He will find pastors in charge of churches and districts; the services of the Church of England performed with the same

regularity, and the same order as at home; the Sacraments of the Church regularly administered; he will find day-schools and Sunday-schools, and very much the same machinery at work as in our home parishes. He will find that a work of Missions which was a very small and feeble work in 1816, when it was first begun, has resulted in the existence of a Church that covers the land; that has its ministerial agencies not only in every principal town and village, but in almost every hamlet. He will find that, whilst in the earlier years of the work men having Lutheran orders were the only men who could be obtained to prosecute it, and the Bishops of the Church at home dared not to endorse the enterprise, the Church that has now resulted is presided over by its fifth bishop, and that his clergy have English Colonial Orders, and are almost to a man Native Africans. He will find the missionary characteristics of the work to have given place to orderly and fitting ecclesiastical arrangements, in which the power of the bishop, the clergy, and the laity is very equally balanced. He will find that, whilst there are no rich livings in excess of the requirements of the district, there is, on the other hand, no spiritual destitution, and that the Gospel of the Lord Jesus Christ is continually going forth, and being taught in home, and school, and class, and church. He will find that, instead of Sierra Leone being any longer a sphere of missionary labour, its Church has its own Missions, which it is prosecuting at its own charges; sending forth its own labourers in obedience to the Word of the Lord, and in dependence on the promise that accompanied it. He will find that in all these things wisdom has been justified of her children.

And yet, interesting as this result may be to every right-minded member of the Church, it is interesting to Almighty God and to His spiritual children only if it have life; if it be not a dead organisation, but full of the spirit of grace and of power; if these means be channels of grace; if this church be the Lord's handmaid; if these pastors and ministers be indeed the servants of the most high God! if souls are being saved, built up and edified, and made meet for the general assembly and church of the first-born. It is desired that it should be so; it is admitted that all past labour is only lost labour if it be not so; it is acknowledged that a greater measure of the Spirit is much needed, and is much to be desired. But since this work began, in 1816, two generations of persons have been gathered to their eternal home, and of these there can be no doubt that in much simplicity of belief, and yet sincerity of faith, a vast multitude have exchanged earth for heaven, the service of the Church below for the presence of the Lamb, and in the Church that is still militant, notwithstanding that there may be much cause for humiliation before God, there are some believers, there are some saints, there are some

children, who at the coming of the Lord, either in their death or in His glory, will be found to be members of His body, of His flesh, and of His bones. And in order that these closing words may even remain true, will the readers of them remember in their prayers to Almighty God, the Bishop, the Pastors, and the Members of the Church in Sierra Leone.

Illustrations of Lessons on the Parables.

BY THE REV. JAMES NEIL, M.A., *formerly Incumbent of Christ Church, Jerusalem.*

THE REJECTED.

THE WICKED HUSBANDMEN.

"A vineyard" (St. Matt. xxi. 33).

 PALESTINE was well styled by Moses "a land of vines" (Deut. viii. 8), for in every part of it, but more especially upon the mountains south of Jerusalem, this delicate and valuable fruit-tree flourishes, and though most of their slopes, terraced to the summit, are now in ruins, the day is surely coming when once again "the mountains shall drop sweet wine" (Amos ix. 13). Wine, in this figurative sense, constantly occurs in the Bible for the grapes which produce it, and this accounts for the fruit of the vine itself in its natural state being so seldom directly mentioned. Judah was specially famous for its vineyards, and here to-day grow the best and most prolific vines to be found in Western Palestine, and to this fact an hyperbolic reference is made in the blessing Jacob bestowed on that tribe, "Binding his foal unto the vine, and his ass's colt unto the choice vine" (*soraik*, probably a vine with purple grapes producing red wine, like the Arabic *sorak*, "a red colour," the best sort, always more or less rare in Palestine, where all the many varieties ordinarily cultivated are white); "he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine" (Gen. xlix. 11, 12). Vines are not only cultivated for wine, but also for the fresh fruit, which during the season of its continuance from the end of July to the middle of October, a period of about three months, in the Scripture season of "heat," affords a very delicious, wholesome, and anti-feverish nourishment, and one sufficient alone to sustain vigorous life. Easterns are always careful to eat the grape whole, and thus in the skins and seeds obtain those astringent, tannic, tonic principles of the fruit, so necessary from a medicinal point of view in a hot country. Raisins also are largely prepared, not for a mere luxury as with us, but to supply a regular and important article of food during the winter. At that season a man will frequently make a sufficient meal of bread and raisins. Still more is the fruit of the vine in use for the preparation of a syrup, or kind of grape molasses, far more palatable than that prepared from the sugar-cane, which they make by boiling down the fresh grape juice. It is prepared in very large quantities, and now, as unquestionably it did formerly, takes the place

of sugar in the inland districts. All Arabs are fond of dipping their bread in it, and it enters into most of the sweet confections for which they are so famous. It is called *dibs*, by the fellahheen, and is undoubtedly a shortened form of the similar Hebrew word *dēvash*, translated in our version "honey," but which no doubt included grape syrup, and the less frequent date syrup, also called in Arabic *dibs*. (See Gen. xliii. 11; Ps. lxxxi. 16; Ezek. xxvii. 17, &c.) Hence "a land flowing with milk and honey" (Exod. iii. 8, xiii. 5; Jer. xi. 5, &c.) means, not only a land where bees store much honey, and where various excellent and abundant kinds of honey-dew are richly deposited on rocks and trees (both eminently true of Palestine), but also, and chiefly, a land abounding in vineyards.

The vineyards in the Holy Land are, as elsewhere, on the sides of hills, and there the vine, like the olive, seems to draw its nourishment very largely from the direct contact of its roots with the rocks of limestone and indurated chalk of which these hills are composed. Where the rock does not crop up sufficiently near to the surface, it is brought in the form of stones, a layer of which is placed some two feet under the soil. This elaborate and expensive process has sometimes to be gone through preparatory to "the planting of a vineyard" (St. Matt. xxi. 33). In the "planting" itself branches of one year's growth are cut off and steeped for a number of days in spring water until buds begin to burst forth, and then they are planted in the vineyard in rows some eight feet apart. The stems are not generally allowed to grow up higher than two feet, so that the vines trail low down, and require only the most primitive supports, and in many cases none at all. In the next place, a rude wall, some two and a-half feet thick at the bottom, and tapering towards the top, of large, rough, unmortared stones, is piled up round the enclosure. In this way the householder would have "hedged his vineyard round about" (St. Matt. xxi. 33). These walls, still called *jedar*s (the *gader* of Hebrew), are raised from five to seven feet high, and they are the invariable "hedges" of a vineyard on the mountains of Palestine. We read the story of Balaam, that "the angel of Jehovah stood in a path of the vineyards, a *jedar* being on this side and a *jedar* on that" (Numbers xxii. 24). To this day the passages between the *jedar*s are exceedingly narrow. Foxes, jackals, badgers, hares, a diminutive hedge-hog, wild boars, and even bears, are all exceedingly fond of grapes, and in summer and autumn try to find a breach in the *jedar*s (Cant ii. 15; Ps. lxxx. 12, 13; Isa. v. 4—6). The wine-press "digged," or hewn, in the live rock is a constant feature in the ruined sites of ancient vineyards. They are often now filled up with earth, and so pass unnoticed, but they abound in Judea, on Carmel, whose name signifies "splendid vineyard," and are to be found throughout the hill country generally.

The following is a description of one of these wine-presses in the neighbourhood of Jerusalem, such as the householder in the parable must have dug (St. Matt. xxi. 33), for they are all of the same general pattern:—"Advantage had been taken of a ledge of rock; on the upper side, towards the south, a shallow vat had been dug out eight feet square and fifteen inches deep, its bottom declining slightly towards the south. The thickness of rock left on the north side was one foot; and two feet lower

down on that side another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom, still remaining, into the lower vat. This ancient press would seem to prove that in other days these hills were covered with vineyards; and such is its state of preservation that, were there still grapes in the vicinity, it might at once be brought into use without repair.*

In each vineyard, or set of vineyards, a small building is erected which now generally takes the shape of the simple rude stone cottage of Amos, where the family who cultivate the vineyard go to live twice a year—first in the spring when the ground between the vines has all to be dug over with a spade, and again in the time of vintage, that is, August, September, and part of October. To the north of Syria in more prosperous parts, as well as in islands of the Greek Archipelago, “towers” of a very substantial kind are erected. “They consist,” as described by Dr. Van-Lennep, “of a square building of solid masonry, rising to the height of 40 feet, on the top of which is a story containing several apartments, well supplied with windows, whose elevated position makes it the recipient of every breeze, and an excellent post of observation. The lower portion of this building has a small solid door, and a few narrow windows at a considerable height from the ground. It contains among other things a stable and a wine-press. These buildings are old, and their style quite out of date.” Great interest attaches to these structures because they are called by the Greeks to this day *πυργος*, *purgos*, “tower,” the very word used by the Evangelist in St. Matt. xxi. 33; and the Septuagint, the ancient Greek version of the Old Testament, employs the same term in translating Isaiah v. 2. Vineyards are often “let out to husbandmen,” as here described in the parable (St. Matt. xxi. 33). Sometimes they are thus let out for one year, and sometimes for several. The rent or hire is almost always paid in kind, and generally amounts to one-half the produce, and hence the perfect naturalness of the householder sending his servants “to receive the fruits” of his vineyard (St. Matt. xxi. 34, 41). Vineyards in Palestine are very valuable properties, but, unlike the corn lands, and the olive and fig yards, need constant and unceasing care. “A vineyard,” said the wife of an Eastern vine-dresser to Dr. Van-Lennep, “is like a baby; it needs constant tending if one would reap any benefit.” Read the interesting allusion Isa. xxvii. 2, 3, in the light of this, and also Prov. xxiv. 30—34. Each spring the branches are pruned, when they are all cut off close to the stem, and the use made of them is that described by our blessed Lord when speaking of the fate of branches severed from a vine, “men gather them and cast them into the fire, and they are burned” (St. John xv. 6). The prophet Ezekiel had before used the very same figure when dwelling on the uselessness of vine wood for any other purpose, and apparently alluding to its being made into charcoal (Ezek. xv. 2—7). The *fellahkeen* commonly heat water with this kind of fuel, and the larger sort of “withered branches” when thus cut off are used to burn into charcoal of an inferior kind, which is not sufficiently hot for cooking purposes, but is used for the braziers or moveable fireplaces

* Dr. Robinson's *Biblical Researches*, vol. iii. p. 137.

employed in winter in the apartments of the rich (Isa. xlvii. 14; Jer. xxxvi. 22; St. John xviii. 18). Besides the pruning I have described above, which consists in cutting off all the last year's branches at the beginning of every spring, there is a second process of pruning when the fresh branches have sprung from the stem and show their young blossoms. Then "the vine-dresser goes from one stem to another, cutting off the branches which bear leaves only, in order to afford more nourishment for those which give promise of fruit, and not sparing altogether even these last." It is in allusion to this that our Saviour has declared, "Every branch in Me (the true vine) that beareth not fruit, He (my Father, the husbandman) taketh it away; and every branch that beareth fruit, He purgeth (pruneth) it, that it may bring forth more fruit" (St. John xv. 1, 2). A stranger or traveller may still, in accordance with the common law of these hospitable lands, "eat his fill" of the grapes of a vineyard so long as he does not carry any away (Deut. xxiii. 24). Fresh grapes may be had, as I have said, during August, September, and part of October, but "the season of the fruit" (St. Matt. xxi. 34) is the end of September or early in October, when all the vineyard produce in Palestine is gathered in simultaneously, and what is not used by the owner is brought to market to be sold for the manufacture of *dibs* (grape syrup), raisins, or wine.

THE KING AND HIS GUESTS.

THE MARRIAGE FEAST.

"Sent forth his servants to call them that were bidden" (St. Matt. xxii. 4).

When guests have been specially invited, it is to this day the hospitable practice to send to them a servant, and sometimes, to the more honourable, several of such messengers in succession, in order to remind them of the engagement, and to announce that the feast is prepared. This form of second invitation is still the same simple message sent of yore, "Come, for all things are now ready" (St. Luke xiv. 16, 17).

"I have prepared my dinner (ariston)" (St. Matt. xxii. 4).

A word on the singularly uniform hours of meals may not be out of place here.

Easterns may be said to take only two regular meals a day. The first of these is a breakfast early in the morning before going to work, and the second, which is the chief repast, is at night when they come home. A light informal luncheon is taken in the middle of the day, consisting of simple uncooked food, such as bread and olives, or figs, raisins, cheese, &c. Rich people, however, often take a substantial meal at noon, and hence wealthy Abraham's entertainment of the three angels in "the heat of the day" (Gen. xviii. 1, 6—8), and still wealthier Joseph's directions that his brethren should dine with him "at noon" (Gen. xliii. 16). But this neither was nor is the rule in Bible lands where, as I have said, there are only two regular meals a day. The second of these called *deipnon*, and sometimes translated "supper" (St. Luke xiv. 17), is the principal meal amongst the people at large, and that was and is the meal answering to dinner with us, and taken towards sundown, at an hour varying from five o'clock P.M., when

the sun sets in winter, to seven o'clock P.M., when it sets in summer. It was therefore chosen both for the eating of the Passover and the observance of the Lord's Supper. Throughout Palestine, wherever the ancient primitive manners prevail, it is this *deipnon*, now called *asha*, to which guests are principally invited. But the rich sometimes still, as it would seem they used to do more frequently in our Lord's day, make a kind of late breakfast, or mid-day meal, a time of entertaining. In allusion to this, our Saviour, when bidding them invite their poor neighbours, said, "When thou makest a breakfast (*ariston*), or a dinner (*deipnon*)" (St. Luke xiv. 12). That *ariston* means breakfast seems plain from the similar word, *aristao*, "to breakfast," specially applied to the meal provided by Christ "when the day was now breaking" (St. John xxi. 4, R. V.), and which the Revisers have very properly translated "breakfast" (St. John xxi. 12, 15). The meal made by the king in this parable is said to be the *ariston*, or "breakfast," but no doubt in such a case it took place at mid-day, and answered to our luncheon, as it still does on some special occasions, when the entertainer is a great or wealthy person.

"Go ye therefore into the highways, and as many as ye shall find bid to the marriage" (St. Matt. xxii. 9).

The excessive hospitality of the East, which is one of its greatest virtues, makes this feature of the story, strained and improbable as it seems to us, quite natural in Palestine. In the case of a wedding feast, even now, where the people are rich and liberal, open house is kept in country places for days together, and the very poorest even of ordinary passers-by are pressed to come in and partake of refreshments.

"A man who had not on a wedding garment" (St. Matt. xxii. 11).

To be well and handsomely dressed at a wedding in a new suit of clothes is a great point of Eastern etiquette. It is in consequence of this that wealthy entertainers, and more especially royal and princely persons, like the king who makes the marriage feast in the parable, are still accustomed to distribute garments to those who are invited. Sometimes they present each guest with an entire suit of clothes, but more generally with the principal outer garment (answering to the *abbaiyah*, or sack-like cloak of the *fellahheen*), called a *jibbeh* or *benish*. This *jibbeh* is the garment which full dress requires in towns. It is often laid aside in the house when the weather is cool, but is invariably worn when walking in the street or when entertaining guests, or in visiting or going to an entertainment. "It is a loose coat (with the flowing character of a cloak) usually of broad cloth, and of any uniform colour, extending to the feet, with a narrow collar, and sleeves whose length and fulness depend upon the fashion and the class to which the wearer belongs. It is always open in front, for it has no buttons."

WATCHING FOR THE BRIDEGROOM.

THE TEN VIRGINS.

"Took their lamps" (St. Matt. xxv. 1).

These lamps, used out of doors in the procession going forth at midnight to meet the bridegroom, were probably the same as the little

earthenware oil lamps which I have already described, but they can never have been carried in the open air as artists have so often represented them, held by the handle, for in that case they would have been extinguished by the first puff of wind, but must have been borne inside a lantern. This lantern, now called *fanoos*, is a constant feature of the country. Amongst Europeans and the richer class of natives, it takes the form of a huge construction of tin and glass, something like the lanterns formerly borne by watchmen in this country, only much larger. Amongst the natives of Palestine, however, a far more primitive and plainly ancient style of lantern prevails. It is a simple, cylindrical lantern, made of white oiled linen, some six inches in diameter and ten in height, with a light brass bottom, and a brass frame at the top. It is made to close up (like an accordion) when laid aside, and when held up by a light wire handle it drops down to its full length. At the bottom of this rests the oil lamp, or more generally now the modern candle of the West, which has come into general use. The carrying of these lanterns when any one goes into the streets of Palestine after dark is a strict matter of police regulation. Any one in the streets at night without a lantern is taken and locked up, and sometimes otherwise ill-used by "the watchmen that go about the city," as seems to have been the case under similar circumstances with the rash bride in the Song of Songs (Cant. v. 7).

"Behold the bridegroom cometh, go ye out to meet him" (St. Matt. xxv. 6).

"And the door was shut" (St. Matt. xxv. 10).

For the illustration of these and other allusions in this parable, the reader is referred to the full description of an Eastern wedding given in the first paper of this series under the heading of the Miracle of Turning Water into Wine.

FAITHFUL SERVICE AND ITS REWARD.

THE TALENTS.

"Digged in the earth and hid his lord's money" (St. Matt. xxv. 18).

Such is to this day the usual bank or strong box of the *fellah*, or Palestine peasant. Unknown to all else, for often he could not trust his own wife, he goes secretly and makes a hole in the ground, and there deposits his money or other valuables, sometimes first enclosing them in a common earthenware jar, the better to aid in their concealment and preservation. Frequently his secret perishes with him, and thus throughout the land there is an abundance of "hidden treasure," the searching for which, aided sometimes in the case of the superstitious by the means of charms and incantations, forms the devouring occupation of native enthusiasts at the present day. Job has a striking allusion to this, when he says of the longing of the miserable for death, they "dig for it more than for hidden treasures!" (Job iii. 21). The Wise Man, also, has a similar reference when speaking of that eager pursuit of heavenly wisdom which never fails of its reward. Those, he tells us, shall find this knowledge who search for it "as for hidden treasures" (Prov. ii. 4, 5).

"Unto every one that hath shall be given, and he shall have abundance"

(St. Matt. xxv. 29).

Everywhere in nature and human affairs we see this principle at work. That little tree, amid the mighty struggle for life ever going on in the depths of the tropical forest where its lot is cast, which has once succeeded in taking a firm hold of the rich densely-occupied soil with its young roots, shall now easily obtain and enjoy more and more of the life which is so abundantly ministered by the moisture, heat, and shade around it, and for which the less fortunate saplings will seek in vain. For "Unto every one that hath shall be given, and he shall have abundance." Or, yet again, let any person have the privilege of travelling in the Holy Land amongst scriptural scenes and places, and his enjoyment will be just in proportion to his previous knowledge and love of God's Holy Word. If he has diligently learnt its histories and narratives it will afford him much pleasure and profit. But if in addition to this he has mastered the languages in which it is written—the original Hebrew and Greek—if he has carefully read and studied its inimitable poetry and devotional portions, and already knows something about the manners, customs, phraseology, and natural features of the East in their bearing upon the Bible, such a tour in Palestine will give him deep and ever-increasing delight. In a word, we take away from things much what we bring to them, and this principle holds universally true. It is not otherwise in the Kingdom of Heaven. How important is it then to believe at once in the Lord Jesus. Without this faith—this heart trust in Christ—we can receive nothing; but, blessed be God, to him that hath it shall more and ever-increasingly more be given!

The New Code.

HE National Union of Elementary Teachers, a body numbering upwards of 13,000 of the most intelligent of the officials engaged in public elementary schools, are protesting against the over-pressure which, in their opinion, will be put on scholars and teachers in the working of the new Education Code. Though its operations cannot be tested in their fulness for another year, yet the teachers incline to the opinion that inspectors, school-managers and School Boards will attach so much importance to the mere percentage of passes in the annual examinations, and be so unwilling to take into account the higher results of moral and intellectual training, or the quality of the passes, that teachers, against their wish, will be compelled to adopt a cramming system, and to bring undue pressure upon dull and weak children, in order to keep up the reputation of the schools, and to maintain their own professional position. The teachers go on to say, that this is owing to the fact of the Code being practically based on the principle that all children can progress at the same rate, and that the provisions of the Code

will endanger the so-called "results" if such children are educated naturally. The subject is occupying the attention of many local bodies in different parts of the kingdom, and has, we notice, been discussed at several ruri-decanal Conferences.

Notwithstanding the favour with which the re-arranged Code has been received in many quarters, as an effort to rectify, strengthen, and consolidate the elementary school-teaching of this country, and the hopeful remarks it has drawn from prominent Churchmen, including several of the Bishops, we must confess to some fear as to its ultimate tendency. The supporters of the new scheme argue that there has hitherto been a hard and fast rule in force, rendering it immaterial whether the quality of the pass was at the lowest minimum of merit, or reflected substantial credit on its possessor. For the future, when an inspector sees that the children have been taught intelligently, and that there is a good tone about the school altogether (affecting teachers and scholars alike), he can report accordingly, and assign a higher grant than where all is mere dull routine work. It is admitted that much more power and responsibility will fall on the inspectors, but it is believed that, as a rule, they are men who may safely be trusted. The whole object of the Code is, as announced by Mr. Mundella, to promote thoroughness, and more real and steady efficiency.

We willingly acknowledge all these good intentions, and do not pronounce against a possibility of the best results in the working of the Code. But when we find that the most that can be said even by so ardent and wise an upholder of the scheme as the Bishop of Gloucester and Bristol is, that it will not "in the main" injuriously affect Church schools, we cannot be mistaken in deeming its provisions matter for grave consideration. At present the Church educates double the number taught in Board schools, and yet maintains a very solid influence in directing the education of the young; but in the educational future before us there can be no question that the Church will lose a great deal of this influence; for, say the supporters of the new Code, its tendency will be to kill off the weaker voluntary schools; which fact must, we fear, be distinctly admitted. The Bishop of Bath and Wells is compelled to admit that "weak National schools will hardly be able to stand under the pressure and burden of the New Code." And what can be more conclusive on this point than the frank avowal of the prelate whose name was first mentioned that, "Religious teaching there may be, but it will be a teaching on sufferance; and even if we assume that that sufferance will be indefinitely prolonged, it will not be the teaching we want in these loose agnostic days—clear, definite, and fundamental—but that sort of hazy and so-called unsectarian teaching which will never stand the strain of modern

infidelity, and will never bear a balm when the sorrow of the world is deepening, and the answer for death or for life is forced ultimately upon the disquieted soul." We know that the Code is viewed with concern by those whose chief reliance in regard to the prospects of religious education in the day-school has hitherto been placed on the teacher himself, who will in the future be driven, at least in a greater degree, to the use of formularies and cut-and-dried method in imparting instruction which will tend to eliminate the main chances of any high result. There is nature in the teacher, and nature in the pupil, and on both sides it will have its way, for good or for evil. It will, as one of the wisest of men has said, run either to herbs or weeds, and there should be water for the one, and an uprooting hand for the other.

A recent number of our contemporary the *School Guardian* affords a striking example of the way in which the New Code is likely to work to the disadvantage not only of our weakest National schools, but also the best, in a tabular statement of the probable grant under its provisions. The statement is the more valuable as being made by a head-teacher in a girls' school which has long held a high place on the list of Government Inspectors. We refrain from giving the items in detail, and confine ourselves to stating what they prove, namely, that even in the event of a most successful examination, with the highest marks for each subject, the grant to this school will, with the average attendance of previous years, fall five per cent. below that actually given under the old system. And if this, our contemporary adds, is for one of the best schools, which, Mr. Mundella assures us, will all gain under the New Code, what will become of the inferior schools?

After such evidence can it be questioned that the weaker of our voluntary schools will meet a hard fate? What can be done to prevent their disappearance?—for without a staff of skilled teachers the diminution in the amount of the Government grant will be the last straw to make them succumb. The remedial measures are few, but they must be firmly and quickly applied. The quality of the instruction given must be seen to, a better attendance ensured, and the schools' finances arranged on the best plan possible. On efforts in these several ways everything depends.

The proposal has been made that organising visitors or masters should be appointed; to consist of those who being presumably well acquainted with the newest and best methods, and having had opportunities of extensive observation, will, in a friendly way, suggest what it is best to do in specific cases. This plan is, we believe, already being acted upon in several dioceses, where one or more specially qualified officers are, with the sanction of the

Bishop, appointed to consult with managers on the organisation of their schools.

An examination of the features of the new Code, and their collective significance, leads one to the conviction, that the day is not a distant one when the Sunday-school will fill a larger place than ever in the public mind. A remark by the Chairman at the recent Annual Meeting of the Institute was that, "It would be a very sad thing indeed if education in England became more secular than it is; if it hardened and crystallised into a mere machine for teaching reading, writing, and arithmetic; for putting on each child a French polish of science, and then leaving them as if they could require nothing more." To our own minds this sentence seemed uttered as a forecast of the effect of the latest act of our Legislature in the improvement of a system of education which may not harbour any spiritual element whatever.

R.

Notes and Comments.

DAYS OF INTERCESSION.

WE beg to draw the attention of the Clergy, Superintendents, and all who are interested in Sunday-schools, to the approaching Days of Intercession for Sunday-schools, namely, Sunday, October 15th, and Monday, October 16th. A circular was issued in July, announcing that the above days were recommended by the Committee for this sacred purpose. It pointed out the special wants of Sunday-schools, suggested topics specially suitable for prayer on the occasion, and proposed plans which were thought likely to secure its due observance in each parish or deanery. We would add, that inasmuch as the Sunday-school system has sprung out of the needs of the Church in comparatively recent times, it is desirable that Liturgical Services in church, based upon the Book of Common Prayer, should not be substituted for Devotional Meetings held in the schoolroom, or elsewhere, at which the peculiar needs of Sunday-schools may be urged before the Throne of the heavenly Grace with some degree of minuteness and particularity. There is a danger lest these days, in consequence of their having become an annual institution, should degenerate into formality, and thus fail to realise the high aims contemplated by them. To obviate this danger, we would remind the clergy of the importance of awakening beforehand a spirit of interest and expectation. When the season arrives, let the arrangements include a prayer-meeting, and let each person, who is chosen to offer prayer, be entrusted with some distinct topic for intercession. This plan will secure definiteness of petition—so essential to true prayer—and thus an air of solemn reality will be imparted to our devotions. "What wilt thou that I should do unto thee?" was the question which our Lord put to the blind man in answer to his general and indefinite prayer, "Have mercy on me."

When we consider the vast dimensions to which the Sunday-school

system has attained, and how greatly the growth and spirituality of the Church of Christ depend upon the love, the wisdom, and the zeal with which the lambs of the flock are fed, we shall more vividly realise the need of united supplication to God, that upon this influential agency there may fall "showers of blessing."

THE PROGRESS OF EDUCATION.

THE Report of the Committee of the Council on Education, in England and Wales, for the year ending August 31st, 1881, recently issued, contains very acceptable data, and will be valued by all persons interested in educational work. During the past year the inspectors visited 18,062 day-schools to which annual grants were made. These schools furnished accommodation for 4,389,635 scholars, or rather more than one-sixth of the population. This accommodation was little in excess of actual requirements, there being on the register the names of 4,045,362 children. Of these 1,268,250 were under seven years of age; 2,573,801 between seven and thirteen; 157,584 between thirteen and fourteen; and, above this age, 45,727. The above figures show an improvement upon the returns quoted in the last Report, the accommodation having increased by 148,882 school places, or 3.51 per cent., and the scholars on the registers by 149,538, or 3.84 per cent. The average attendance has also increased by 112,619, or 4.09 per cent., and the number of children individually examined by 91,465, or 4.8 per cent. A noteworthy feature, as betokening increased efficiency, is in the proportion of the Government grant per scholar in average attendance. In 1881 the total grant rose from £2,130,009 to £2,247,507, or from 15s. 5 $\frac{3}{4}$ d. to 15s. 8 $\frac{1}{2}$ d. per scholar. Even this satisfactory increase is, we are told, to be exceeded in the grant for the current financial year, which is estimated at 16s. per head. The total Government grant to elementary day schools last year was just about the cost of four "iron-clads," and this cost of a battle with ignorance all over the country cannot be deemed excessive.

We are especially glad to observe the continued overwhelming preponderance of Voluntary schools as against Board schools. The alarmists who for years past, and particularly during the first years of the working of Board schools, have indulged in the cry that the latter would everywhere take the place of our Voluntary schools, have a great deal to answer for. All their calculations may be dismissed, as being based upon nothing more substantial than an idle fear, or, it may be, in the case of some, a hopeful desire. The number of Voluntary schools in existence is now 14,370, affording accommodation for 3,195,365 scholars, whose average attendance was 2,007,184. The Board schools number but 3,692, with accommodation for 1,194,268, and having an average attendance of 856,351.

The advance in the number of Voluntary schools is indeed a striking feature. In 1870 there were only 8,281; in 1874, 11,341; and in 1876, 12,677—figures which show a large and constant increase, and these are surpassed by those for last year. Notwithstanding the introduction of the Board system, the number of Voluntary schools has nearly doubled since the passing of the Education Act. Fully as important a feature is the state of the average attendance, which was, in 1870, 1,152,389;

these figures having also nearly doubled. Such results command attention. It is worthy of remark, too, as being amongst the best of healthy signs, that the percentage of attendance to accommodation is actually larger in Voluntary schools. Lastly, there is, as in former years, the prosaic but evident fact proved that it takes several shillings less to educate a child in a Voluntary school than it does in a Board school. In the Voluntary schools the expenditure per scholar in average attendance was £1 14s. 11½*d.*, and in Board schools £2 1s. 6*d.* In these schools the rate per head is, in the Metropolis, as high as £2 15s. 10½*d.*, and in all the great towns the rate is much in excess of the average amount under the Voluntary system. As has been pointed out, this lower expenditure on the part of Voluntary schools does not mean reduced efficiency, for the reason, that such schools have the same motive as Board schools in qualifying themselves for the Government grant, and as much success in doing so.

Of course it may be said that the School Board has, in many cases, to work under a special disadvantage in being compelled to open schools in districts which, while tending to yield the most unfavourable results, are maintained at the greatest cost. While admitting the reasonableness of this theory, we cannot lightly give up convictions arising from the consideration of official returns, nor regard their significance as being materially diminished by an argument which proves nothing. Besides, it might, on the other hand, be argued, with the support of facts, that Board schools take in the largest centres of population, while Voluntary schools are made up in great part of schools in rural districts.

Upon the whole, we must express ourselves as being highly gratified with the latest Report of the Committee of the Council on Education, as showing the presence in our schools, over the length and breadth of the land, in the work of educating the young, of that religious spirit which the world cannot, and least of all in these days, afford to be without.

ORIGIN OF SUNDAY-SCHOOLS IN YORK.

UNDER the title of "York and its Associations with the Early History of the Sunday-school Movement" Mr. Wm. Sessions, of that city, has published a most interesting pamphlet. From it we glean the following information, which will be read with interest:—

"On the 6th March, 1786, a number of York gentlemen assembled in Ouse Bridge Hall, and unanimously passed the following resolution, which resulted in the establishment of the York Church of England Sunday-schools:—'Ouse Bridge Hall, 6th March, 1786. Alderman Stabler in the chair. At a meeting of the clergy, gentry, and citizens for the purpose of establishing Sunday-schools in the city of York—It was unanimously agreed that such an institution is necessary to the rescuing the children of poor parents

from the low habits of vice and idleness, and initiating them in the principles of Christian religion from which we may reasonably hope the rising generation will be made useful members to society.' It was decided, 'That an advertisement, as under, be put into the papers for people who wish to be employed as masters and mistresses, to apply at Ouse Bridge Hall at the next meeting of this committee.' The advertisement resolved upon was inserted in the *York Courant* of May 2, 1786, and was as follows:—'Sunday

Schools. Wanted, Proper Masters, Mistresses, and Assistants, to conduct the Sunday-schools in this City. Persons qualified for such charge are desired to apply to the Committee at their next Meeting, which will be held at the Council Chamber in Ouse Bridge Hall, on Monday next, the 8th of May, at Twelve o'clock.' It was resolved, 'That the children assemble in the respective Schools every Sunday morning at eight o'clock, when the Master is to instruct them in Reading, and their Duty to God and their Neighbours, and then to take them to Church in regular order. To meet again at two o'clock at the School-room, from whence to be taken again to Church, after which to continue at School till seven o'clock, when daylight will permit, and in Winter till six o'clock.' It

was afterwards resolved, 'That ten schools be instituted on two days in the week, besides Sunday, for the instruction of the poorest children of the Sunday-schools who cannot read. The Master of each school is to have 9d. for each afternoon.' The first Sunday-schools in York were opened on the 25th of June, 1786. Payment appears to have gone on without intermission until the 7th October, 1829, when we find it recorded, 'That the treasurer be desired to communicate the thanks of the committee to Mr. Dawson for his handsome offer to relinquish his salary as a Sunday-school master, though he would still continue his services in that capacity.' The system of payment, however, went on for some years after this, and it is not till about 1841 that we begin to see signs of its general decay.'

We may add that the number of children on the registers of the various Sunday-schools in York was in 1880 no less than 10,080 out of a population of 59,596.

CHURCH TEACHERS' PRAYER UNION.—The fourth quarterly meeting of the Church Teachers' Prayer Union took place on Monday evening, the 4th of September, and notwithstanding the holiday season was very well attended. The Rev. C. J. R. Cooke conducted the meeting, and gave an address in which he dwelt on the importance of illustrations in the work of teaching, giving examples gleaned by himself during his holiday tour, and concluded with some forcible remarks on the value of prayerful effort on the part of teachers. Mr. Lennox, Mr. A. T. Walmisley, and one or two others also took part in the meeting. Prayers were offered in behalf of the Archbishop of Canterbury.

A MEMBER OF PARLIAMENT ON SUNDAY-SCHOOL WORK.—Speaking at the laying of the foundation-stone at the new Congregational Sunday-schools at Falmouth last month, Mr. Brett, M.P., said that the moral and social reforms of the last century had been more widespread and drastic than any political reforms,

great and remarkable as they had been, and not the least important in its origin, and perhaps the most important in its results was the institution of Sunday-schools. The advances made in the education, wealth, prosperity, and power of the British nation had been immense, and he maintained that it would not have been possible for these results to have been achieved if the mental and moral condition of men had remained stagnant during the most important and stirring century in the world's history.

RELIGIOUS EDUCATION IN THE DIOCESE OF ST. ALBANS.—The annual meeting of the Essex Diocesan Inspectors was held recently at Danbury Palace, the residence of the Bishop of St. Albans. The Bishop presided, and there was a good attendance of the clergy. The Inspectors presented their Reports, which stated that in the 311 parishes which they had visited there were 379 schools with 38,404 children upon the books, and 32,981 of these children had been presented for ex-

amination. The population from which the children were taken was 283,346, so that the proportion of children attending Church schools in those parishes was 1 in 7.5 of the population. As compared with last year, there was an increase of 3,981 children. In the Sunday-schools visited by the Inspectors there were 2,129 teachers and 23,861 scholars. The Inspectors stated that not a few Board schools had invited their aid in examinations in religious knowledge, and that their services had also been accepted in several private and endowed schools.

RELIGIOUS EDUCATION IN THE DIOCESE OF CARLISLE.—In the Diocese of Carlisle, of the nearly 30,000 scholars in the 327 schools under the inspection of the Diocesan Board, only 49 have, during the last year, been withdrawn by their parents from all religious instruction, and only 125 from instruction in the Catechism. Of the few withdrawals, the Inspector notes, that many take place more from personal feeling than from religious scruples. Last year nearly 5,000 of the children underwent the "paper" examination.

UPPER SCHOOLS EXAMINATIONS.—The Oxford Diocesan Board of Education has recently undertaken the examination of upper schools in religious knowledge. The first examination was held on June 15, when 129 boys (from five schools) and 109 girls (from eight schools) were examined. Certificates were granted to eighty-five boys and eighty-eight girls. The examination was conducted by the Diocesan Inspector, the Rev. E. Barber.

INSTRUCTION FOR LAY HELPERS.

—The theological college at Lichfield has, during the vacation, been utilised in much the same way as Keble College has been during the past two years. The Bishop and council invited laymen engaged in mission work, Sunday-school teaching, or other Church work in the diocese, to reside at the college during the week commencing Saturday, September 9th, and ending on the 16th. Instruction was given during that period

in Holy Scripture, the Prayer Book, Church history, &c.

THE LATE TEACHERS' EXAMINATION.—The Sunday-school teachers in the Dublin district have, remarks an Irish contemporary, achieved a very decided success at the recent examination held by the Church of England Sunday School Institute. Twenty-eight candidates presented themselves for examination, and of these, twenty-six passed with credit. Two obtained seventh and tenth places respectively out of all the teachers in the United Kingdom and the colonies.

SUNDAY-SCHOOL TEACHERS' EXAMINATIONS.—On the subject of the last Teachers' Examination, a correspondent sends the following suggestive letter to the *Irish Ecclesiastical Gazette*:—

"The results published last week of the recent examination of the Sunday-school teachers, held under the auspices of the Church of England Sunday School Institute, seem to point to an omission in our educational apparatus, which Diocesan Boards of Religious Education might well supply. Steadily, but surely, we of the Church of Ireland have been discarding the notion strongly entertained in the first days of the Disestablishment, that poverty was the greatest of helps to true spirituality of mind and heart. We are beginning now to learn that a clergyman can do as honest sterling work when he is well paid, as when care and want are pressing upon him. We are beginning also to learn that the well-trained University clergyman *cæteris paribus*, makes as good a pastor, if not better, than the rough uncultured Scripture Reader. The praises of poverty—poverty of earthly means, poverty of earthly knowledge—are not sung as they used to be. Every sober-minded person will rejoice at this change of thought. And so we have come now to think that our Sunday-school teachers need not be a whit less earnest, or less spiritually-minded if they have been well trained and taught for their work. But teaching

and training which are never tested are likely to be valueless. Teachers' meetings and preparation classes do a vast deal of good in stimulating our Sunday-school teachers to increased reading and thought. But there is a greater stimulus still, in the prospect of an examination to test the reading. At some period of our life every one who has to teach the young ought to be tested in his knowledge of the subject which he teaches. The test need not be repeated annually until old age. Three or four examinations will show the candidate what he has and what he wants. But how few of our lady Sunday-school teachers have been tested thus. How few have been tested in that most important of subjects—the mode of constructing and giving a lesson. Our Irish Sunday-school teachers have proved themselves to be quite equal in capacities and attainments to their English brethren. What we should like to see would be the number of teachers who present themselves annually for examination immensely increased. Can we discover any reason which holds them back? Perhaps we can, in the fact, that examinations at which they can present themselves are only held at present in connexion with an English Society. Why should not each of our Diocesan Boards offer prizes and certificates annually, to be awarded at an examination of Sunday-school teachers, held at various centres? Only let the examination be as just, as well-proportioned, as thorough, as above suspicion, as the English one, and it is sure to be a success. We believe many more teachers would present themselves at such an examination than at the one now held. This is no exaggerated cry of Home Rule. For our Sunday-school literature we must still, and we believe always, look to our English sister. But is there any reason why Diocesan Boards of Education in our own Church should not gird themselves to the task of endeavouring to improve the class of voluntary helpers at their command, by the method which has proved so successful in

England, and is increasing yearly in weight and popularity here? Only let them try. They would soon, we believe, with God's blessing, see a marked improvement in teachers and taught all along the line. We offer this only as a suggestion, and would be glad to see it canvassed."

THE STUDY OF THE PRAYER BOOK.—At a conference of clergy and Sunday-school teachers of the rural deanery of Wrexham, held during August at this town, in addressing those present the Dean of Chester strongly recommended to the teachers the analytical and historical examination of the lessons of the Prayer Book.

CANDIDATES FOR CONFIRMATION.—The Bishop of Manchester has lately concluded his confirmation tour in the rural deanery of Garstang, and it is noteworthy that more male than female candidates were confirmed—an almost unparalleled circumstance.

SCHOOLS IN THE HOLY LAND.—It is stated that 15,000 children of both sexes habitually attend the Christian schools in Syria and Palestine.

SOMETHING LIKE A SCHOOL.—The annual fête of the scholars and teachers of Lurgan parish took place on August 24th. In these parish schools, which are under the direction of the Rev. Dr. Campbell and his two curates, there are over 3,000 pupils on the rolls.

RELIGIOUS EDUCATION IN THE DIOCESE OF ST. ASAPH.—During the past year the Diocesan Inspector, in his Report, says that examinations have taken place in 252 schools in the Diocese, having about 27,000 scholars, and that out of 22,000 examined there were only 11 withdrawals. In speaking at the meeting at which this Report was read, the Bishop remarked, that three new rural deaneries had been formed in the Diocese, with a view to increasing the facilities for effectually carrying on Church work; and, speaking of the importance of the Diocesan Board, said, that if the Church of England were to stand at all it must lay hold of the young.

Reviews.

THE LIFE AND MINISTRY OF JOHN THE BAPTIST. *By A. M. Symington, D.D.* 190 pages. London: Religious Tract Society.

“**T**HIS little book,” the preface tells us, “does not pretend to be more than a connected study, and for practical use, of what the Word of God says concerning the Baptist It is addressed to those who are not perplexed by any doubts as to their Bibles being the Word of God.” This seems to be a correct description of this short manual for English readers. It gives the results of careful study, whilst subjects such as “the Kingdom of God,” “the Baptism of John” (a particularly good chapter), “the Lamb of God,” “the Bridegroom,” and the vexed question about St. John iii. 31—36, are well stated and explained. We cannot, however, permit some of Dr. Symington’s views upon more general subjects to pass without protest. On page 42 he says, “John was neither selfish, nor self-righteous, nor crazy; and monks as a rule are one or all of these. Neither was he self-guided, which is true without exception of the whole monastic tribe, male and female.” And in the lines that follow he almost dismisses an obscure and difficult subject—the history and character of the Essene community—with these words, “I shall not say anything worse about these Essenes than this—they were self-led.” Is it possible that a scholar with any knowledge of the history of Christendom and of the monastic orders, and especially of their great leaders, can venture to pass upon them so sweeping and so contemptuous a judgment as that which we have just quoted? We cannot here follow the author of this work into the questions raised by the phrase, “self-led,” but we do not like to call whole classes of Christian men and women of past days “self-led,” because they have differed from us very materially.

If Dr. Symington could be persuaded to omit such a page as this in a second edition of his work, we should be grateful to him, otherwise we commend the results of much patient labour in this book to those who wish to study the life of the greatest of the prophets.

SAINT GEORGE FOR ENGLAND, AND OTHER SERMONS, PREACHED TO CHILDREN. *By T. Teignmouth Shore, M.A., Chaplain in Ordinary to the Queen, and Incumbent of Berkeley Chapel, Mayfair.* London: Cassell, Petter, Galpin, & Co.

Within so small a compass are these twenty-one sermons, averaging but seven pages each, printed in large type, that some readers of the volume will need to be assured of what is really the case, that the contents represent the actual extent of the addresses at the time of delivery. Mr. Shore’s entire method of dealing with young people is made abundantly clear in the volume of sermons before us, as we proceed to show.

First, there is brevity, uniform and vigorous. The preacher’s aim of arousing and touching the mind to its best influences are soon accomplished, and he seeks to do no more.

In the second place, the preacher never spends a moment in bespeaking the attention of his hearers, nor allows a single word of introduction

to fall from his lips. The one simple lesson of the text starts into prominence at the beginning, and the first attention of the children is their last.

There is to be observed, in the third place, a use of illustration, not in the form of a profusion of anecdotes, but as the one pivot on which the motion of all else turns; and in instances where illustrations are multiplied, besides their direct bearing on the most striking part of the text, they have also a natural fitness of association, and seem each made for the other.

Another feature is a direct open-hearted appeal to youthful intelligence—a resort to the plainest way of expressing feeling, without any exhibition of a studious, still less of any laboured attempt at simple language.

Having said so much we might fitly conclude our notice of the book, for there are no features tending to diminish its usefulness discernible. All controvertible subjects are eschewed, and the lessons of the Bible are taught in a broad spirit of love, and with a full insight which vivifies the most commonplace words. We cannot refrain, however, from a word or two indicative of our own preference in regard to the sermons. That having for text “The King’s Garden” is perhaps the finest in conception. As an example of the extraction of simple lessons from a subject hard of comprehension the sermon on “Tongues of Fire” may be instanced. The poetic beauty of one passage will strike every reader. “Lingering Lot” (“He lingers”—Gen. xix. 16) offers a good example of the author’s happy way of telling a Bible story, and when a story is told the sermon is at an end. “The Two Ways,” “Doing Good,” and “The Pattern of Childhood,” are the titles of other sermons having their particular excellences. The last-named would, we venture to think, have best graced the beginning of the volume, and supplied a more appropriate title for the book itself than the one it possesses.

SHORT NOTICES.

THE PLEDGED ELEVEN; OR, VALENTINE’S BROKEN VOW. *By Maggie Fearn.* London: National Temperance Society, Strand.

The title of this book is about on a par with its contents. A band of young men, eleven in number, pledge themselves, from no very reasonable motive, and apparently in a silly way, to do all in their power to put down a children’s Band of Hope which it is proposed to establish in a village. Ultimately their views become entirely changed, and the young men once more pledge themselves, but, this time, to help the movement they were at first opposed to. We are hardly of opinion that such an ill-considered story will effect its purpose of promoting temperance principles.

The attempts to portray character must be pronounced a failure.

AFTER TWENTY YEARS: A STORY OF PATIENT HOPE. *London: Religious Tract Society.* 159 pp.

Doubtless Jonas, the centre figure of this story, was a God-fearing old man, but we greatly doubt the wisdom in a story book of this description, which is intended for children, of introducing so much “goody goody” talk. Children only too frequently skip these portions, and thus by overdoing the religious element the writer defeats his own most laudable intentions. We do not make these remarks without having put the book to an impartial test after having read it ourselves.

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND.

SIR,—In connexion with kindred subjects to be noticed in the Official Year Book, I am desirous of obtaining information upon the following points, and shall be extremely grateful to hear from those who can speak from practical experience.

I. The adoption of any systematic plan which has proved successful in bringing the children of Day and Sunday-schools into intelligent sympathy with the work of Home and Foreign Missions.

II. The organisation of Special Services or Meetings for discussion by which the working-classes of our large towns have been brought face to face with the dangers of the wide-spread unbelief of the present day. In explanation of what I mean, I would refer to the efforts so well made by the Vicar of St. Edmund's, Northampton, in Advent and Lent last, providing that on Sunday afternoons a series of addresses upon the difficulties of belief should be given to the working-men of the town, with a subsequent opportunity for friendly discussion.

III. Any details of the organisation and working of Middle Class Education.

IV. Parochial Missions. Some details of a mission held in any large town or parish since Advent last; whilst I shall be also glad to notice any coming missions that they may be made the subject of intercession.

V. Sunday-schools. A short record of any plan providing for the instruction of Sunday-school teachers in the preparation of their lessons, which has proved successful in securing regularity of attendance.

While specially mentioning these points, I shall be glad to receive suggestions upon any other branches of Church work which may be generally useful.

Through the kindness of the Bishops and others both at home and abroad many valuable statistics and records have been placed at the disposal of the Committee, in manifestation of the sympathy felt in the work undertaken.

Faithfully yours,

FREDERICK BURNSIDE,

Hon. Editor, and Secretary to the Committee.

The Parsonage, Hertingsfordbury, Hertford.

MAPS.

SIR,—The mention in your August Magazine, and also lately in the *Guardian*, of pictures for use in catechising, suggests to me a kindred idea which I think might prove useful in Sunday-school classes, *i.e.*, sets of cards, with a *plain map*, having a few important places marked *on the back*, and either pictures of the most famous places on the front, or chapters and verses where they are mentioned. Thus—Set with pictures of sites of Seven Churches of Asia, and on back Map of St Paul's Travels; or Wanderings of Israelites, with Map of Peninsula of Sinai; or chief places in Holy Land, with Map. For some years I have had much to do with Sunday-schools and Children's Services, and I have often felt the need of a map—the small one in a teacher's Bible not being always convenient for the use of a whole class. Such cards would have sufficient diversity to be valued separately, while the maps common to a series might be used by the scholars together. I would recommend that the size should be 6 by 3½ inches, or even smaller. I venture to think that if well done the sale would be large enough to cover expense. I shall be glad to know if any of your correspondents know of such cards, to be used as reward cards or otherwise.—Yours faithfully,

W. M. R.

Lessons on the Miracles and Parables of our Lord.

BY THE REV. JOHN WATSON, M.A., *Vicar of Sculcoates, Hull.*

Lesson L.—THE KING AND HIS GUESTS.

THE MARRIAGE FEAST.

"Holiness, without which no man shall see the Lord."

READ—St. Matt. xxii. 1—14. FOR REPETITION—2 Thess. i. 7—9; Rev. xix. 9.

HYMN—"Jerusalem the golden."

THE GENERAL DRIFT OF THE PARABLE.

Of those invited to partake in the rich blessings of the New Covenant, some receive the message with indifference, others with hostility. And of those found among God's people only those walking worthy of their vocation shall really have a place in God's kingdom.

HINTS TO THE TEACHER.

The general outline of this parable is much the same as that of the Great Supper. Some commentators indeed have maintained that the two parables are not distinct, but are, as given respectively by St. Matthew and St. Luke, merely different versions of the same story. There seems no doubt however of their being separate and distinct parables.

The ill-treatment of the messengers is a point but little dwelt upon in the Sketch, as the subject came prominently before us in the last Lesson. This remark applies also to the punishment meted out to those who ill-treated and slew the servants sent to them.

The application, as the teacher will perceive, is made at the close of Div. ii. of the Sketch and also at the end of Div. iii. At these points the teacher will best be able to make it, the episode of the wedding garment having special teaching of its own.

NOTES ON THE TEXT.

1. "*Made a marriage*" (ver. 2). The expression in the original means rather celebrated the marriage feast.

2. "*To call them that were bidden*" (ver. 3). It was usual among the people of the East to send a second messenger to summon the guests when the time of the banquet arrived (Esth. v. 8, vi. 14).

3. "*Other servants*" (ver. 4). The invitation is repeated with greater distinctness than before. The king supposes there has been some misunderstanding.

4. "*A wedding garment*" (ver. 11). The distribution of robes to the guests at such a festival does not seem to have been a general custom in the East. But from what we know of Eastern customs it is extremely likely that on an occasion of great pomp and splendour presents of dresses were sometimes made. Eastern princes had large stores of costly robes, and a gift of one was a mark of high honour. The parable supposes these gifts to have been offered to all the guests.

SKETCH OF LESSON.

A wedding in England. Church bells ringing. Gay dresses. A scene of happiness and joy. But what rejoicings in a country when a king or a prince is married! Streets illuminated—banquets given—the poor feasted—general festivity.

Marriage customs different in the East. But always a time of joy. Feasts given lasting several days (Judges xiv. 12). Great rejoicings no doubt when a king's son married.

I. THE WEDDING FEAST.

One of our Lord's parables about a marriage feast. The marriage a royal one. A prince to be married. Of course great festivities expected. [Note 1.]

1. *The invitation.*

When a mayor or great man gives a dinner who are invited? Everybody who cares to come? No. Only privileged persons. So with this king's feast. Surely an honour to be invited? Surely every invited guest proud of it—tells his friends about it—longs for the day to come? We shall see. Does the king care whether they come or not? Yes. Sends his servants at the proper time to remind them. [Note 2.]

2. *How the invitation is received.*

How strange! No preparations are being made for going to the banquet (ver. 3). Perhaps there is some mistake—they did not quite understand the message. See what the king does (ver. 4). Sends "other servants." [Note 3.] "All is ready—come." But see how this invitation is received.

(1) Some are *indifferent*—"made light of it" (ver. 5). Was not worth troubling about. Had other things to look after—their farms, their business. How uncivil they are! Do not trouble to make excuses like those in the parable of the Great Supper (St. Luke xiv. 18). Simply treat the message with indifference. Then what can be their feeling towards their king? Certainly cannot love him or care for him. No. Really

hate him. See how some of them show this.

(2) Some are *hostile* (ver. 6). They hate their king so much that they insult, beat, kill his messengers. But what folly to defy their king! And so they find it. (See ver. 7.) The murderers destroyed—their city burnt.

II. THE WEDDING GUESTS.

But what is all this commotion about? Numbers flocking to keep the wedding feast. Where are they coming from? (ver. 8—10.) The invitation extended. Men invited from the "highways." What a strange company! The poor, the ragged, the wanderers, the outcasts from the streets. The wedding now "furnished with guests" (ver. 10).

Some of these parables of Jesus made the Jews very angry. How was that? (See St. Matt. xxi. 45, 46.) They spoke plainly of them and their wickedness. This parable much the same. The king—who was really meant? Who was the King's Son? What blessings offered to the world through the King's Son—the Son of God! To whom were the invitations first sent? (Rom. i. 16; St. Luke xxiv. 47; Acts xviii. 5, 6.) How good God had been to the Jews!—sent many prophets to them (mention some)—at last sent John Baptist and the Twelve to tell them that all was ready. Did they listen? "Made light of it."

But the parable had something to say to the Jews about what was to happen in the future. "Other servants" would yet be sent, after Jesus had died, risen, and ascended. Would they listen to them? No. These would be ill-treated and slain. And so they were (Acts v. 40, xiv. 5, xvii. 5, vii. 58, xii. 2; St. John xvi. 2). And how true the parable's prophecy of the punishment of these Jews! Their city literally burnt up in A.D. 70.

See now what all this has to do with us. The invitation now thrown open to us Gentiles (Acts xiii. 46). Do *we* "make light of it"? [Illustr.]

—*Man hearing Church bell regularly—yet never enters—deaf to God's invitation.*] How many think more of their worldly business and pleasure than of God's call to them. We do not now stone or kill God's messengers. Yet how much opposition there is to God's truth!

III. THE WEDDING GARMENT.

Look in at the company assembled. All ready for the feast to begin. But the king to come in first to see the guests (ver. 11). How hushed all are when He enters! One guest trembles as the king's eye rests upon him. King goes to him—questions him. What about? Where is his wedding garment? [*Note 4.*] But perhaps he was a poor man. Was that his excuse? No. Had *no* excuse—"was speechless" (ver. 12). The king had provided a wedding garment. His own fault therefore if he had not one on. Perhaps he thought it did not much matter. If so, he could not have had much respect and reverence for the king. [*Illust.—What would the Queen think of one who went to her palace—dirty—with the oldest, shabbiest clothes he had—slovenly, untidy?*] See now what happens to the man (ver. 13, 14). Expelled. Not fit to sit down with the king. His portion—tears, vexation. His lot to be in

"darkness" outside the halls of joy.

The Bible speaks of God's people gathered at a great marriage feast. (*Text for Rep.*, Rev. xix. 9.) When will this be? The Church now a mixed body—*perfect* then. [*Illust.—Gold is refined by separating the dross.*] The king will come in to see the guests. When will this be? (2 Thess. i. 7—9 [*Rep.*].) His eye turned on every single guest. You and I cannot escape. How sad for us if we have not on a "wedding garment"!

Necessary to get a passport to enter some countries. A passport needed for heaven. How necessary to get it! See what it is (Heb. xii. 14). A white robe of *righteousness*. This the "wedding garment." How shall we get it? Make it ourselves? No. Cannot. Our robes want constant cleansing—see who cleanses them (Rev. vii. 14). How can we get then the wedding garment we need? (See Rom. xiii. 14; Eph. iv. 24.) He who is "our Righteousness" helps us. We "put on Christ." God "looks on us as found in Him." God sees us as if clothed in His righteousness. Ask God to give us this wedding garment—the faith which springs up and shows itself in that holiness "without which no man can see the Lord."

Lesson LI.—PERSEVERING PRAYER.

THE UNJUST JUDGE.

"Pray without ceasing."

READ—St. Luke xviii. 1—8. FOR REPETITION—St. Matt. vii. 11; Eph. iii. 20, 21.

HYMN—"God Almighty heareth ever."

THE GENERAL DRIFT OF THE PARABLE.

The blessing of our Father will never be withheld from him who seeks it with unwearied patience and persevering prayer.

HINTS TO THE TEACHER.

The subject of prayer has been already prominently before us in several Lessons of the Course; but the present Lesson has its own teaching, and moreover gives to the teacher an opportunity of considering more fully than has been yet done the real nature of prayer.

The teacher should make clear to the children what the Bible means by "continuing instant in prayer"—praying "always"—praying "without ceasing"—phrases which, if they do not indeed perplex, seem at any rate to the children exaggerated expressions. All difficulty, however, vanishes when it is seen that true prayer is the turning of the face to God—the lifting of the soul to Him—the longing of the heart, so that, as one of the ancient fathers remarks, the life of the faithful is "one great connected prayer."

To make the parable fully understood it will be necessary to point out the difference between the office and position and power of an Eastern judge and those of an English judge of the present day.

The history of the woman of Canaan (Lesson XVIII.) supplies an interesting parallel to this parable.

NOTES ON THE TEXT.

1. "*To this end*" (ver. 1). The object with which our Lord spoke this parable was probably announced by Himself. We are not to suppose that we have here a mere inference of the evangelist.

2. "*Not to faint*" (ver. 1). Not to succumb to difficulty—not to be wearied out by opposition.

3. "*The unjust judge*" (ver. 6). The powers of an Eastern judge are almost unlimited; he is accountable only to the sovereign. Hence all chance of obtaining justice depends on the personal character of the judge, and it need hardly be said that bribery is often resorted to to influence a decision.

4. "*Came unto him*" (ver. 3), literally, "she kept coming to him."

5. "*Avenge me*" (ver. 3), rather, "Let me have justice."

SKETCH OF LESSON.

A figure sometimes seen on Assize Courts or other Law Courts representing *Justice*. The figure blindfolded—holding a pair of scales quite level, perfectly balanced. What do these scales, &c., mean? To show us that we expect English judges and courts to do everything justly and fairly. No favour shown to anybody.

Not easy to obtain justice in some countries—especially in the East. Rich men more likely to win their cases than poor. How is this? Can bribe the judges. See how God taught Israel to be fair and just (Exod. xxiii. 6—8; Deut. i. 16, 17). Hated bribery (Amos v. 12).

I. THE WIDOW'S PRAYER.

Suppose a judge unjust, who would be most at his mercy? The rich, great, powerful? No. Those who had no friends to stand up for them. There were some poor people God's

ancient Law very careful to protect. Who were these? (Exod. xxii. 22; Deut. xxiv. 17, xxvii. 19.) How helpless some families when the breadwinner gone! They need our prayers surely. When is it we pray for the "fatherless children and widows"? (See *Litany*.) Our Lord's parable about a widow—in great distress. See—

1. *What she wanted.*

Somebody had wronged her—perhaps cheated her of her little property—took advantage of her loneliness to oppress her. What is she to do? Goes to the judge (ver. 3)—asks him for justice. [Note 5.] Surely he helps her? No. Does not God's law tell him to help the widow? Yes. But what cares he for God? But will not the people think ill of him if he allows the widow to be oppressed? Cares nothing for what they think either (ver. 6). [Note 3.]

Takes no notice of the woman and her complaint.

2. *How she got what she wanted.*

Did she sit down in despair? No. Went again. Same result. Went again and again. [Note 4.] Would let the man have no peace. A woman once who kept "crying after" Jesus till the disciples asked Him to help her in order to get rid of her—who was that? (St. Matt. xv. 23.)

See now the result of the woman's perseverance (ver. 4, 5). The judge gives way—says the woman is worrying him—he has no peace—he is sick and tired of her coming. And so she at last gets justice done her.

Not much difficulty in finding out the meaning of this parable. Jesus has told us Himself (ver. 1). [Note 1.]

II. OUR PRAYERS.

Many things about prayer taught us by Jesus, *e.g.*, we must pray *in faith* (St. Matt. xxi. 22), *humbly* (St. Luke xviii. 9—14) *in the name of Jesus* (St. Matt. xviii. 19, 20) *forgiving others* (St. Matt. xviii. 35). This parable to teach something more about prayer.

A wonderful thing that we can get letters and messages from friends thousands of miles away. Can flash a message to friends in America as quickly as the lightning travels! Prayer more wonderful than that. God ruling the universe—yet a little child can speak to Him and He listens!

Prayer is *asking*. When do people ask for something? [Illustr.—*Petition signed by thousands—presented to the Queen—they are very anxious about something.*] Men ask when they wish for—need something. And how earnestly they ask if they want it very much! Just so the widow asked very earnestly. She may teach us something about our prayers for—

1. *Our want is like the woman's.*

She wanted *help*. Against whom? Like the woman, we ask for help against an adversary every time we pray. Who is this adversary? How strong an enemy Satan is—how

dangerous! (1 Pet. v. 8.) But our adversary's power put forth against us in three ways—and so the Catechism warns us of them—tells us to reckon them as *three* adversaries [3rd Answer in Catechism]. "The Devil, the World, and the Flesh" [Baptismal Office]. These three enemies always trying to ruin us. We must fight them as long as we live.

2. *Our prayers too must be like the woman's.*

Suppose a child asks something of his father, then runs off, hardly caring to wait for an answer—what does this show? He is really not anxious about the matter. Was the widow like this? No, never tired of asking. This just the point in her prayer for us to imitate. This is why Jesus spoke the parable. We are never "to faint"—must persevere in prayer. [Note 2.]

But notice again what sort of a man the widow's prayers had to move—a hard-hearted, unjust, bad man. If perseverance won an answer from *him* how much more will it win an answer from our heavenly Father who loves us! (St. Matt. vii. 11 [Rep].)

But is it not impossible to pray always? (1 Thess. v. 17; Col. iv. 2.) Not possible to be on our knees always—could not then do our daily duties. But prayer can be made without words. Longing—desiring after God is really prayer (Ps. lxxiii. 1, 2). [Illustr.—*Needle of compass—always pointing to north pole—however disturbed it settles in that direction.*] So our heart should be *always* turned towards God.

Suppose a child asks father for something. If father gives it, does he always give it at once? Why not? Best for child to wait a little. Father knows best *when* to give it. So with our heavenly Father. Yet see ver. 8. How can He be said to give them His help "speedily" if they have to wait? Like a good father He helps at the right moment. Never too late. Perhaps a good thing for us to wait. Then let us trust Him. He can and will give

us more help than we dream of (Eph. iii. 20, 21 [*Rep.*]).

When are men most cheerful—on dull dark days, or in bright sunshiny weather? This parable given to help Christians to be steadfast in

dark, troublous times. (See St. Luke xvii. 22—24.) [*Illust.*—*Cloudy day. Sun still there though hidden.*] Christ's people must never lose heart—look upwards—"continue instant in prayer" (Rom. xii. 12).

Lesson LII.—WATCHING FOR THE BRIDEGROOM.

THE TEN VIRGINS.

"Be ye also ready."

READ—St. Matt. xxv. 1—13. FOR REPETITION—St. Matt. xxv. 13; St. Luke xii. 35—37.

HYMN—"Ye servants of the Lord."

THE GENERAL DRIFT OF THE PARABLE.

Supplied from the true Source with the graces of the Holy Spirit, the Christian should be ever watchful, so that he may not be found unready when his Lord shall come.

HINTS TO THE TEACHER.

The parable of the Ten Virgins is one of the best known of all the parables of our Lord, and one which will present little difficulty to the ordinary teacher. The spiritual teaching of the narrative is obvious, and in the Sketch below is drawn out as the Lesson proceeds.

It will be necessary, especially in the younger classes, to describe at some length the usual marriage ceremonies in Eastern countries. Travellers tell us that the Oriental marriage customs are very much now what they were in the time of our Lord.

There has been much controversy as to the interpretation of the "lamps" and the "oil" in the parable. It will be quite sufficient for teaching purposes to represent the lamp as the outward profession of religion, and the oil as the grace of the Holy Spirit, the inward principle of the Christian life.

NOTES ON THE TEXT.

1. "*Ten virgins*" (ver. 1). The parable is based upon the marriage customs of the East. Eastern marriages were, and still are, celebrated at night. The bridegroom, accompanied by his friends, proceeds late in the evening to the house of the bride, and conducts her with much rejoicing and pomp to his own home. The bride's companions and friends accompany her, and others, like the virgins of the parable, wait for the procession and join it on the way, entering with the rest into the bridegroom's house and sharing in the festivities.

2. "*Took their lamps*" (ver. 1). Probably these were lamps which were carried at the end of a stick—though the Greeks and Romans used torches. A reserve of oil would be carried in a small vessel for the purpose.

3. "*Wise—foolish*" (ver. 2), *i.e.*, "prudent—thoughtless."

4. "*Slumbered and slept*" (ver. 5). They fell by degrees into profound sleep.

5. "*Gone out*" (ver. 8), rather, going out.

6. "*Not so, lest, &c.*" The expression in the original is elliptical, and betokens earnestness and haste.

SKETCH OF LESSON.

What a strange scene a marriage procession in the East! The bridegroom and his friends going at night to fetch the bride from her father's house. The torchlight procession back. The gaily-attired bride—her bridesmaids—others joining the procession on its way with lamps or torches—the festivities for a week. Our Lord once present on such an occasion. When was that? (St. John ii. 1.)

One of Christ's parables draws a picture of such scenes. (See St. Matt. xxv. 1—13.)

I. GOING TO MEET THE BRIDE-GROOM.

The day of a wedding. Much excitement among the friends. Great preparations. Midnight drawing on. Friends begin to gather in the way to welcome the bride when the bridegroom brings her home.

Who are these setting out? (ver. 1.) What a pretty sight these "ten virgins" with their lamps! [Note 1.] But look at ver. 2. Not all alike. Some "wise," some "foolish." [Note 3.] Can we see *which* are the wise? No. *We can't yet tell the difference.* Each has her lamp. [Note 2.] Each is setting forth to meet the bridegroom—each light-hearted and happy.

But look at ver. 13 [Rep.]. The bridegroom then in the parable is—? The "Son of Man." A figure of Jesus used several times in the New Testament. (See St. Matt. ix. 15; St. John iii. 27—30; Rev. xix. 7.) Then if Jesus is the Bridegroom, who are the ten virgins? Those who are starting to meet Him—called by His name—pray to Him—hope some day to join in the wedding feast. How many start like these virgins! Set foot on the way at Baptism—trim their lamps at Confirmation—go on along the Christian way.

II. WAITING FOR THE BRIDE-GROOM.

Look again at these virgins. All ready—lamps burning brightly—

but the bridegroom does not come. What are they going to do? (ver. 5.) All going to sleep—they can easily wake up at the time, they think. So they fall off into a slumber—then fast asleep. [Note 4.]

Just like many of those who set out on the way to heaven. One thing Christians are told many times in the New Testament to do. See what that is. (St. Mark xiii. 37; 1 Cor. xvi. 13; 1 Pet. iv. 7; St. Luke xii. 35—37 [Rep.].) When do people watch? When they are expecting some one or something. The early Christians very watchful—expected some great event to happen in their time. What was that? The coming of Jesus (1 Thess. iv. 15). [Illustr.—In early Church, people not dismissed till after midnight on Easter Eve. Thought any Easter morning might see the coming of Jesus Christ.] Jesus not come yet—but must we keep watching? Why? How would Jesus like to find us if He came whilst we are alive? Ready. Will He come in our life-time? (See St. Mark xiii. 32.) He may. We do not know. Then what should we do well to do? See that we are ready. Are we ready to die? If so we are ready for Christ's coming. But difficult to watch—watch—watch, a long time. What are we *all* liable to do? All the ten virgins went to sleep.

III. THE COMING OF THE BRIDE-GROOM.

But come again to the wedding scene. What is this noise—this shouting? The Bridegroom is coming! The virgins are roused. *Now we can see a difference.*

How dismayed five of the virgins are! How anxiously they look at each other! What is the matter? Their lamps going out. [Note 5.] Can't they trim them—make them burn up again? No. What are they short of? Have no more oil. But look at the others. Have *they* oil? Yes, but none to spare—can't help their thoughtless companions.

[Note 6.] What can the foolish virgins do? Have to start away for fresh oil—and the bridegroom at hand! How they reproach themselves now for their folly and imprudence!

How could men have told where these ten virgins were going? By their lamps. This reminds us of one mark of Christ's people. (See St. Matt. v. 16.) Their "lights" are to shine. But a light not much good that burns brightly only for a little while. [*Illust.—A bundle of straw will blaze brightly—but soon out—a steady torch better.*] The "lamp" of some Christians soon begins to flicker and die out. How is this? Supply of oil short. Let us see what is meant by the oil. Oil used when men consecrated—made kings or prophets. How? Poured on the head. The king was said to be "anointed." Now look at Acts x. 38; 1 John ii. 20. The "Holy Spirit" the oil with which souls are anointed. Then if the flame is to keep in, the oil to be continually supplied. How many Christian men allow their lamp to burn low—flicker and flicker—go out. They seem good Christians—go for a little

while on the way to heaven—then get cold and dull—sleep. All for want of the grace of the Holy Spirit. No lasting goodness or love, no perseverance without that (Rom. viii. 5—9).

Then again—where was the oil to be had? (ver. 9.) A proper place where it could have been supplied. So God's grace to be had by us. How free and gracious God is! (See St. Luke xi. 13.) Gives the Holy Spirit to those *who seek Him!* And this the only source. The wise virgins had not oil for the others' use. So good men—kind friends—our clergymen may point us to God but can't give us God's grace—must get it for ourselves.

The difference clear now between the wise and foolish virgins. More striking even by-and-by. When? What is that cry, "Lord, Lord, open"? *Is the door opened?* No, and the wise ones inside—the foolish ones *shut out.*

Are our lamps burning—supplied with the oil of the Spirit?—are we on the look-out for our Master? Or are we sleeping—our lamps going out? Think of the foolish virgins' fate.

Lesson LIII.—FAITHFUL SERVICE AND ITS REWARD.

THE TALENTS.

"Every man according to his several ability."

READ—St. Matt. xxv. 14—30. FOR REPETITION—St. Matt. xxv. 29, 30;
1 Pet. iv. 10.

HYMN—"God entrusts to all."

THE GENERAL DRIFT OF THE PARABLE.

The gifts and privileges bestowed upon us by God must be used in His service with all diligence, for according as we have received will it be expected of us.

HINTS TO THE TEACHER.

The parable of the Talents and that of the Pounds are in their structure very similar to each other. It has been already pointed out (Lesson XLVII.) that there are reasons, undoubtedly sufficient, for regarding the two as parables quite distinct from each other.

In some classes it will be well to point out that there is intended to be a connexion between this parable and that of the Ten Virgins. The word "for" links the parable to the other which immediately precedes it. Our Lord is in fact pursuing the same train of thought

which He had commenced in the previous parable, though with a different application.

NOTES ON THE TEXT.

1. "*Servants*" (ver. 14). The servants here are of course *slaves*. It must, however, be remembered that slaves of ancient times were often skilled artisans, and even members of learned professions. They were permitted to exercise their calling on paying some yearly tax to their master. There is therefore nothing strange in the slaves being employed as they are represented in the parable.

2. "*Foy of thy Lord*" (ver. 21). The reference here is to the festival with which the return of the master is celebrated. Possibly there is an allusion to the fact that an invitation to sit down with his master at the table was equivalent to the bestowal of his freedom upon the slave.

3. "*Strawed*" (ver. 24), *i.e.*, scattered. The reference is to the scattering of the chaff in winnowing. "Thou wouldest gather with the rake where others have winnowed with the fan" (*Trench*).

4. "*Exchangers*" (ver. 27), bankers. "*Usury*," interest.

SKETCH OF LESSON.

A girl says she is going to "service"—what does she mean? And when she is a "servant" in a house need she be there always? Suppose she could not leave—bought and sold with the house—or just as her master wished—what should we call her? The "servants" of the New Testament generally mean "slaves" (St. John xv. 15; Rom. vi. 17, 18; Eph. vi. 5). Several of our Lord's parables about slaves. Speak of one to-day (St. Matt. xxv. 14—30).

Suppose the master going from home for a long time—would the slaves be left to do as they like? Work expected from them. Some ancient slaves very clever—good artisans—physicians even—some learned. [Contrast the African slaves—mere drudges.] [*Note 1.*] The parable speaks of the master going away. See what he does before he starts (ver. 14).

I. HOW THE TALENTS WERE DISTRIBUTED.

Did he give the same number to each? No. Some had *five*, some *two*, another *one*. How was this? [*Illust.*—*Schoolmaster giving home lessons to scholars. Does he give them all the same sort of sums? Why not?*] Ver. 15 explains all. The master gave "*to every man according to his several ability.*" Then went away to a far country.

Now see what all this means. The master of the servants is *our* Master. Where is the far country to which He is gone? (1 Thess. i. 10.) What does a master expect of his servants whilst he is away? Work. Just what the lord in the parable expected. And just what our Master expects. Has given us gifts, talents—set us our work. What wonderful gifts He gave His apostles on the Day of Pentecost! (St. John xiv. 16; Acts i. 8, ii. 4.) Gave His Church in its first days many extraordinary gifts (1 Cor. xii. 4—11; Eph. iv. 11—14). To be kept idle? No, to be used for His glory.

But does God give us no gifts now? How clever some men are! How rich others! How powerful others! All these things God's gifts.

II. HOW THE TALENTS WERE EMPLOYED.

A bank-note handed to a boy by his employer. The boy is told what to do with it. How careful he is of it as he goes on his errand! Would he think for a moment of spending it on himself? No. It is *not his own*. He has been trusted with it—so he fulfils his trust in the way his master directed. If not, when will he be found out?

Just so were these talents entrusted to the servants. Now see how they were employed.

1. *Some were used diligently.*

(See ver. 16, 17.) Look at the man with five talents. Soon busy at work. Some masters obliged to keep men to watch their servants. How is that? They are idle—will not work when master away. Some of these servants in the parable not idle. Set to work. One gained five talents, another two talents more—“traded with their talents” (ver. 16).

2. *Some were not used at all.*

Look at this man. Has *one* talent. Does *he* work? Thinks it is not worth while. One talent is *so little!* What good is that? See what he does (ver. 18). Digs a hole. Buries his talent.

God's gifts given to us for the same purpose as these talents were given for, *to be used* (1 Pet. iv. 10 [Rep.]). What a difference in men and in the gifts God gives them! [Illustr.—*No two men quite alike in features—so no two men's gifts quite alike.*] What great gifts God gives to some! Great cleverness, great wealth—a noble name and position—all these God's gifts. How if they are used *against* God, not *for* Him! Look again at this man. What a clever speaker!—can lead many people to think as he does. Look at another. Wonderfully energetic—full of eagerness and zeal—a spirit that nothing can subdue (e.g., St. Paul). All this God's gift—should be used for Him. [Illustr.—*Fire, how useful properly employed! How terrible when burning a house or a ship!*] So God's very gifts may be used for Satan's service.

But such great gifts as these not ours, you say. Perhaps not. All the servants had not five talents—some had only *two*. Did they say these were not worth using? No. So whatever our gifts we must use them—health—good homes—Sunday-school; all of us perhaps have these. We have all been made “members of Christ”—enrolled in His army—have God's ministers, God's Word and Sacraments, are not these all gifts? Are we turning them to good account?

Perhaps we are like the man with one talent—letting it lie there—out of sight—unused—yes, *rusting*—for if we are not using God's talent we are wasting it.

III. HOW THE TALENTS WERE ACCOUNTED FOR.

Suppose a workman is very poor—after working what does he look forward to eagerly? The reckoning. This what the lord's servants might expect. And does it come? Yes (ver. 19). After “a long time” the lord comes from the far country. Who are they most glad to see him? And how pleased the lord at their industry and faithfulness! (ver. 20—23.) Now their labour rewarded—they are invited to the feast, their master makes them share his joy. [Note 2.]

But one not very glad to see the lord. Why not? Nothing to show of his work. What has he to say? (ver. 24, 25.) Accuses his master of being hard and churlish. [Note 3.] Says he was afraid to trade for fear of losing all—so he had hid it. But this not satisfactory. No real excuse. He might at any rate have used his talent—and this without trouble to himself (ver. 27). [Note 4.] See how the unprofitable, wicked servant is punished. Loses his talent. Is banished from his master.

*Are we like the faithful servants?
—or like the unprofitable servant?*

It will have to be seen one day. When is that? (2 Cor. v. 10.) We cannot miss the reckoning. Do we think, “Oh, I am so young—or poor—or unimportant, God will not expect any return from me”? Let the fate of the unprofitable servant teach us better (St. Matt. xxv. 29, 30 [Rep.]). We are expected to use our gifts however small they may be (2 Cor. viii. 12). And we shall be judged at last not only for what we have done, but for what we have omitted to do (St. Matt. xxv. 45, 46). Let us all so use our talents that we may receive our Lord's welcome at last, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

Brief Notes of Scripture and Prayer Book Lessons for 1881-1882.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

MORNING.

LESSON XCV.—THE LITANY IN GENERAL.

"When thou hearest, forgive."

Read—Ps. ciii. Learn—St. Luke xviii. 13, 14.

NOTES.

The use of Litanies, or special supplications in a responsive form, dates from very early ages in the Christian Church. The actual petitions of our Litany are of very great antiquity in their present form.

It should be carefully borne in mind that the Litany is a separate service, not a mere appendage to

Morning Prayer, as it is too often considered.

Observe that the words "Father of heaven" mean "Father from heaven"; a pause should be made after "Father." It appears clearly in the Latin original, "*Pater de cœlis Deus*," balancing the next clause, "*Fili Redemptor mundi Deus*."

OUTLINE OF LESSON.

Have finished speaking of Morning and Evening Prayer; now come to another service in the Prayer Book (turn to Rubric before Litany), a "General Supplication to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays." What is a "supplication"? So we find Litany chiefly made up of prayers for what we need, but also contains praise and thanksgiving. Sometimes used immediately after Morning Prayer, before Communion Service, sometimes as a separate service.

Read Psalm ciii. "An exhortation to bless God for His mercy, and for the constancy thereof," a good introduction to our "general supplication." Look at the parts of the Litany.

I. *An Invocation* to the Blessed Trinity, Three Persons and One God. (See Isa. vi. 3; Rev. iv. 8.) Where else do we mention the Trinity in our services? (Refer to Lessons XXXIV., LIII., LXVI.) What has been done for us in time past? God the Father made us; God the Son redeemed us; God the

Holy Ghost sanctifies us. (See Catechism.) So now pray to them for mercy.

II. *Supplications* for deliverance addressed personally to the Son of God. (St. John xiv. 14, xv. 16, xvi. 23.)

III. *Intercessions* for others, of all classes and conditions. Who do not need our prayers? (None.) Whom can we leave out? (1 Tim. ii. 1-4.)

IV. *Versicles, Prayer, and Praise*, in remembrance of past mercies; ending with the Benediction.

So we see that the Litany is a complete service in itself.

What is the spirit in which all prayer should be offered? *Text for repetition* (St. Luke xviii. 13, 14).

Refer also to the Collect and Gospel for the day (St. Matt. xviii. 21-35).

Mention may also be made of the metrical Litanies now so commonly used, and found in most collections of hymns.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 27.

AFTERNOON.

LESSON XCVI.—TWO PRAYERS.

"Lord, teach us to pray."

Read—St. Luke xviii. 9—14. Learn—Ps. cxxxviii. 6.

NOTES.

Ver. 10.—The Pharisees were the national party opposed to the aristocratic Sadducees. After the Jews had ceased to be an independent nation, and became merely a religious sect, the Pharisees, who sought the righteousness after the law, interpreted in its strictest sense, became the popular leaders.

The Publicans were the farmers of the Roman taxes, hated by the Jews as the ever present representatives of foreign domination.

Ver. 12.—The only fast prescribed

by the law was on the Day of Atonement (Lev. xvi. 29), but the Pharisees fasted on Mondays and Thursdays.

"*I possess*," Rev. Ver., "I get." He paid his tithes out of his income, not out of his capital.

Ver. 13.—"*Afar off*," i.e., from the sanctuary, to which the Pharisee had probably drawn near.

Ver. 14.—"*Justified*," i.e., accounted righteous before God, and conscious of pardon and acceptance.

OUTLINE OF LESSON.

Why ought we to "say our prayers"? Because it is right, our duty; quite true, but not the right reason.

Because God will be pleased; true again, but not the right reason.

Because we feel better for it; true, but not the reason.

Right reason, because we want something which God can give us. What can He not give? (Rom. viii. 32.) What ought we not to pray for? (Phil. iv. 6.)

Read of two prayers:—

I. THE PRAYER OF THE PROUD.
(Read St. Luke xviii. 9—12.)

The Pharisee was not a bad man, he had not committed crimes, it was quite right to give tithes of all his gains (Lev. xxvii. 30; Prov. iii. 9; St. Matt. xxiii. 23, "These ought ye to have done"). But he boasted of his good deeds (St. Luke xvii. 10); trusted not in what he really was, but in what he was *not* (Rom. iii. 27). (Very dangerous to say, "Not so bad as others," "as so and so.") And he asked for nothing at all, did not feel that he wanted anything (Rev. iii. 17).

II. THE PRAYER OF THE LOWLY.
(Read v. 13.)

Very likely he had done many wrong things, was an "extortioner and unjust," but knew it, repented and confessed it (Ps. xxxii. 5; see Ps. li. 17; Isa. lxvi. 2). Knew what he wanted, and asked for it.

III. THE ANSWER. (Read v. 14.)

The Pharisee asked for?—nothing, and got?—nothing. What did the Publican ask for? What did he get? (St. Matt. vii. 7, 8.) What does *Text for repetition* (Ps. cxxxviii. 6) say? Who will teach us how to ask aright? (Rom. viii. 26.) Refer to Morning Lesson, and point out how the Litany breathes the spirit of the prayer of the publican, with the addition of intercessory prayers for others.

Refer to—

Lessons on the Life of Our Lord (E. Stock), 65.

Lessons on the Gospels (Miss Cawthorn), 54.

Lessons on the Miracles and Parables (Rev. J. Watson) 45 and 51.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

MORNING.

LESSON XCVII.—THE LITANY: ITS SUPPLICATIONS.

*"Come unto Me."**Read*—Dan. ix. 1—19. *Learn*—St. John xiv. 14.

NOTES.

The deprecations of the Litany were arranged, substantially in their present form, by Archbishop Cranmer.

Explain the words "mystery of Thy Holy Incarnation."

"*Wealth*" means when we are doing *well*, as opposed to "tribulation." It does not necessarily mean "riches," pecuniary well-doing.

OUTLINE OF LESSON.

How did we say the Litany began?

What did we say came after the Invocation to the Trinity? (Lesson XCV.)

Let us look at the "suplications." To whom are they addressed? (See St. Matt. xi. 28.)

I. First we have *prayers for deliverance*.

What do we ask to be delivered from?

(1) Sin and its consequences generally (Rom. vi. 22, 23).

(2) Special sins. How do we know that Jesus can help us against them? (Heb. ii. 18, iv. 15, 16. See St. Matt. iv. 1—11. Lesson XXVI.)

(3) Calamities and sorrows. (See Lesson XCIII. 1 Kings viii. 37; Phil. iv. 6.) Notice that a "sudden death" may be a blessing, not an evil, and what we pray against is a death when *unprepared*.

(4) Public evils in State and Church. Notice that in both cases a gradual culmination is pointed out; as seditious ideas lead to actual conspiracy and open rebellion in the State, so false doctrine leads to

actual heresy, and finally to open schism in the Church.

Greatest evils of all, "hardness of heart" and "contempt of God's Word." (See Rom. iii. 4—6.)

II. Then comes our *appeal to the Son of God* by the memory of His work on earth.

A very solemn part of the Litany, to be said not lightly but with great reverence and godly fear. (Refer to Lessons XVI., XVIII., XX., XXIV.) We pray to Him not only to deliver us from sin and sorrow during this life, but at its end, and afterwards (Ps. xxxi. 5).

Now read a prayer of a holy man of God (Dan. ix. 1—19), part of which we often hear in our own services. (What? vv. 9, 10.) What can we say in our prayers which he could not?

Text for repetition (St. John xiv. 14).

And look at what St. Paul says (1 Cor. xv. 55).

Refer to—*Lessons on the Prayer Book* (Rev. A. C. Macpherson), 28.

AFTERNOON.

LESSON XCVIII.—THE KING AND HIS GUESTS.

*"The Marriage of the Lamb is come."**Read*—St. Matt. xxii. 1—14. *Learn*—Rev. xix. 9.

NOTES.

This parable must not be founded with that recorded in St.

Luke xiv. (Lesson LXXXVI.). This was spoken at a later period of our

Lord's ministry (on the Tuesday in Holy Week), after His final rejection by the rulers of the Jews (chap.

xxi. 45, 46), and is much more severe in tone.

OUTLINE OF LESSON.

Short time ago had lesson on "Gospel Feast" (Lesson LXXXVI.). When was that parable spoken? To whom? What lessons did we learn from it? [*Recapitulate.*]

Now read another parable something like it.

I. THE WEDDING GUESTS.

(a) *The Invitation.* (Read vv. 1—6.)

Explain circumstances under which the parable was spoken. (See Note above.) King makes a "marriage feast" (Rev. V. 9) for his son—great rejoicings—chief men of the country asked, and a king's "invitation" is a "command." Time draws near—servants sent to remind. How treated? Observe king's patience—sends "other servants." How were they treated? (v. 6.)

(b) *The punishment.* (Read vv. 7—10.)

What did king do? But was marriage feast left empty? Who were brought in to fill it?

What did this mean? To whom did God's message come first?

Did they receive it? (St. Luke xiii. 34, 35.) To whom were the good tidings brought then? (Acts xiii. 45, 46.) What was the end of the "city of the murderers"? (St. Luke xxi. 20—24.)

II. THE WEDDING GARMENT. (Read vv. 11—14.)

The King comes to see the guests,

"a great multitude which no man could number" (Rev. vii. 9). One at once singled out—why? (v. 11.) By his appearance showed want of respect and reverence to the King. What was his excuse? (v. 12.) Could he have had a wedding garment if he had wished (Rev. iii. 18). What was his end? Cast out into the darkness outside. Not admitted to the feast any more than the others.

What does this teach us? (v. 14.)

We have been called (when? how often?) Have we accepted the invitation? If we have, is that enough? What must we have to see the Lord? (Heb. xii. 14.) A holy life. (See Eph. vi. 14.) Not trusting in our own righteousness (Isa. lxiv. 6; Tit. iii. 5.) What is the garment we need? (Rev. xix. 8.) How can we get it? (St. Luke xi. 13; Gal. v. 22, 23.) *Refer to Collect.* Remember—

(1) Not to trifle with the invitation.

(2) Not to neglect the wedding garment.

Not enough to accept one without the other. And then what does *Text for repetition* (Rev. xix. 9) say? Will this blessing be ours?

Refer to—

Lessons on the Gospels (Miss Cawthorn), 63.

Lessons on the Life of Our Lord (Eugene Stock), 76.

Lessons on the Miracles and Parables (Rev. J. Watson), 50.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

MORNING.

LESSON XCIX.—THE LITANY: ITS PRAYERS AND INTERCESSIONS.

"Ask what ye will, and it shall be done unto you."

Read—Ps. cxlv. *Learn*—Rom. viii. 32.

NOTES.

"*Thy holy Church universal*," i.e., the Holy Catholic Church.

"*Affiance*" means "trust," "confidence."

At the time when the Prayer Book was compiled "*the Lords of the Council*" occupied the position which "*the Cabinet*" does now.

"*Prisoners*" in prisons at home, "*captives*" among enemies abroad. "*Kindly fruits of the earth*," i.e., "*natural fruits*."

OUTLINE OF LESSON.

What does *Text for repetition* (Rom. viii. 32) tell us God will give us? What must we do? (St. Matt. vii. 7, 8; St. Luke xviii. 1.) In whose Name? (St. John xiv. 14.)

What do we go on to ask for in the Litany? We pray for—

I. THE CHURCH AND NATION.

The Holy Catholic Church, that it may be kept in the right way, and for our rulers in State and Church. (See Lesson LXXXVII. 2 Chron. i. 10; 1 Tim. ii. 1, 2.)

II. THE SOULS OF GOD'S PEOPLE.

- (a) For ourselves.
- (b) For all people.
- (c) For sinners who have erred and fallen (Gal. vi. 1).

III. THOSE IN TROUBLE AND DIFFICULTY (Ps. cvii. 23—30).

IV. OUR ENEMIES (Rom. xii. 18—21).

V. THE FRUITS OF THE EARTH (Lesson XCIII. Ps. civ. 14, 15, cxliii. 13—15).

VI. REPENTANCE AND FORGIVENESS. Which we all need.

Then we pass on with Versicles and Responses to the Lord's Prayer again. (See Lesson LXII.)

We praise God for what He has done in time past (Ps. xlv. 1). What has He done *for us*? And we glorify the Blessed Trinity at the end, as at the beginning of our supplication, and finish with Versicles, Prayers, and Blessing.

Now read Ps. cxlv., called "*David's Psalm of Praise*," in which we praise God for His mighty works, His goodness, and His power. But look at verses 14—16; this mighty God helps those who need help. And look too at verses 18, 19; He hears the prayers of those "that call upon Him in truth." What should we do? (Heb. x. 19—22.)

Remember this when you join in the Litany.

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 29, 30.

AFTERNOON.

LESSON C.—FAITHFUL SERVICE AND ITS REWARD.

"*Every man according to his works.*"

Read—St. Matt. xxv. 14—30. *Learn*—1 St. Peter iv. 10.

NOTES.

Observe that this is not the same parable as that in St. Luke xix. 11—27. It was spoken at a different time; but it is natural to suppose that our Lord often made use of similar illustrations and expressions at different times in His teaching. (See Lessons LXXXVI., XCVIII.) This parable illustrates equal fidelity with different advantages, the other different use of the same opportunities.

Ver. 14.—The words "*the kingdom of heaven*" are not in the original. (See Rev. Ver.)

Ver. 15.—Notice "*a talent*" is not a *coin* but a large *sum* of money, like a "*lakh*" of rupees in India. It was about £200.

Ver. 16.—Compare Rev. Ver.

Ver. 27.—"*Exchangers*," Rev. Ver., "*Bankers*."

"*Usury*," Rev. Ver., "*Interest*."

OUTLINE OF LESSON.

What will this day fortnight be? "*Advent*" Sunday. Why so called?

A time when we think specially of our Lord's second coming. (See

Lesson I.) What will happen at that second coming? (Rev. xx. 11—13.) We shall all have to give an account. Of what? (See Athanasian Creed.) Let us read a parable about it.

I. RECEIVING THE TALENTS. (Read vv. 14, 15.)

Notice four things:—

(1) The servants were trusted, but trust implies responsibility. (Illustrate.)

(2) They received something valuable. What are the valuable things with which we have been entrusted? Time, health, money, opportunities, brains.

(3) Each had something (so have we); but—

(4) They had not all the same, but those who had most had the heaviest responsibility (St. Luke xii. 48).

II. USING THE TALENTS. (Read vv. 16—18.)

Traded, made the most of their capital and chances (expand), all but one. Why not? Said he was “afraid” (v. 25). What was that reason? (v. 26.) “Wicked and slothful.” Lazy people have no

difficulty in making excuses (Prov. xxii. 13).

What are you doing with your “talents”? May not be much, but every one has something. What does *Text for repetition* (1 Pet. iv. 10) say? Look at St. Mark xii. 41—44; St. John vi. 8—11; 2 Cor. viii. 12. May not be rich, clever, or strong, but one thing we all have. Have all been baptized into Christ’s Holy Catholic Church; have heard His Word, not like those who have never been taught. Responsible for this (St. Luke xii. 47).

III. ACCOUNTING FOR THE TALENTS. (Read vv. 19—30.)

We shall have to give account some day (Rom. xiv. 12; 2 Cor. v. 10), of what? Of *all* that we have had. Shall we *deserve* a reward? (St. Luke xvii. 10.) But what happened to the faithful servants? (vv. 21, 23). To the slothful (v. 30) the same fate as the man who had not on a wedding garment (St. Matt. xxii. 13).

Refer to—

Lessons on the Life of Our Lord (Eugene Stock), 82.

Lessons on the Miracles and Parables (Rev. J. Watson), 53.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY. MORNING.

LESSON CI.—THE ANTE-COMMUNION OFFICE.

“Let a man examine himself.”

Read—St. Matt. xxvi. 17—30. *Learn*—1 Cor. xi. 26.

NOTES.

Ver. 28.—“Of the New Testament,” Rev. Ver., “of the Covenant.”

“For the remission of sins,” Rev. Ver., “unto remission of sins.”

OUTLINE OF LESSON.

One more division of ordinary Morning Service in our churches. After Litany comes what?

Communion most solemn service of Church; young people do not attend it before Confirmation, but all attend preliminary part of it, and should hope to attend whole service in due time. (*The teacher must vary these remarks according to age of*

class, which may contain communicants, or those who ought to be so.)

Read account of its first institution. St. Matt. xxvi. 17—30.

The Church of Christ has kept His command ever since. What does *Text for repetition* (1 Cor. xi. 26) tell us about it?

Now look at the parts of the service.

I. *The Lord's Prayer* said by the clergyman alone (Lesson LXII.).

II. *The Prayer for purity.* (See St. Matt. v. 8; Ps. xxvi. 6.) We must be purified to approach the God of purity.

III. *The Ten Commandments*, the rule of God's law which we must keep. (See St. Matt. xix. 16—21.) Have we kept them all? (St. Matt. v. 21, 22.) Not in thought, if we have in deed, so we pray after each one for mercy for the past, and grace for the future. Why do we do this before Communion? (1 Cor. xi. 28.)

IV. *The Prayer for the Queen*, that she may, as our chief ruler, see that God's laws are kept (Rom. xiii. 1—4).

V. *Collect, Epistle, and Gospel.* Have spoken of Collect already (Lesson LXXXIV.), Epistle and Gospel read to teach us what to do, as Commandments to teach us what not to do.

VI. *The Creed* (Lesson LXXXII.).

A true faith is needed before Communion as well as a pure life.

VII. *The Sermon* to teach us our duties (Jas. i. 21—25). (See that the class grasp that the divisions of the Morning Service are, (1) Morning Prayer with Litany, (2) Communion Service, *not* as commonly said, Prayers and Sermon; and that the Sermon is part of the Communion Service.)

VIII. *The Offertory*, we give such alms as we can afford. (Refer to the Offertory Sentences.)

And the part we are now speaking of closes with—

IX. *The Prayer for the Church Militant*, *i.e.*, fighting sin and Satan here on earth; one of the most beautiful prayers in the Prayer Book, something like the Litany, but shorter, a fit end to Morning Prayers. (The teacher should impress on an older class that their service should not end here.)

Refer to—

Lessons on the Prayer Book (Rev. A. C. Macpherson), 31, 32, 34.

AFTERNOON.

REVIEW LESSON.

Have had Lessons for last three months on "Wondrous Words of Jesus." What did His enemies say of Him? (St. John vii. 46.)

What had He to tell people? (Lesson LXXIX.)

How did He tell them? (Lesson LXXXI.) Why?

Mention parables that we have read.

What have they taught us?

(1) Duty to our neighbour (Lesson LXXXIII.). Who is our "neighbour"?

(2) The invitation to the Gospel feast (Lesson LXXXVI.). To whom is it given?

(3) How God seeks sinners (Lesson LXXXVIII.). Have we strayed from His ways like lost sheep?

(4) How sinners may return to God (Lesson XC.). How does He receive them?

Then we have had Lessons to teach us—

(5) Of the next world (Lesson XCII.). When shall we see it?

(6) Of Prayer (Lesson XCVI.). Why should we pray? and how?

(7) Of the Wedding Garment (Lesson XCVIII.). What is it? (Heb. xii. 14.)

(8) Of our responsibilities (Lesson C.). When shall we have to give account? and of what?

Have learnt some other things.

(a) Not enough to *hear*, must do (Lessons LXXXI., LXXXIII., XCVIII., C.). (See Collect for the day.)

(b) Not to trust in ourselves (Lessons LXXXVIII., XC., XCVI., XCVIII.), but in whom?

(c) To try and give others the blessings we enjoy (Lesson XCIV.). How?

Object Lessons for Elementary Classes.

BY THE REV. F. LETHERBRIDGE FARMER, *Vicar of Millbrook, Staleybridge.*

XXIII.—GOVERNED AND PRESERVED.

A LESSON ON A BUNCH OF POISONOUS BERRIES.

Suitable Hymns—"God of mercy, throned on high"; "O Jesu, I have promised"; "Yield not to temptation."

To be Learned—St. John viii. 51; Rom. vi. 21; 2 Tim. ii. 1.

Look at the Collect for the Fifth Sunday in Lent, and tell me what we pray for there? Notice the two words, "*governed and preserved.*" Can you think why these are thus joined together? Because, only when *governed* by God, can we be *preserved* in the midst of the "many and great dangers" to our souls, which surround us in the world. [*Compare the Post-Communion Collect, "O Almighty Lord and everlasting God," &c. Note the sequence of the five words, "direct," "sanctify," "govern," "protection," "preserved."*]

Let us see how this bunch of berries illustrates this lesson.

I. THE DANGERS OF DISOBEDIENCE.

1. *The Poisonous Berries.*

(1) How bright and pretty the berries look as they hang clustered together! What a beautiful red colour they have! Do they not look very *tempting*, and as though their taste would be sweet and nice?

(2) Then why should we not like to eat them? Because we know that, though they look so inviting, they are *poisonous*. A person who did not know their deadly nature might be foolish enough to eat them. But we, who have often been warned against them, are careful to avoid even tasting them, however tempting they may look.

2. *Sinful Pleasures.*

Poisonous berries are not the only things that look attractive, and at the same time are very deadly. What does Rom. vi. 21 say? "Those things," spoken of here, are *sins*. And compare Heb. xi. 25. The *pleasures of sin* are but for a season, and their end is *death*.

(1) Like the berries in our bunch, sinful pleasures often look very *tempting*. The forbidden fruit looked tempting to Eve (Gen. iii. 6), the reward promised by King Balak seemed very attractive to Balaam (Jude 11), and so did Naaman's present to Gehazi (2 Kings v. 20). So it is ever in this world.

"O let me feel Thee near me—
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear."

Forbidden games, companions, books, walks, &c., seem at times all the more desirable from the fact of their being denied to us. As the wise man says: "Stolen waters are sweet, and bread eaten in secret is pleasant" (Prov. ix. 17).

(2) But always remember that, however sweet they may seem at first, sinful pleasures are, like the berries in our bunch, *poisonous*. They promise pleasure, but soon bring suffering and sorrow. They poison our souls (Rom. v. 12, vi. 21, 23). Can we not see this in the three cases we have just thought about—Eve, Balaam, and Gehazi? And it is ever true that

"THE END OF THOSE THINGS
IS DEATH."

II. GOVERNED AND PRESERVED.

1. *Our Great Dangers.*

It is not always easy to avoid what will poison our bodies! Harder still is it to avoid what will poison our souls! Our ignorance, carelessness, and weakness, make it very hard indeed. Well may the Collect for the Fourth Sunday after Epiphany speak of our being "set in the midst of so many and great dangers, that

by reason of the frailty of our nature we cannot always stand upright."

(1) *Our ignorance* is one "frailty of our nature." Would a very little child know that these red berries were poisonous? Would it not most likely run up to them, and stretch out its little hand, and unless prevented, eat them? How often we are like little children, in our ignorance of what will hurt and poison *our souls* (Prov. x. 21).

(2) *Our heedlessness* is another "frailty." We are careful to keep from what we know will poison our bodies; but are we as careful of our souls? Do we avoid the thoughts, the sights and sounds, the people and places, where we know the tempting poison lies? Yet which are of greater value, our bodies or our souls?

(3) *Our weakness* in resisting temptation is a third "frailty of our nature." A little child might cry for, and if able, seize these poisonous berries, even when told that they would hurt it. So also, we are, in ourselves, too weak to keep from sinful pleasures, even when taught that they will poison our souls.

2. *Our Only Safeguard.*

How then can we be safe amidst these "so many and great dangers" to our souls? We had the answer to this question at the beginning of our lesson—only by being *governed* and *preserved* by God. Obedience to God's commandments is our only safeguard. In our ignorance, heedlessness, and weakness, we cannot take care of ourselves. But God Himself takes care of us, and gives us rules to keep us out of danger. St. John viii. 51 teaches us this.

(1) *Let us lay God's command-*

ments to heart—"hear them, read, mark, learn, and inwardly digest them." Then we shall no longer be ignorant as to what will hurt and poison our souls. Pray, Ps. cxix. 73.

(2) *Let us take heed to obey.* If sometimes it seems hard that a tempting pleasure should be forbidden, remember that, when God's Law says 'No,' it is for our own good. Shun sin as poison. Suppose I said, 'I do not think these pretty red berries can be poisonous, they look so nice. At any rate I will eat them and see.' How foolish you would think me! But is it not far more foolish to taste forbidden pleasures which we are taught will poison our *souls*?

(3) *Let us obey thankfully.* In obedience, as in almsgiving, "God loveth a cheerful giver." Think how kind God is, to warn us of what will hurt us. There is one who would blind us to the ill consequences of sin, who would have us heedlessly devour the tempting poison. You know who that is? (St. John viii. 44.) But God's Law teaches us foresight and wisdom (Ps. cxix. 97—100, 117, 130.) Should we not then obey gladly and thankfully? Remember Christ's words:

"VERILY, VERILY, I SAY UNTO YOU, IF A MAN KEEP MY SAYING, HE SHALL NEVER SEE DEATH."

But—*our weakness!* Ah, never forget that we have "no power of ourselves!" We must come to God for strength to obey. We must "be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1). And how may we gain this grace? Simply by *asking!* (See Heb. iv. 16.)

XXIV.—DEATH.

A LESSON ON WITHERED LEAVES.*

Suitable Hymns—"Within the churchyard side by side"; "For ever with the Lord"; "Days and moments quickly flying."

To be Learned—Ps. xxxvii. 37; Eccles. xii. 7; Rev. xiv. 13.

How beautiful are the leaves in spring-time! What a delicate green

is their colour! "They laugh in the sunbeams and sing in the

* Some thoughts in this Lesson are gleaned from "Bible Teachings in Nature," by the Rev. H. Macmillan.

breeze." And in summer, too, the leaves are lovely. How welcome is their shade in the warm sunlight! How beautifully their quiet green sets off the bright colours of the flowers! But *when autumn comes*, where are the leaves? Faded and dead; they fall from the trees, and are scattered hither and thither until at last they return to the earth from which they grew. See this bunch of faded leaves in my hand. How withered and dead they look now! And after a time they will crumble to dust. Yet a few weeks ago these very leaves were green and full of life! What a *change*, from beauty to dust—from life to *death*!

There is a like change awaiting *you and me*. You know what change I mean? Boys and girls who feel full of life and health and good spirits seldom think about death. Yet it is well for us all to think about it sometimes (Eccles. xi. 7, 8). And as we shall see in our Lesson to-day, the thought of death should bring to God's children not *fear*, but *hope*.

I.

Remember then, first of all, that *death comes to each one*. No leaf lives for ever. Even those leaves which we call "evergreen," because they remain green on the trees through the cold winter, wither and die at last.

And so with us. "It is appointed unto men once to die" (Heb. ix. 27). Even those who live longest must face death at last (Ps. xc. 10). Our life on earth is as a journey (Gen. xlvii. 9; Job ix. 25), a tale told (Ps. xc. 9), a dream (Ps. lxxiii. 20), the voyage of a swift ship (Job ix. 26), the life of a flower or a blade of grass (Job xiv. 2; 1 Peter i. 24). Soon our journey's end is reached, our tale is told, our dream is over, our voyage past, our short life closed in death.

II.

And *we know not when the end may come*. Do all the green leaves of spring-time live till autumn? How many are blighted or destroyed

long before spring and summer are ended!

So, too, our lives are *uncertain*. We do not all live the allotted "three-score years and ten." Many die in the spring-time of life. [*A recent death of a scholar may be referred to.*] Death sometimes comes *suddenly*, through accident or disease. [*A recent sudden death in the neighbourhood may be referred to, except with very young children.*] So we must not think of our death as being certainly a long way off as yet; for "in the midst of life we are in death." We cannot tell *how near death may be now*.

III

But though *we* know not the day of our death, *God* knows. The life of the least of His creatures is in His hand (St. Matt. vi. 26, 30, x. 29—31.) Our heavenly Father sees and *times* the fall of even every little leaf. Nothing is *accidental* with Him. When in autumn the leaves fall, it is because *their work is done*. They can no longer help the plant to grow, as they do in spring-time and summer. And so they fall to the ground, making room for new leaves to come next spring, and giving back to the earth what they received from it in their growth.

And thus *our* life and death are in God's hand. (See 1 Sam. ii. 6; Job xiv. 5; Ps. xxxi. 15.) He knows and has fixed the exact moment of our death. When our day for work and usefulness on earth is ended, our heavenly Father, in His "never-failing Providence," will call us away.

IV.

And then, as the withered leaves fall to the ground and at length become dust, so our bodies will be laid in the earth, and decay and fall to dust too. "Dust thou art, and unto dust shalt thou return," God said to Adam (Gen. iii. 19). How are we reminded of this in the Burial Service of our Church? Look in your Prayer Books at the solemn and beautiful words spoken by the clergyman, while some of

those standing by cast earth upon the dead body.

Does this thought of "Earth to earth, ashes to ashes, dust to dust," frighten you? It should not. For shall *we* be laid in the grave? No. What does Ecclesiastes xii. 7 teach us? When our "dust shall return to the earth as it was," where will our spirits be? It is the spirit that knows, thinks, feels; the body is only the spirit's house, or dress. And when our body is laid in the grave, our spirit will have flown away.

"Dust thou art, to dust returnest,"
Was not spoken of the soul."
(Longfellow.)

V.

But *there is another death that we should fear*. Look out Isaiah lxiv. 6, 7. Here the fallen leaf, carried away by the wind, is a picture of the

sinner. Sin withers and kills our spiritual life, separates us from God, and carries us to destruction. This death it is, and not the death of our bodies, the thought of which should be terrible to us. Let us pray God to keep us from *spiritual death*. (See St. John xv. 2, 4—6; Eph. ii. 1, 5, iv. 18, v. 14.) For if in spirit we "fade as a leaf," are parted from God, withered, dead, then our bodily death *will* be terrible to us. "The sting of death is sin" (1 Cor. xv. 55, 56).

But if cleansed from sin through Jesus Christ, by God the Holy Spirit, we have nothing to fear from death. For what says Psalm xxxvii. 37? And see 1 Cor. xv. 57. We may echo David's words in Psalm xxiii. 4. We can *welcome* death, as bringing us nearer to Christ (Phil. i. 21, 23). Let us all repeat together Revelation xiv. 13.

XXV.—THE RESURRECTION OF THE BODY.

A LESSON ON A CHRYSALIS.

Suitable Hymns—"On the Resurrection morning"; "Great God, what do I see and hear"; "A few more years shall roll."

To be Learned—1 Cor. xv. 51—54.

In our Lesson on Withered Leaves, we read some solemn and beautiful words from the Burial Service. Do you remember what those words were? ["*Forasmuch as it hath pleased,*" &c.] What *hope* is spoken of here? Notice that this "sure and certain hope" is not only that *our souls* will live for ever. For what is said here about our *bodies*? These words are from Phil. iii. 20, 21. Let us think for awhile of this wonderful change.

I. WE SHALL ALL BE CHANGED.

1. Repeat 1 Cor. xv. 51. "*Behold, I shew you a mystery,*" St. Paul says. *Mystery* here means something formerly unknown, but now brought to man's knowledge.

"*We shall not all sleep*"—that is, in death. (Compare St. Matt. ix. 24; St. John xi. 11—13.) Sleep is a beautiful name for death, reminding

us of the peaceful *rest* that death brings, and of the *awaking* that shall follow. Our word *cemetery* is an old Greek word meaning a *sleeping place*. But *all* will not die. Some will be alive, and "remain unto the coming of the Lord" (1 Thess. iv. 15).

"*But we shall all be changed.*" What a wonderful picture we have in 1 Thess. iv. 16, 17. First, the coming of the Lord Himself from heaven, heralded by the sound of the trumpet; then the bodies of "the dead in Christ" rising from their resting-places in earth and sea, the same yet *changed*, united once more to their undying spirits; then those "in Christ" who have not yet died, *changed* also, and "caught up together with them"—the risen dead—"in the clouds, to meet the Lord in the air," and to "ever be with the Lord."

2. Does this seem almost too wonderful to be true? Yet think. Are there not many wonderful changes ever going on in the world around us, teaching us that nothing is too hard for the Lord? Look at this little thing in my hand. Do you know what it is? *A chrysalis*. Does it seem to be alive? Though really so, is it not, in its silent stillness, a picture of *death*? Let us think of the wonderful changes this little insect undergoes. First it was a tiny *egg*; then from the egg was hatched a green *caterpillar*, such as you have often seen; and after a short time the caterpillar changed into this *chrysalis*. Nor is this all. For do you know what will come from the seemingly lifeless chrysalis? A bright beautiful *butterfly*, which will spend its short life flying about in the sunlight, sucking honey from the flowers.

What wonderful changes! Is there not some likeness between them and the changes that will come to our bodies?

(1) *The caterpillar*, crawling on the earth and green leaves, but having no wings with which to fly in the air, is a picture of *our present bodies*, imperfect, tied to this earth, with limited capacities. (*Explain.*)

(2) *The chrysalis*, still and silent, reminds us of *death*, the state into which our bodies will one day fall, unless the Lord should come while we are still alive.

(3) *The butterfly*, bursting forth from the chrysalis to a life of beauty and freedom and sunshine, speaks to us of that last great change, when the dead in Christ shall rise to life, and shall "meet the Lord in the air."

"The dead in Christ shall first arise,
From sweetest sleep awaking,
While living saints, with rapt surprise,
The wondrous change partaking,
Shall hear the Bridegroom's coming
Feet,
And with their lamps go forth to meet
The Lord for Whom they waited."

II. HOW WE SHALL BE CHANGED.

1. "In a moment."

When the perfect butterfly is

formed within our chrysalis, it will burst forth suddenly. The insect is being gradually made ready for this change, but when the change from chrysalis to butterfly does come, it will be sudden.

So our last change will be "in a moment, in the twinkling of an eye." (See 1 Cor. xv. 52.) *Now* is the time of preparation for the change, but the change itself will be instantaneous.

2. To glory and power.

Was our chrysalis as beautiful when a caterpillar, as it will be when it becomes a butterfly? And what new power will it have that it has not had before?

See 1 Cor. xv. 43. Our bodies will be raised in glory and power, with new beauties and new powers. They will be *spiritual* bodies (vv. 44—50). They will no longer be tied to earth, but will be made "*heavenly*," and fit to "inherit the kingdom of God."

3. To incorruption and immortality.

Will the butterfly that springs from our chrysalis live for ever? Ah no! It will fly gaily about for awhile in the sunshine, and then its little life will be over, and it will *die*. So now we may lay aside our chrysalis, for it cannot tell us (no earthly thing can!) of incorruption and immortality.

We must go to God's Word to learn about these. (See 1 Cor. xv. 42, 45, 52, 53; 1 Thess. iv. 17; 2 Tim. i. 10.) What a bright hope these words give! In heaven there will be no weak, or sickly, or deformed, or crippled bodies, no disease, no pain, no death. Our risen bodies will be free from all these. Their beauty and strength will be *everlasting* (1 Thess. iv. 18).

4. To the likeness of Christ.

As the caterpillar is in an imperfect state, and does not reach its perfection until it becomes a butterfly, so our present state is one of imperfection. Not till the coming of Christ shall we be made perfect. Then He will "change our vile body, that it may be like unto His glorious Body," and "we shall be like Him" (Phil. iii. 21; 1 John iii. 2). Is not this the best thought of all?

But is there no dark side to this bright picture? Ah! what does our Lord teach us in St. John v. 28, 29? And compare Dan. xii. 2; and Acts xxiv. 15. How terrible to think of the "resurrection of judgement" (R.V.), and the awaking to "shame and everlasting contempt." "God keep me from this!" we cry. But *how* does God keep His children from it? First, by forgiving our sins for Christ's sake, and then by making us holy by His Holy Spirit. To be safe, we must be "*in Christ*" (1 Cor. xv. 21—23); in Him, by Holy Baptism (Rom. vi. 4, 5; Col.

ii. 12); in Him, by Holy Communion (1 Cor. x. 16*); in Him, by a life of faith and holiness (Col. iii. 1—4). See St. Paul's words in Acts xxiv. 15, 16; 1 Cor. xv. 58; and St. John's in 1 John iii. 2, 3. *Do we believe that these very bodies, changed and glorified, will share in the unending glory and happiness of heaven? Let us then honour our bodies, by keeping them clean and pure and holy.* So shall we show that we are in earnest when we say—

"I LOOK FOR THE RESURRECTION OF THE DEAD."

Notes for Lessons on the Collects.

BY THE REV. E. B. TROTTER, M.A., *Vicar of Alnwick.*

(Being Extracts from Dean Goulburn's work on "*The Collects.*")

TWENTY-SECOND SUNDAY AFTER TRINITY.

IN Thy true religion" should be translated "with Thy continual pity," *cf.* 5th Sunday after Epiphany. "Pietas" here denotes God's sentiments towards man. It is not only pity, but pity as it finds place in the breast of a master who is also a father. And notice the beautiful harmony between Collect and Gospel. The latter tells us of a king who had a household of servants, one of whom owed him 10,000 talents. And when the day of reckoning came, and the man was in trouble about his debt, the king "was moved with compassion," &c. (St. Matt. xviii. 27). So the best and most faithful of God's servants are daily running up a debt to Him which they cannot pay. The prayer is that a continual flow of fatherly compassion may remit the debt as it accrues. . . . What is to be the return for this? The one so forgiven must "be devoutly given," &c. After what she has experienced, and received from God, the Church then gives her heart to God, and walks in good actions.

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Latin is so worded (by using words "*piis*" and "*pietatis*" for "devout" and godliness) as to suggest this valuable truth, that God will and must be ready to hear the prayers which He Himself inspires, and puts into the minds of His people. "Our refuge," &c., taken from Ps. xxvi. 1, implies that the prayers principally referred to, are cries of sore distress (see remainder of Psalm). . . . The course of true prayer may be compared to the course of Noah's dove. He put it forth out of the window of the ark; but the dove, after resting a little in the boughs of an olive-tree, came back to him with an olive leaf in her mouth. Before a man can be stirred up to offer any true prayer, God's holy Dove, sent down from heaven, must brood over his heart, to quicken in it those holy desires which are the soul of prayer.

* Compare, too, the words in the Communion Office: "The Body of our Lord Jesus Christ . . . preserve thy BODY . . . unto everlasting life." (See the S.P.C.K. *Brief Commentary*, on 1 Cor. xv. 52.)

The desire so quickened mounts again as it were on the wings of the holy Dove toward God, and is received at the open window of heaven, and welcomed back there. . . Every devout prayer is heard; but He does not pledge Himself to answer every such prayer, as we learn, in the form in which it is offered (*cf.* 2 Cor. xii. 7, 8).

TWENTY-FOURTH SUNDAY AFTER TRINITY.

"Absolve," "Stir up." Such is the strain in which runs the two last Collects of the Christian year. To "absolve" is more than to "forgive"; it is to *pronounce* his sins forgiven. God's sentence and forgiveness is the dawn, not only of hope and praise, but of energy in the soul; just as, when the first yellow streak breaks in the East, birds begin to pipe, and breezes spring up, and leaves rustle, and there is a stir throughout the whole realm of nature.

"People"—the Latin word is in the plural. Prayer is made not for a single congregation, but for all congregations of the universal Church spread over the globe, in whatever language and under whatever forms they may worship, that God would now, when another year of work, opportunity, and responsibility is closing in upon us, come and speak peace to His people in every place.

"Be delivered from the bands." The absolution must come first, before there is, and that there may be, this service, this walking. A man whose hands and feet are clogged with a sense of unforgiven sin can do nothing in the way of walking, or working, or free service. He must first have the load lifted off his conscience, and then he will be free and able to walk and work, and will do so in the light of God's countenance. The petition amounts to this: "Speak peace to the consciences of Thy people, that the impediments to a holy life may be removed." If He sets us free, it is that we may be free henceforth to yield to Him the loving service of our lives.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

"Stir up." A grand, vigorous word. We read of stirring up a couchant lion (Num. xxiv. 9), or a crocodile as he basks in the sun (Job xli. 10); and (in the moral world) of a man's heart stirring him up to make an offering to the Lord (Ex. xxxv. 21; *cf.* also 2 Tim. i. 6; Ps. lxxx. 2). Who that knows anything of his own heart, does not know that the great disease of the will is its lethargy; that even when its main bias is right, it is apt to relapse, with fatal facility, into slumber; that there is a uniform tendency in all of us, even with the most hopeful surroundings, to be contented with our present attainments in grace, whatever they are, and *not* "to press," &c. (Phil. iii. 13, 14). God stirs up and rouses, He never forces it. A fire when stirred does not always blaze, stir it as you may, it is sometimes quenched. A sleeper when roused, does not always rise; sometimes he turns on his side, folds his hands, and composes himself to sleep again. Man is under no *compulsion* to move. When God stirs up His will, whether he shall move or not is a question which can be decided only by the will itself . . . Which of us can truly say that right impulses have never been given to him? Which of us can say that when they have been given, he has uniformly followed after the higher attainments to which they have invited and allured him?

The Institute's Work.

RECORD OF ASSOCIATION MEETINGS, &c.

THE CLERGY AND SECRETARIES OF ASSOCIATIONS ARE INVITED TO SEND BRIEF ACCOUNTS OF SERVICES AND MEETINGS HELD, WHICH SHOULD REACH THE EDITOR'S HANDS NOT LATER THAN THE 12TH OF EACH MONTH.

DIOCESE.

BATH AND WELLS.—A very large Meeting of the Ilchester Sunday School Association was held at Curry Rivall, on a very rainy afternoon, on July 17. There was a short Service with Sermon in the church, and afterwards the Rev. H. Roe gave an Address to the meeting. The discussion was earnest and animated.

A Meeting of the Dunster Sunday School Association was held at Dunster on July 29. After a Service, with Sermon by the Rural Dean, in the church, there was an out-door meeting in the Castle grounds, at which several practical Papers were read on the "Matter, Method, and Manner of a Lesson," and a Lesson was given by the Rev. H. Roe, who also addressed the teachers.

CHESTER.—On June 12 the Rev. F. L. Farmer gave a Lecture to Sunday scholars and others at the Great Moor School, Stockport. There was a collection for the Institute, amounting to 7s. 1½d.

On June 27 the Rev. F. L. Farmer addressed a Meeting of Sunday-school teachers and scholars and others at Halton, near Runcorn. At the close of the meeting a collection was made, amounting to 10s. 2d., which was also devoted to the Institute.

LIVERPOOL.—On June 10 there was a large gathering of Sunday-school teachers at Ince, near Wigan. A Special Service was held in church at 4 P.M., when the Rev. Canon Fergie read prayers, and the Rev. F. L. Farmer preached. The offertory, amounting to £1 5s., was given to the Institute. Tea was provided in the schoolroom, and afterwards Mr. Farmer gave an Address.

On June 22 a Meeting of Sunday-school teachers and others was held at Huyton. The Rev. Canon Penrhyn presided, and the Rev. F. L. Farmer gave a Lecture on "Eastern Habitations," illustrated by diagrams. A collection was made on behalf of the Institute, and amounted to 15s. 4d.

NORWICH.—At a Meeting of teachers, held at Bungay on June 23, the Rev. W. A. Corbett gave a Lesson and an Address to teachers.

On June 27 he visited Downham Market, and after giving a Training-lesson addressed the teachers.

June 25 and 26 he spent at Foulsham; on the former day addressing the scholars, and preaching in the evening for the Institute; and on the latter addressing a meeting of the Sparham Rural Deanery Association.

On June 22 a Meeting of the Harleston Association took place, at which the Ven. the Archdeacon of Norwich presided, and the Rev. W. A. Corbett gave an Address.

The Hingham Association held its Annual Meeting on June 29 at Hingham. The Rev. W. Cowper Johnson (Yaxham) preached the Sermon at the opening service on St. Matt. xvi. 13; and the subsequent meeting was addressed by the Rev. W. A. Corbett. The Rural Deans, the Revs. W. M. Currie and T. P. Garnier, and many other clergy and teachers were present.

OXFORD.—The Annual Meeting of the Banbury Association was held, by the kind permission of Colonel North, M.P., and Lady North, at Wroxton Abbey, on July 1. A large number of clergy and teachers were present. The Rev. W. A. Corbett gave a Training-lesson, and took part in a discussion on "Rewards and Regularity," in which the Revs. C. F. Porter, H. J. Gepp, and A. Short spoke. On July 2, the Rev. W. A. Corbett preached at Adderbury in the morning and at Banbury Parish Church in the evening for the Institute, and addressed the children at Bodicote Church in the afternoon.

A Meeting of the Newbury Association was held at Hungerford on July 18. at which the Rev. W. A. Corbett gave a Training-lesson and an Address. On that day the Annual Festival of St. Saviour's Church, Hungerford, took place, and after tea, at a gathering of 400 or 500 clergy, parents, teachers, and friends, Mr. Corbett delivered an Address to parents. Several others spoke.

On July 19 a Meeting of the Claydon Association was held at Marsh Gibbon. The members were entertained at tea in the Rectory grounds, and then adjourned to the schoolroom, where a Training-lesson and an Address were given by the Rev. W. A. Corbett.

The Rev. W. A. Corbett attended a Meeting of the Thame and Watlington Association held at Thame on July 26, and gave a Training-lesson and addressed the teachers. The Revs. W. O. B. Allen, H. S. Young, and E. J. Howman also spoke.

PETERBOROUGH.—The Annual Meeting of the Uppingham Association was held at Gretton on July 1. There was Service at the church in the afternoon, and a Sermon was preached by the Rev. W. M. Lewis. The meeting, preceded by tea, followed, when a Training-lesson was given by Mr. J. G. Fleet, representing the Institute. The Vicar, the Rev. L. Addison, presided, and there were present eight other of the clergy, and about seventy teachers.

On June 18 the Rev. W. A. Corbett preached at Bottesford, in the morning, for the Institute, and in the afternoon attended a Children's Service. On the following day he gave a Training-lesson and an Address at a Meeting of clergy and teachers.

On July 3 Mr. Corbett taught a class and addressed a Meeting of teachers at Brackley.

ROCHESTER.—On July 29 and 30 the Rev. W. A. Corbett was at Bletchingley attending a Meeting of teachers on the former, and preaching on the subject of Sunday-schools on the latter day.

ST. ALBANS.—On July 4 the Rev. W. A. Corbett gave a Training-lesson and an Address at a Meeting of "The Forest" Association, which was held at Woodford Wells.

A largely-attended Meeting of clergy and teachers was held at Stondon Massey on July 20; the company being hospitably entertained by the Rector, the Rev. E. J. Reeve. The proceedings began with Service at 3.0 P.M., when a Sermon was preached by the Bishop of Colchester. After tea in the Rectory grounds, the Rev. W. A. Corbett gave a Training-lesson and an Address to the teachers.

SALISBURY.—The Annual Meeting of the Compton Abbas Sunday-school Association was held at Compton Abbas on the 7th of July. Over a dozen parishes were represented, and a large body of clergy and Sunday-school teachers were present. An excellent Sermon was preached by the Rev. G. B. Oldfield, Rector of Sedgemoor, after which an Offertory was made on behalf of the Sunday School Institute. The Rev. H. Roe was the Deputation in attendance.

A small but earnest band of clergy and Sunday-school teachers met at Ebbesborne Wake on July 15. The violence of the weather, and the great distance at which many of the members lived, contributed to reduce the attendance; usually, however, this is exceptionally good for so scattered a district. A Service with a Sermon in the church, a Luncheon, a Lesson and Address, by the Rev. H. Roe, on the Rectory lawn, followed by a Tea, formed the programme for the day.

WINCHESTER.—A Meeting of the Portsea Island Rural Deanery Association was held at Portsmouth on June 19, after a Service in the Parish Church. The Rev. E. P. Grant presided, and about 150 teachers were present. Mr. Fleet attended and gave a Training-lesson.

YORK.—The Annual Festival of the Hemsworth Sunday-schools took place on July 23. On the preceding evening the Rev. W. A. Corbett gave a Training-lesson in the presence of the teachers. On the Sunday he preached at the morning and evening services, and in the afternoon addressed the scholars and teachers. Part of the offertory was given to the funds of the Institute.

